

The World's Advance-Thought.

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FROM EVERLASTING UNTO EVERLASTING.

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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millennium of Peace.

BY H. N. MAGUIRE AND LUCY A. MALLORY.

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Written for The World's Advance-Thought. FROM THE VALLEY TO THE MOUNTAIN. SOUL-COMMUNION POEM.

ELIZA A. PITTSINGER.

Part First.

I HAVE been on the Mountain Celestial,
Where all is resplendent and fair,
And the sweetest balm for the spirit
I found was devotion and prayer.
I prayed for the true and the faithful,
For the friends who are walking with me;
And I asked the All-Bountiful Father
His children to strengthen and free.
I prayed for an absent and dear one,
For one I had known long ago,
Whose love led me up to the mountain,
With the bloom of the morning aglow.
I prayed for the spirits in darkness,
For the blind, who believe in no God;
For those who are stranded in matter,
Who are tethered and bound to the sod.
And I saw that the law was unchanging,
That each soul must pursue its own way:
That some need the ages in seeking
What others may find in a day.
I prayed for the patient and hopeful
Whose path to my own did incline;
And the answer it came as a promise,
A heavenly blessing and sign.
O, I thought as I traversed the mountain,
And gazed on the valley below
Of the life-giving glorious fountain,
Whose waters eternally flow!
And I thought of the Bountiful Father,
Of the true-hearted, faithful and few,
Who had toiled with me in the valley
Where the cypress and nightshade grew.
And I wondered why trials and crosses
The journey of life should engirth;
Why a spirit divine in its mission
Should be bound with the fetters of earth.
Ah, then I was wrapt in a vision,
And I felt the soft touch of a hand,
And knew that some Heavenly Presence,
Some Angel beside me did stand.
I was lost in sweet worship and wonder,
Was thrilled and o'erpowered with awe;
And I search through the kingdom of language
For a symbol to tell what I saw.

Part Second.

'Tis enough that I lingered and listened,
That I treasured each fragment and part,
Of that lesson so lovingly given,
And forever engraved on my heart.

'Tis enough that I saw in that vision
The sign of a promise divine;
And in the sweet light of prevision
Its heavenly oracles shine.
But the human is weak and short-sighted,
Cannot measure nor fathom the plan
That brings, in its fullness and glory,
The seed-time and harvest to man.
O, I learned in that glorious lesson
The grand ministrations of pain,
As I followed the Prince of the Martyrs
To the mount where His body was slain;
I was thrilled with a new-born devotion,
Saw the path leading up to the goal;
And as rivers flow into the ocean
Flowed my love to the Infinite Soul.
And I read in that wonderful meekness,
In that god-like forbearance and grace,
That shone like a halo around Him,
The sign of His birthright and place.
And I know, as I ponder the lesson
In its fullness and heavenly plan,
That He was the Son of the Father,
The Glorified Spirit in Man.
Whatever the human may suffer,
Whatever the mortal may hear,
Whether climbing the mountain of sorrow,
Or treading the vale of despair,
'Tis on Calvary's deathless summit
Where the stone of the temple was laid
To the greatest of earthly trials,
And the greatest of human pain.
'Tis the stone of the grand superstructure,
And will ever remain the one
Unapproachable, fast and unchanging
As the beams of the noon-day sun.
Unto Him by our love we are likened,
Unto him by our discipline brought,
And we find in every trial
A key to the temple of thought.
O, ye friends for humanity toiling,
The ages are won by your creed!
And the new bright blossoms are springing
In the fields where ye scatter your seed!
Leading up from the shade of the valley,
Leading out from the gloom of the night,
Is the glorious dawn of the morning,
In its flood of sweet splendor and light.
O, let us hold fast to the promise,
For the time of the harvest is near,
When the "Angel will thrust in his sickle,"
And the golden fruition appear!
Let the oil in our lamps be ready
For that glory and fullness of birth;
While the crowns are kept for the faithful,
And the meek shall inherit the earth!

San Francisco, Cal., June 10.

LIFE extends into and through all; but they who
make worldly accumulation its main object are
building things upside down.

GREAT success will hereafter attend spirito-physi-
cal work.

THE SITUATION.

OVER three years have rolled away since the
issue of the first number of The World's Ad-
vance-Thought. The results, spiritually consid-
ered, have not been paralleled in all the past his-
tory of the planet; and they will only be exceeded
in the future by their own further increase and un-
foldment.

Until the advent of The World's Advance-
Thought the newspaper registers would have been
searched in vain for the title of an ethical publica-
tion embracing the word *thought*; now this journal
has two namesakes in America, while the word
thought appears in the headings of a multitude of
other publications.

The World's Advance-Thought came to reassert
what had long before been demonstrated by Jesus,
and others—to the exceptional ones far enough ad-
vanced to receive the demonstration—that visible
nature, in all its forms and conditions, is but the
objective expression, the external sign-language,
of impulses of intelligence within—of thought-
forces specifically manifesting and universally cor-
related. For instance, a bird is the symbol of a
specific thought, and the worm it feeds upon is an-
other; and these thoughts are correlated by spir-
itual sympathy; and the devouring of the worm
by the bird is itself the symbolical expression of
spiritual truth: To the perception of the fleshly
or external consciousness it is murderous, (just
like animal-man is murderous in his carnivorous
habits); but to the higher consciousness of the
spirit it is the absorption and assimilation of lower
spiritual conditions by higher—a blissful experi-
ence to both. What is wreckful and distressful
disorder to the external appreciation is beautiful
and consistent order, are experiences of endless de-
light, to the interior life, the life of the soul. Thus
every sphere of being is two-fold, has its sunshine
side and its night side—its outside of war and its
inside of peace. Environments break and reform
in response to the will-forces of the quickening
spiritual consciousness; but death and destruction
are confined to the former—they cannot reach the
true life, the life that transcends the low worldly
sensuous consciousness, for to its necessities they
are instrumental and subservient. Though count-
less millions, disembodied as well as embodied in-
telligences, still slumber in darkness, the call of
The World's Advance-Thought has been heard
throughout the nations, and the sleepers are awak-
ing everywhere—the feeling is becoming quite
general that after all they who are popularly sup-
posed to have made the greatest success of this
mortal life may be but "hewers of wood and
drawers of water" in their relation to higher life
conditions represented in the poor and meek (in

the worldly sense) all around them. According to the foretellings of this journal, the progress of changing consciousness—from the false consciousness of life in matter to the true consciousness of life in spirit—is being marked by terrible convulsions and disasters. As the scaffolding subserves its uses in the building of the temple of the soul it is taken asunder and removed.

Since instituting Whole-World Soul-Communion societies to promote thought-unity, as a regenerative and creative force, have been organized in all parts of the world—all most obviously branches of the one Universal Soul-Communion Vine. It is the truest and most powerful manifestation of God-Power ever given to the children of earth. No opposition to its progress being possible, and only those who have not yet risen to the plane where truth gives freedom to mind and soul failing to recognize it as a Divine Embodiment, it will abide and extend its conquests forever. It is Celestial in its origin, and its progress no mere human power can arrest.

Only those who are ignorant of our mission will see egotism in the foregoing. The self-thought has no place in true spiritual work, and it is solely to impress this truth that we detail the success achieved. Deducting from gross receipts from subscriptions and all other sources the cost of the thousands of copies we have sent over the world gratuitously, every copy sent to a regular subscriber has cost three times as much as we have charged for it; and a more thankless work, in its relation to mankind at large, was never engaged in.

In our mission has been given the first example of a complete victory over Mammon—in it has been practically illustrated the truth of the saying attributed to Jesus, "Ye cannot serve God and Mammon." The central feature of institutional worship is, and always has been, dependence upon gold. No true evangel of spiritual truth ever taught the primary necessity of the use of money for its propagation; and yet no religious system was ever organized that did not grow into, if it was not born into, a scheme of sinecurism and money-getting. This explains why the face of the earth is strewn with the ruins of sacred temples whose rituals and litanies have passed from history. As soon as the material thought primarily came in the immortal principle went out, so that in due time the lizard and the owl came to travesty the incantations of the priest and the devotee. It is because the mercenary influence cannot enter the work that Soul-Communion, unaided by the expenditure of a penny in missionary ways, has gone around the world like the sunlight and already has millions of observers. It is an altar of the highest consecration for every soul that is led to seek it. Its ministers are heaven-sent and its temples are not made with hands.

"Seek ye first the kingdom of God and His righteousness," without which splendid temples are a mockery, worldly riches and honors a delusion and snare. To the wise this is not a mere abstract theory of morality. Those who have lived and are living to gain worldly wealth alone, or

mainly, are beginning to realize their wretched condition as the New Consciousness advances.

FIAT LUX.

THE end is in the beginning to the Celestial Consciousness. Time-periods are of lower consciousnesses. The Materialist, beginning with what he calls inorganic fire-mist or star-dust, will trace down through millions of years the solidification of the elements, the pulverization of the rocks, the accumulation of soils, the production of forests, the formation of coal measures, etc., and then, in his little narrow circle of self-wisdom, he will exclaim to matter-bound minds listening to him: "How absurd to talk of God making the earth in six days, with all these evidences before us of the countless ages the great law of evolution has been operating to make things as we find them!" But the idea of Fiat Creative Energy is true, nevertheless, to all who are capable of getting over the subject and looking down upon it. To Infinite Wisdom the creation of the earth, and all that therein is, was not the work of as much as six seconds; it was instantaneous. Before the germs existed (according to the finite mind's conception of existence) of the plants that have fossilized into coal, the necessity of the uses of the coal to people now living on the earth was a present reality to Divine Wisdom. No past was necessary to furnish a starting point, no future was necessary to outwork a consummation. There are no limitations to Infinite Creative Energy. What in our low consciousness of the spiritual we imagine to be great periods of time are but successive stages of rising consciousness we pass through in attaining to the full consciousness of Divine Truth. Material Evolution is a cloud that fades away in the light of Spiritual Evolution.

ENDING OF THE MASQUERADE.

THE wisdom of the philosopher, the piety of the aged man, the sincerity of the devotee, the zeal of the fanatic,—all commendable, all honorable, all worthy of respect and reverence,—but yet all shadows, masks, soon to be cast away.

In the New Consciousness of the coming time all this variegated toggery and paraphernalia of sadness and gladness, pomp and poverty, reverence and hostility, will be laid aside. It will be but a memory melting in the sunshine of a restored and renovated world.

The little children of the Kingdom are even now toying lovingly with the aged locks soon to be laid off when the soul is clothed in the robes of eternal youth, as the breezes of spring rustle the outworn leaves of the old while the new are opening to the light of day.

We hear that a wealthy banker of this city "will endow a chair of practical theology" in some institution of learning, setting apart from his accumulations therefor \$100,000. It must differ from the theology of Jesus in this, that Jesus whipped the money-changers out of the temple, whereas the endowed chair is to be founded and maintained by money-changing—the interest accruing upon the \$100,000, which is the product of unearned interest.

"Homo" in the "Golden Gate."

WHAT IS SOUL-COMMUNION?

EVERY sensitive person is painfully conscious of the evil conditions of present human society, and also of his own inability and the inability of any mere human power to remedy them. Though this is called a land of Christian civilization, yet everywhere abound squalor, filth, stench, poverty, disease, crime and appalling ignorance. The masses of the people, with no thought of any life but the physical, are slaving their lives out for an existence that, to an intelligent and sensitive person, is merely an animal one,—not a life in any true sense worth living,—while those who succeed in gaining the wealth about which the never-ending battle rages, without any thought of the miseries and privations of those around them, usually make a vulgar, ostentatious display of their selfish enjoyments.

Disease and death (the natural consequences of such inharmonies) everywhere fasten upon their victims, who, instead of being thereby the subjects of sympathy, are made the victims of quackeries and swindles of all kinds. The laws of health, and even of common human decency, are everywhere ignored in the lives and occupations of the people. Though churches and schools abound, the most appalling ignorance and vice much more abound. The churches utterly fail to stem this tide of abominations, because they refuse to recognize the real causes of it, and their formalities and rituals are merely the whitewash on the sepulchres in which humanity is buried.

In human nature, even in the worst forms of it, are ingermated the seeds of intelligence, and of a desire to rise out of its evil environments, if there were any chance to do it. But the crazy system of competition, which compels people to crush one another like dumb beasts in a struggle for existence, as unnecessary as it is brutal, makes it impossible for the masses to exercise the ordinary decencies and virtues of humanity in their intercourse with one another. The churches and the newspapers seem to be committed to upholding this system of disorder, because they usually refuse to permit the discussion of any efficient methods of reform, and are deaf to the cries of the oppressed.

The object of Whole-World Soul-Communion is to bring together in sympathy those who deplore these miseries and brutalities, (which almost make one ashamed of belonging to a race that permits them), for the purpose of creating a public opinion averse to such disgraceful conditions, and awakening the people to the possibility and necessity of improvement.

The evil is in the selfishness, blindness, and stubborn stupidity of the race, and the remedy is in a clearer public consciousness of human rights and duties. With a Social Conscience awakened to the dignity of human nature, and the grand inheritance, both material and spiritual, in store for an enlightened humanity, the prevalent evils would soon disappear from the earth.

The soul is that in man or woman which is pained by inhumanity.

LIFE FOR THE LIVING; DEATH FOR THE DYING.

IF this generation does not learn that more than mere curiosity and a disposition to indulge in mental speculation is at the bottom of the various articles that have appeared in the Companion-Papers on the probability of the earth being a living animal, and having changed its orbital positions, the next one surely will. It will be said of many a contributor to these pages when reviewed by fairer and more intuitive critics,

"He builded better than he knew."

Until we become conscious of the truth that Mother Earth is a living organism—triple-natured, as are her children, having body, mind and soul—our spiritual perceptions and conceptions will be misty and inadequate. All true Messiahs have been in this consciousness, to a greater or less extent, and the source of their power and the explanation of it was the value of their use to the all-including Mother Soul—incomputable by earthly standards. Such human souls are major-nerves between the Planetary Mind and its constituent intelligences, by and through which it operates or transmits its unific waves of will-force. We have an exact miniature illustration of the operative principle in the domination of the human body by the human mind—the former being myriads of intelligences representatively guided and directed by the latter—which is in turn over-guided and directed. Whoever is consciously in this general or universal use between the higher and lower sees the latter subjected to his will and participates in the power and majesty of the former. [The masculine pronoun as used is to be understood as denoting the two sexual principles in conjunctive operation—receiving and giving]. With this key, and receptive to the light of the higher consciousness indicated, Messianic Missions cease to be mysterious. The Planetary Soul ~~were~~ one; his consciousness of natural affections and their obligations were not circumscribed to family or nation, but he came for the whole world—he represented the unity of life. He knew that as the lower consciousnesses, quickened by the impinging influence of the higher, widened and coalesced, there would be a corresponding breaking and reforming of material environments—what is now taking place with unusual activity—and therefore he said he came to bring a sword. (Environments adjust themselves to the consciousness, and not the reverse). Speaking through Jesus to its children, sorely distressed by their selfish conflicts, the Planetary Soul said: "Come up into my warm and wedding love of Oneness of Life, where all is harmony and peace." Those ministers who utter sectional and partizan prayers, such as invoking blessings "especially for God's people of this church," do but increase strife and misery in the lower world by multiplying and aggravating dissensions.

"The light that lighteth every man that cometh into the world," and all intelligences above and below him as well, is the degree of individual spiritual consciousness. The worm has its degree, as has the planet; and the object of the experiences of each and all is to quicken and extend this con-

sciousness. Physical death is for this purpose—to awaken the consciousness from the delusive dream that the material existence is real; and all those direful forces that bring upon mankind and his dominions swift destruction—the tempest, the earthquake, the deluge, etc.—are physical death's auxiliaries in effecting this end. They are needed teachers, merciful and beneficent, and not the furies they are made to appear by a perverted mortal imagination. Nothing true can perish. It is because the material philosopher's consciousness is not quickened above earthly conditions that he concludes all is darkness beyond the earth's atmosphere. To the Celestial Consciousness the Planet Earth is a living organism—it is the intelligences it embraces unified in thought and feeling—and it rolls through realms of light more glorious than its mortal children ever knew.

To bring all parts in harmony and sympathy with the Whole Thought and the Whole Life is the one purpose of individual experiences. When the earthly tribes become involved in selfish antagonisms, mutual love and sympathy failing to perform their functions as conserving forces of the whole, and when in their blindness they depend upon external conditions—such as material wealth, atoning gods, old records, social and political rank, etc.—the false supports will surely be swept away. Twelve thousand years are but a brief span in the life of a planet, and none of the philologists and antiquarians claim the existence of written records beyond that time. If we knew what reprimands Mother Earth administered to her refractory tribes in the yesterday of her life, as it were, we would not feel so safe in being elements of inharmony in her constitution to-day. The great Valley of the Yukon, in Alaska, is strewn with the remains of the same kind of mastodons that have been found on the Asiatic side, in Siberia. That there was a time when they roamed over all the intervening regions, now embracing straits and arms of the ocean and a climate of perpetual frost, is highly probable; and the fact that one of these huge carcasses has been found (ice preserved) with the meat in so good a state of preservation that it was relished by dogs is quite conclusive that the overwhelming catastrophe was not slow in its culmination. This is but one of many such great physical changes that have been incidental to the moral progress of the planet. Whether or not darkness lowered over the earth and it shook convulsively when Jesus was crucified, as recorded, the illuminated well know that external nature is sympathetically affected by the interior soul conditions. Every thought of truth makes its ineffaceable record on the universal register. The simultaneous observance in all parts of the world on the 27th of every month of Soul-Communion, invoking by unity of thought peace and good will among all mankind, is beginning to make for itself a fitting environment—the nations are all preparing to "beat their swords into ploughshares and their spears into pruning-hooks." "Many people will be rebuked;" but souls in the consciousness of the universal sympathies "shall go forth and grow up as calves of the stall."

INDIVIDUAL THOUGHT EVER LEADS.

"Know'st thou what wove yon wood-bird's nest
Of leaves, and feathers from her breast?
Or how the fish outbuilt her shell,
Painting with morn each annual cell?
Or how the sacred pine-tree adds
To her old leaves new myriads?"

THE religious faith of any age and people is but the outward expression of the moral thought of such age and people, the projection into external life of the inner nature of its votaries, as the life-principles respectively involved in birds, fishes and plants find fitting expression in their structural plans; and the human soul's demand for truth being eternally continuous, and the supply eternally inexhaustible, it is impossible to formulate an abiding religious system of perfection. While a religious system, as a moral influence, may be above the spiritual thought of the mass of its votaries, the spiritual thought of individuals will ever be above the spiritual thought of the most advanced religious system. Creeds, in their highest forms and fairest sanctions, cannot, from the very nature of things, dispense and conserve the highest spiritual truth—they can but express past conceptions, and must, therefore, forever be behind the most advanced spiritual thought. Thus the moral progress of mankind is effected and assured by the evolution into formal and social expression of the thought involved in the spiritual consciousness of the most advanced minds; and the social qualities and tendencies never fail to be a reflex of the thought of the social members in the concrete.

This idea of unified thought-forces being the organic and conserving social energy may be elaborated and extended infinitely, the ultimate conclusion being that the highest and truest conception the human mind is capable of forming of the Universal or Divine Energy must accord with it. Mankind spiritually affiliate into a single individuality, with a God-Parentage common to all; and the tendency of all human experience is to the proof of this proposition, all the evidences of human history are affirmatory of it.

ADMONISHED BY AN ANCESTOR.

THAT Universal Soul-Communion is regularly observed by, and is influencing to better thoughts, better feelings, and in every way better lives, some who are in the foremost political positions of Europe, we know to be the fact. We have the best of authority for saying Emperor William is a Soul-Communionist, and has become as strong an advocate of peace as was his father. It is told that he was impressed one Soul-Communion night, just after retiring, (the Communion time in Berlin comes between 9 and 10 p. m.), to get up and sit quietly at his table; and that, acting upon the impression, he felt and recognized the presence of an ancestral spirit, who admonished him that the policy of War had run its course, and that hereafter the only nations that would stand and prosper would be under the mild sway of Peace.

"How can a spirit be in two places at once?" asked the mortal. The angel answered, "All places are as one to the Celestial Consciousness."

GREAT DISASTERS.

IN the ordinary use of language, designating an event of disaster and horror as unparalleled is taken for hyperbole, as a verbal method of emphasizing that which cannot adequately be described by plain and precise statement; but truly the overwhelming by floods of Johnstown, and the adjacent villages, in Pennsylvania, has had no parallel in human history. Should the race undergo an intellectual relapse, during which our accredited records would fade away into misty traditions, this harvest of death and ruin, taken in connection with the disastrous inundations of recent occurrence in Europe and China, might easily be magnified into a memorial event marking the relation between man and his God, as to-day devout millions consider the alleged Noachic deluge. Despite that feeling of security that is a necessary part of our human nature—and without which human life would be an unbroken experience of distressful alarms—we will now and then, as the horrible details marshal themselves to mental view, tremble at the thought that for the thousands that were taken as many millions might have been swept away! He who says nay, most strongly affirms a Supreme Over-ruling Intelligence, else who or what the Power to fix the limits of destruction?

Among the greatest disasters of record these are recalled to mind: The destruction and burial by downfalls of fiery ashes and einders of Herculaneum and Pompei in the year 79, (though the actual loss of life probably was not so great as resulted from the Pennsylvania floods); the destruction of Lisbon by earthquake in 1755, bringing instantaneous death to 60,000 human beings; the inundations in Holland in 1491, causing the death by drowning of 100,000 men, women and children. But the moral shock immediately attending these, and similar events of history, are not to be mentioned along with the revulsion caused by the Pennsylvania catastrophe. The difference is in the difference between the olden and the modern methods of transmitting intelligence. In the past, days and weeks were required to carry tidings from capital to capital, whereas within a few hours from the giving way of the reservoir above Johnstown the millions of the civilized world were being informed of the death and destruction marking the event—the world was standing aghast.

Only by comparative views can the mind fully realize the loss of life and property involved in the floods in Pennsylvania and the conflagration at Seattle. According to the estimates, the entire cost of the revolutionary war has been exceeded by the combined property losses of the Pennsylvania floods and the Seattle conflagration; and the loss of life on the American side on all the revolutionary fields falls short of the highest estimates of the loss of life in the Johnstown disaster.

"THE INITIATION," a New Dispensation journal published at Paris, France, puts the number of Whole-World Soul-Communions, from data carefully obtained, at ten millions. Without asking or giving a penny for missionary uses—"without purse or scrip!" Jesus was right.

[Written for The World's Advance-Thought].

TRUE FASTING—DOMESTIC INFELICITY.

BY LA SALLE.

EVERYTHING on the physical plane is the shadow of something on the spiritual plane, hence a spiritual law that applies to fasting. Abstaining from food never can of itself change the spiritual nature. You change the spiritual when you reform your thought and feeling, and to fast spiritually is to renounce old habits of thinking and being. All our humanly formed habits of thought and feeling are based on the hereditary incapacity of human nature. To rise above this error and ignorance it is necessary to cease to be the servant of it, and to make conditions for a higher intelligence to enter and take control. To those who are happy in their natural humanity I bring no alarms; it is well that they should be so, but I write for those who find a New Life arising within them, waging war upon the old and enlarging the areas of sensation and experience.

* * *

SOME of the most distressing conditions of life arise from inharmonies in marriage relations. The remedy for this troublesome condition can only be found in the economic and personal independence of both parties. Each individual, man and woman, must develop the positive and negative elements of his or her own character, thus completing and balancing the individuality and making it self-sustaining. What more pitiable or humiliating sight than a man or woman who is only half of an individual, and cannot live either with or without the other half! And yet the world is full of such half persons who can't find their other half, and can't travel either singly or doubly. Such people are liable to become the sport of demons, because they are subject to the sway of physical attractions, which are always illusive and unsatisfying. A critical self-examination and analysis of feeling and emotion must be made, and the understanding must be enlightened, to distinguish between physical and spiritual sensations. The lost better half of humanity may be sought and found in the interior soul, where the gates of Paradise open, where all lost virtues are restored, where all wounds are healed and all sins forgiven.

To know thyself, to know the laws and forces that lead thee captive or hold thee in chains, to understand how to overcome involuntary passions and emotions, and to hold thyself subject to a voluntary decision of thy will—this is the problem of thy fate which thou must solve, O, man or woman! if thou wouldst be free.

* * *

THE Christ is the Soul of Humanity. The individual spirit, purified and restored to a consciousness of its true self, enters into the Soul of All, becomes a part thereof, and lives and sees in and through All. The Christ Soul is the true self and the united Humanity in One. It is not a person outside yourself, but a changed consciousness within yourself.

LIBERTY was evolved from environment in America. When environment is evolved from liberty true freedom will be realized.

THE RISING CONSCIOUSNESS.

A GREATER number rose to a consciousness of the true object of Soul-Communion in its June observance than ever before; but it must be confessed that there are still very many who think its purpose is to bring personal benefits to participants, and to astound the world with external wonders. These latter have not yet been spiritually quickened to feel and perceive the spirit-forces evolved through the Communion observances that are steadily and surely harmonizing the discords of human society, re-invigorating old ideas of reform, and inspiring new ones; but at each observance they rise a little higher, and will in due time get out of and above the obscuring fogs of self-promptings, when they will see, and rejoice as co-sharers in, the ripening harvest, which is for all humanity. Be not affected by the convulsive movements attending the great change: through and over all the light advances.

THE TWO STATES.

The material scientist tells us that the vegetable feeds upon the mineral; that the animal feeds upon the vegetable; and that Black Death swallows up all forms of the animal. But what to the material scientist is a process of endless annihilations is to the Spiritual Evolutionist an eternal cycle of life. When the former gets beyond the external forms, in the inner light of the soul, he will see the life currents flowing into and through the crystals, into and through the plants, into and through the animals—broadening, deepening, purifying as they flow—and bearing back to the Central Fountains the perfected results of all the developing stages passed through. All is life to souls conscious of the universal movements; all is death to souls self-bound in matter.

[For The World's Advance-Thought.]

NOT FOR CHRIST'S SAKE.

BY ELLA L. MERRIAM.

MAN-MADE CREEDS teach an upright life for Christ's sake, but the now dawning Religion of Humanity, spotless and unfading, broad and comprehensive as the universe itself, and co-existent with the Father, teaches the excellence and necessity of the highest type of moral culture possible—not for Christ's sake, but for one's own sake, and for the sake of others about us—for the Truth's sake—royal, golden Truth, which reflects its sacred influences and holy benedictions from center to circumference of creation. Be good! Not for Christ's sake, but for the development of those God-like virtues within thee, that alone can make thy life sublime and render the highest gratitude and homage to the Infinite! BE CHRIST-LIKE! For the upward direction of youthful paths, and the smoothing and brightening of maturer ones; for a tendency toward a general and final amelioration of life's varied ills, and the more rapid spread and secure promotion of true happiness: and last, but not least, for the elevated standpoint of spiritual excellence you will thus have attained, whereupon to build those broader, brighter and more satisfying pursuits of man's unending existence.

Los Angeles, Cal., June 20,

COMMERCIAL RESTRICTIONS

To the Editors of the Universal Republic:

ALL governmental restriction of the absolute freedom of commerce strikes a blow at one of the natural, inalienable rights of man.

Under the New Dispensation men are coming to recognize that race distinctions and national prejudices should never be a bar to mutual love and good will. Men speak of the protective system as robbery; but open robbery is more honorable. If I am only robbed I am likely to know where, when, and of how much, but this protective tariff taking leaves me in the dark upon all these points, and then actually claims to have done me a favor.

Any tariff is a perpetual incentive to fraud and undervaluation, false invoices and perjury; while a tariff for bounty is immoral *per se*, since it takes away the substance of one class to increase the gains of another class.

This kind of protection, falsely so-called, being itself immoral in principle, is made an idol of by unregenerate men for political and selfish ends. Its worship consists largely of deceit and lies, forged quotations, and false pretences. Men go to Congress and say, "Because we pay high prices for labor in this country, you must grant us a bounty for our protection;" and turning around to the workman they tell him, "Your wages are high because we have protection!" Like idol, like worshiper. Immorality cannot be defended as a principle without producing far-reaching demoralization among its votaries.

The only just tax is where the community takes for public use that which itself has created. The concentration of population and the advance of civilization create an enhanced value for all natural opportunity. At present this is conferred upon the claimants of the opportunity, who, by means of having seized upon that in which all the living have an equal right with themselves, are erected into a privileged class and enabled to exact tribute from those who should be, and of right are, equal co-possessors.

Only as our conduct of government shall approach the lines of everlasting right will justice be done and the Kingdom of God come upon this tired earth.

A. P. BROWN.

Jersey City, June, 1889.

EVERY one of the readers of the Companion-Papers will regret to hear that W. H. Kimball, author of the "Granite State Papers," is seriously ill at his residence at Concord, N. H. Among the possibilities of the future is the re-publication in book form of these papers, with Mr. Kimball's portrait for a frontispiece illustration. He is one of the most vigorous, most graceful, and most spiritual, of the writers of the Spiritual Evolution School. "The Granite State" series alone would be sufficient to secure The World's Advance-Thought an abiding name in history.

"THE MESSENGER," of Liege, Belgium, gives an extended notice of Whole-World-Soul-Communion, and its time-table for the principal towns in the Netherlands.

NECESSITY OF SACRIFICE.

IN the march of natural law individuals are necessarily sacrificed for the good of masses. We cut off branches that the others may become more fruitful, we thin out weakest plants that the rest may have room to grow. The wounded must be left to suffer while the battle rages; a sacrifice is always justifiable for a greater good. If the inhabitants of a city are prostrated by disease arising from the malaria of a swamp, while it is a duty to care for the sick, yet it is a more imperative necessity to drain the swamp, even if in so doing some of the sick should be left to perish. Similarly in the present diseased conditions of society, while it is a duty to provide for the poor and helpless, it is a more pressing necessity to discover the real causes of poverty, disease and crime, and ditch the slough of ignorance. Any material sacrifice with this object in view, if made in a right spirit, can be but the exchange of a less for a greater good. But this is taking an outside or political view. In the strict spiritual sense there are no sacrifices. The vital principles of the Indian and the buffalo live right on in higher forms of expression.

DR. LE PLONGEON, the Central American explorer, declares that he has indisputable evidence that the history of North America began 110 centuries ago. In the Mayas of Yucatan he finds all that remains of the early inhabitants, and evidences, including manuscripts, that the language is the oldest living tongue in the world. The history of the creation, the deluge, and other great epochs, are before the reader of this ancient tongue. In many respects it is identical with the ancient Persian, and the Sanscrit roots frequently appear. Although the keystone arch is not found in these ruins, several of the buildings are domed over. The frescoes show art superior to that of ancient Egypt. One of the royal residences was found to contain 120 rooms.

Few persons have the keen sense and correct judgment to distinguish between persons and principles. Truth should always be recognized and honored, no matter from whom or from what source it comes, because truth acknowledged is the saving and redeeming principle in human nature, and the refusal to recognize it coming from a source against which one is personally prejudiced is the impulse of the spirit which rejects its savior. He who allows personal antagonisms or antipathies to swerve him from devotion to principle falls from the straight and narrow way into the mire of self-deception.

WHEN inspiration runs its course in any given direction it will then seek higher and more perfect expressions. The transforming influence is now at work among all the reform movements, and the next thing in order will be union and fraternity, through mutual concessions. A giant, and a greater one than appeared in 1856, will be in the political field in 1892, and the John Browns of the New Emancipation will not be lacking to hurry on the inevitable culmination. We write in the prophetic, not in the partisan, spirit.

FOR A FREE LIBRARY.

WE will give our library of a few hundred volumes, and exchanges as they come to hand—among which are some of the finest secular papers in America—to any club or society that will organize to maintain a free reading room in this city. Such a reading room should be free in the fullest sense, all kinds and classes of reading matter being accepted for the tables, shelves and files that would not be adjudged vicious or demoralizing by an inspecting board free of sectarian bias and prejudice. And were we able we would do more than this towards establishing and maintaining a free public reading room in Portland.

A WEALTHY lady of California first transferred to the "Golden Gate" Publishing Company a three-thousand-dollar piece of property; and has now made a second transfer of property to the Company which the "Golden Gate" says should realize \$40,000. The editor of the "Golden Gate" calls for donations of \$60,000 more, to make up a sufficient aggregate to erect an elegant structure in San Francisco, where the "Golden Gate" could be printed, a platform for lecturing maintained, office quarters provided for special occasions, etc.—the proposed edifice to be generally used, we presume, as is the Paine Memorial Temple of Boston.

MINOT J. SAVAGE concludes a paper in the June number of "The North American Review" with the declaration that we are now going through the greatest revolution of thought the world has ever seen. He says "it means nothing less than a new universe, a new God, a new man, a new destiny. It is as certain to come as sunrise. And when the sun is up, the cruelties, crudities, monstrosities, injustices of the long night of orthodoxy will have fled away with the shadows. From the 'new heaven' will smile down a grander God, and on the 'new earth' will live and labor and hope a grander man." The returning echoes are becoming clearer and more frequent."

A BEAUTIFUL piece of hand-embroidered silk, something over a yard long and four or five inches wide, comes to us, by mail, from China, the outside wrapper marked "sample." Accompanying it was a sweetly-written note, the writer saying she wished The World's Advance-Thought sent to her address and could think of no suitable equivalent available for transmission by mail except the embroidered silk. The embroidered figures are in the center of the strip, and cover two-thirds of its extent.

INTELLIGENCE is an essence of which form is the clothing or expression. The difference between universal intelligence and individual intelligence is the difference between the all-pervading principle and a limited formal expression of it. Intelligence forever seeks to build up and enlarge individuality through progressive states of consciousness.

VIGILANTLY strive to keep your thoughts high and pure. There can be no religion more soul-saving, none more consoling.

Written for the World's Advance-Thought.
YOU WILL REAP AS YOU SOW.

BY H. A. BRADBURY.

THE vast field that lies before the spiritual student, which the worldly man knows nothing of, and which requires spiritual unfoldment and illumination to apprehend, is being explored from a different and higher standpoint by New Dispensation adherents than by any other class of Progressionists. The World's Advance-Thought is the receptacle of the highest conception from the Messianic standpoint yet reached in the field of exploration. The Messianic standpoint of movement is vastly different from the common Spiritualistic standpoint. The latter deals with the phenomena. Its adherents see in the phenomenal facts all of Spiritualism, and with witnessing these and communing with departed friends they are satisfied. The adherents of the former have been awakened to a realizing sense—perhaps by spirit influence, and may be by natural spiritual growth—of the need of higher views of God; of salvation from the besetting sins of earth-life; of drawing nearer to the Infinite Good in aspiration and prayer; and of living better and more spiritual lives. The inscription over the door of the temple of Messianic guidance is: "Fidelity to truth; faith in the Infinite Good; prayer for its possession in the hearts of men; and charity for an erring, sinful and ignorant humanity." Cultivate these virtues, if thou wouldst live in the inspired injunctions of the New Dispensation gospel.

Thus spoke the Inspired Teacher of the Christian Dispensation: "Seek ye first the kingdom of God and his righteousness; do unto others as you wish them to do unto you; with what measure you mete it will be measured to you again; why judge ye not of yourselves what is right?" In essence the teachings do not differ; and in the mode of introduction to the world they are the same. The spiritual phenomena are the John the Baptist "crying in the wilderness" of Materialism, "Turn ye from the darkness of Materialism to the light of Spiritual Truth! Prepare ye the way of the Lord of a Universal Brotherhood and International Peace!"

The phenomena of Spiritualism, notwithstanding the frauds connected with them, are doing a great work in the world. But the silent soul-forces that are renovating and directing the industrial, social, political, religious, spiritual and rationalistic thought of the age are doing an infinitely greater work. They are elevating the world of mind everywhere from the planes of worldliness to the higher planes of duty and use. Greed and sensuality have been the great sins of the world, as hard to overcome as the fear of death itself; and if we would have them banished from our humanity it is needful that each individual do the work of one—on one—the one within. Then, by seeking the aid and guidance of the soul-forces, ("the rock that is higher than I,") ever desiring to draw nearer and nearer to the Infinite Good, what could hinder the redemption of the world?

I am not much of a believer in evil spirits, who, some think, employ every opportunity to deceive

and injure their fellows in earth-life. What evil we have here belongs here, and may easily be traced to its legitimate cause—the crude earthy elements and bad environing conditions in ourselves. It is spirit or sense, which? When spirit gains the mastery, and there is a growth of the spiritual man, these conditions are overcome and evil vanishes.

The frauds in the name of spirit manifestations have not been caused so much by spirits as by the conditions incident to the motives that have actuated both mediums and investigators. They have sought the manifestations from too low planes. Greed, curiosity, and the gratification of sense, have been too much and too often the incentives. When mediums will seek the kingdom of heaven instead of dollars, cultivate humility instead of pride, and Spiritualists generally seek to banish the spirits that haunt the human heart—avarice, selfishness, and all forms of sensuality—and will enter the seance-room with a soul-desire for truth, with feelings of veneration as if they were entering the vestibule of heaven, trying to think such thoughts as angels think, and to do only that which angels would approve, then will fraud cease, and we shall be on the royal road of attainment to the highest moral and spiritual goal. This attainment unsought, we derive only the emotional and intellectual benefits of spirit communion.

But "seek and ye shall find" is as true to-day as ever. Spiritualists are given a golden opportunity, such as the world has never before known. The question, "If a man die shall he live again?" no longer need go unanswered. It has been demonstrated over and over again that he does live on forever, an individual, conscious being. Through the sacred gift of mediumship the departed do return and prove their condition, thus answering conclusively the question, "What shall I do to be saved?" The answer agrees with that of the Inspired Teacher of old, "You will reap what you sow." The choice is yours; your conscience is your guide and judge. It tells you that if you would reap the fruits of joy and gladness "over there" you must sow the seeds of goodness here. It becomes us as rational beings to do the work now of rooting out every taint of the soul-darkening elements of hate, deceit, pride, avarice and sensuality.

Norway, Maine, June 15.

H. A. BRADBURY, Norway, Me.: "While observing Whole-World Soul-Communion in my own room, in company with three other gentlemen, one of them, a middle-aged man of excellent habits, became developed as an inspirational medium. He is held by the influence of a spirit of prayer, who declares that love and charity are the only doors to higher spiritual conditions. In this man I find the only person hereabouts who accepts the higher view of spiritual things as I do."

THE man alone famed for his worldly wealth goes down to the tomb like exhausted steam is puffed away from the locomotive. There is a change of purse-bearers—that's all.

TRUTH came before and will outlive churches.

INTERPRETS A SIGN.

To the Editors of the World's Advance-Thought:

IT is true, indeed! This is a New Dispensation! We have entered the Millenium of the earth, that great event which has been the theme of the prophets, the song of the poets, the hope of the world; the signal for Universal Peace and righteousness has been given; we are in the Second Coming. It is no wonder that all intelligent minds have become, and are becoming, impressed with the mighty change. But nevertheless the virgins slept at the coming; the world of mankind was in a living grave; the wisest of the philosophers of the nations did not understand the significance of that glorious illumination seen in the eastern and western heavens at sunrise and sunset which for several months preceded the Second Advent, and was noted by all peoples.

JAMES BRIGHOUSE

South Cottonwood, Utah, June 20.

THE EMPTY SEPULCHRE.

The "Boston Globe," writing upon the case of the three doctors who expected to discover the secret power of Bishop, the noted mind-reader, at the point of the dissecting knife, says: "The preposterous thing about it is that they should have expected to discover the secret of the phenomenon exhibited by Bishop by an examination of material organs of his body. If they did not expect that, then why make the autopsy at all, and why, of all other things, make it in such haste as to horrify every one who has heard of their conduct? It is a clear case of Materialism probing for the living principle which mere Materialism need never hope to find. The method pursued, too, was strictly consistent with Materialistic theories. It assumed that in spirit the principle of all life is something that can be handled, weighed, measured and treated after a material fashion."

In a book notice "The Better Way" develops an interesting evidence of inspirational writing thus: "There are many things in it that we do not comprehend as yet, and therefore cannot criticize, but that they belong to the higher or deeper truths of nature and the universe is manifest by their fascinating influence—only spiritual truths having this effect, while individual opinion produces a haze while reading."

MRS. E. A. BATCHELDER, Milton, N. H.: "Many thoughts have come to me, with which I found no sympathy until I read your paper, and you can judge of the delight with which I hailed it. I rejoice that I can come into close association through Soul-Communion with those who can look beyond the world of matter to the world of spiritual light."

WERE it not for the web of spirituality woven about them by the poets, (the more imaginative of their time), the so-called conquerors of the world would be viewed to-day—as they really were—as murderers, butchers of their fellow-beings, instead of being worshiped as heroes.

THE "mystic" gives you the only wealth that is transferred to your credit in the life beyond.

INTERNATIONAL CONGRESS ASSEMBLES.

JUST as we go to press a dispatch comes to hand announcing the opening, at Paris, of the International Socialist Congress. All the nations are represented. Germany is represented by 82 delegates, 11 being members of the Reichstag. One of these declared in a speech that working Germany and working France are as one, and that the influence of the Congress in promoting harmony among working people will extend throughout the world. Glory to God in the highest!

OUR BEST TERMS.

FOR \$12.50 in a single order we will send ten volumes of the Companion-Papers, or 120 Parts in consecutive issues, to ten different addresses.

For \$6.50 in a single order we will send five volumes of the Companion-Papers, or 60 Parts in successive issues, to five different addresses.

Single numbers will be sent to Soul-Communion groups or neighborhood unions at ten cents a copy; but to insure orders being filled they should be engaged in advance of publication.

As soon as we can financially strengthen the work by devoting to it the proceeds of the sale of outside property, when sold at fair and reasonable figures, or when the cost of production may be decreased by increase of demand, the rates of subscription will be lowered.

But the nature of the work places it above ordinary business vicissitudes, and the Companion-Papers will proceed on their way until their mission shall have been fully and satisfactorily accomplished. The lower or financial part of the work must yield to the necessities of the higher.

People who want the Companion-Papers, but have no money, will not be deprived of them on that account.

PROF. B. F. UNDERWOOD, the noted liberal orator of Boston, is adding to his high reputation as a scholar and thinker by the lectures he is delivering in Oregon. Not acknowledging allegiance to any school of thought, as there is too much progressiveness in our ethical ideas to allow of their crystalizing into a school, we nevertheless think Professor Underwood is needed in Oregon, and suggest that the liberal societies of Salem, Silverton, Portland and other points co-operate in arranging to keep him in this field permanently.

AN address through The World's Advance-Thought from Elise Van Calcar, of Holland, to "The International Congress of Spiritists and Spiritualists at Paris," will appear in our next, and reach Paris in time to be perused by the delegates to the Congress. Elise Van Calcar has the reputation of being one of the most powerful of European female writers, and her reputation as such will not suffer from the publication of this address.

It continues to be fashionable to appropriate paragraphs from The World's Advance-Thought, working them in between items that are duly credited. But we are usually called into good company—such minds as Emerson, Selden, Carlyle, etc. All right; the main object is to spread the light.

A WORD TO THE CHRISTIANS.

YE say that good works are of no avail. If so why do ye build so much on your own goodness, and condemn those who differ from you? Moreover, ye oftentimes refuse to do good, or to give credit to those who are willing to do good, because ye say that there is no virtue in doing good. Yet ye claim that ye are good: Wherein does your goodness appear?

Ye say that ye are saved by faith in Christ. Is a faith which does not bind you to do good to all men a saving faith? Is the spirit which moves you to condemn others, to think evil of them, and to return evil for good—is that the grace of your saving faith?

If ye think that ye are saved by faith, while yet your hearts are full of bitterness and uncharitableness to others, why do ye think that others cannot be saved by a faith which does bring forth good works? Ye cannot judge of a tree except by its fruit; neither can ye judge of faith except by the works it inspires.

WE acknowledge a pleasant call from Mr. Morse, and his accomplished wife Dr. Cora Ellison Morse, who reside in Minneapolis in the summer months, and in San Francisco in the winter months, maintaining homes in both cities. The Doctor is highly inspirational, and Mr. Morse is a most agreeable and intelligent gentleman.

WE have thought best, aside from the saving of labor and cost, to send out Parts of the Companion-Papers just as they come from the press. Stitching or wiring the pages together would be somewhat mutilating. Kept clean and carefully preserved, the Parts will bind more neatly in book form just as they are.

THE first offshoots of the New Dispensation influx, under all their various names and guises, are beginning to decline—that is, their original features are disappearing, like the seed crumbling away with the advance of its outgrowth.

CLIFF dwellings are found in great numbers in Morocco which probably have been inhabited from their first construction. These dwellings in all particulars are like those found in Arizona and New Mexico.

It is not the plan for you to do all through your own visible organism. The God-Influence works through all organisms. Millions of instruments are at your command to be promoted to higher uses.

OUR expressions of truth are inspirations of the moment, and therefore no one can stand for us on the platform or elsewhere; but we claim to have a brother or sister in every human being.

JAMES G. CLARKE, Jr., a bright and active young Minnesotian, son of the famous poet and composer whose honored name he bears, is now in Portland, and may remain here permanently.

How can there be death to those whose consciousness is above the flesh?

WHERE secrecy and mystery begin roguery or vice is not far off.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:23 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	3:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburg, Scotland.....	3:01 p. m.
Frankfort, Germany.....	3:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:23 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	p. m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:33 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	3:19 p. m.
Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, New Foundland.....	3:38 p. m.
St. Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
St. Paul, Minn.....	1:58 p. m.
Smithtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:43 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash. Ter.....	12:18 p. m.

THE stupendous thought of God is diagrammatically illustrated to the finite mind through the transformations of matter, and as each lesson is well and thoroughly learned the matter-forms are of no more importance to the soul.

PHYSICAL IMMORTALITY.

THE subject of physical immortality is coming within range of investigation and discussion, the following points may be of value:

Thought is life;

Feeling is life;

New thought and new feeling are New Life.

New Life is Re-incarnation, or being born again.

Some people are so firmly set in their old habits of thought and feeling that they have to pass out of the physical body before they can be changed in nature so as to enable them to progress. When people are so bound up in old beliefs and superstitions that it kills them to receive a new thought or idea, then, in the order of evolution they must die. This is the law of progress which underlies and enforces the truth of the saying, "Ye must be born again." Now, if we can be born again without dying physically, we need not die. But the law of life is Progress, and all the old shells of unbelief and superstition in which the people have been dwelling must be broken up and disintegrated, so that their intelligences (spirits) may be freed.

Those people who keep up with the progress of thought usually retain their faculties to the last, while those who refuse or are unable to advance sink into senility. Death truly defined means spiritual unconsciousness. The masses now are dead to true spirituality. That the spirit should be forever confined to a physical body might be death rather than immortality, but that it should be measurably freed from limitations due to hereditary imperfections of the body, and that the body should be so developed as to be a much more fitting instrument for the expression for purer thought, is within the limits of probability. The truth made manifest in the flesh means physical immortality.

THE FALSE CHRISTS.

The number of false Christs and Saviors appearing in different parts of the world at the present time is a result of the gross popular misconceptions of what the words Christ and Savior really mean. Any one is a savior of whatever he saves: if he saves money, he is a savior of money; if he saves a fellow-being, he is the savior of that person to the extent that his influence reaches. The word Christ is not a noun, but an adjective; it means, not a person, but an impersonal spiritual condition, in which a person associating himself with any movement for the good of humanity surrenders personal interests and ambitions therefor. The measure of the Christ-influence or saving power of any individual is the measure of his self-renunciation and his sympathy. Every one is divine to the extent that he realizes this impersonal and unselfish spirit, because he embraces within himself the welfare of all to whom his sympathies extend. There is a great difference between the false god who lives on the ignorance and credulity of his dupes, and the True God who lives in the love and confidence of his associates.

OPINIONS amount to little on the outside. The connections are all perfect and can never be broken on the inside.

[Written for The World's Advance-Thought.]

WHY SHOULD WE MOURN?

BY HARRIET C. GARNER.

UPON the shining sands of time are written many sublime thoughts and acts. The dramas of life, too, are written in living characters. "The life that now is" is filled in, like the little coves along old ocean's shore, by everlasting ebb and flow from the depths eternal, and will itself be all eternal soon. By a divine chemistry of life, the spirit is reducing the world around into the vital fire that shall burn when the material altar fades down to ashes and is seen no more forever. We gather fruit amid all the scenes of earth, from all its surrounding powers, more eternal than earth itself. The material fades, as forms and rites expire, but the spiritual power, the idea enveloped, (as soul is enveloped by the body), like Charity itself, lives forever. And to the good and brave, the cloud resting on the heart of grief is lined with the light of glory. To follow the path on which the light of heaven falls, to be true to the inborn conviction of duty, often rises to the highest point of moral heroism, and is always the crowning glory in the character of woman or man. To rise above the narrow prejudices of the age, to stand up, without compromise and without concealment, in defence of great truths, to rise above the tide of popular and fashionable worship, when God and conscience and human reason point the way, is a mark of character as lofty as it is brave. O, the immortal spirit of influence! it is beating time to the soul's measured tread and moving its hands over the dial-plate of eternity.

There is an interior universe, stronger than the outward and physical, and human beings are strong and glorious only as they link themselves to its laws. The great moral law entwines us all; it is the shining pathway stretching onward, endless as the growth of the soul. What germs of truth rooted in the soul and loved, what themes for admiration and gratitude and praise, are even now, and here, cherished, to be ripened and unfolded in the coming future! Every flower that blooms on the wild heath, or beneath the hand of culture, is a symbol of the wisdom and beauty of Divine Goodness. Therefore the sunshine of an indwelling presence is ever ours to enjoy, and will make our pathways radiant with the glory of its light. Pervaded by a spiritual sense of Divine Wisdom, and of the immutability of the laws of the universe, why weep and mourn, as though there were no hope, no bright Celestial spot, where spirits meet and love, and love to meet again? We are cheered by the thought that all congenial spirits loving the truth, and the good of the race, may be partakers of each other's joys, and unite at last in the vast congregation that are peopling the realms of the blessed.

Sparta, Wisconsin, June 12.

WE have on hand several pieces of European national currency which we will supply at its home value to those interested in cabinet collections of foreign money.

ALL Life is music when we strike the chords.

A LETTER FROM PARKER PILLSBURY.

To the Editors of The World's Advance-Thought:

THE new form is a great improvement. Now the paper can be bound and preserved for the good it has done, and may still do, both in history and future experience. All old newspapers have interest to me; but we have no World's Advance-Thought in newspapers, unless we call such the parchments and papyrus-papers out of which all good bibles come. And then we cannot read now as we can the English and American papers of 1760, '70 and '80 to 1789, whose anniversary we have just celebrated with all the pomp and circumstance of War.

But alas! with very little pomp or show of Peace. The sea was white with the canvas, or black with the smoke of steamships full of cannon, at the naval exhibition, and the streets of the city were glutted with the men and horses, cavalry, artillery and infantry, whose terrible tread shook the ground as the dozen miles or more of columns, hour after hour, surged along.

And the banquet of the most honored, who ate and drank to the cost, so the papers showed, of thirty-five thousand dollars! and eighteen thousand dollars of the sum for wines!! Of the ball I will not speak; but the newspapers you saw and read.

Not one woman was invited, not one woman I think was named, in all the numerous programmes and preparations. Women were only needed to grace the pageant by day as gazers, and to partner the dances at night. And all night!

It is proposed to build a magnificent monumental arch at some point over which the multitudes, civic and military, marched, and the question has been raised, "Of what shall it be constructed?" One wicked wag asked, in his paper, whether it might not be cast of wine bottles that were drained on the occasion!

But let me not trifle. I read to-day in a Boston daily paper an article calling our attention, and the attention of our Government, to a far more hopeful sign of the times than would be all our war demonstrations, even had they been attended by no such indulgences of vice, in varied forms, as were witnessed in New York on the day we celebrated. [Referring to the call for the Paris Peace Congress.—Ed.]

The call from France comes after all our Earthquake, Whirlwind and Fire, as in the vision of Mount Horeb, like "the still small voice" that followed there—the voice of Reconciliation, of Arbitration, of Millennial Peace. Peace on earth and good will to men, to women, to children,—prelude to the glad day when the sword shall be no more; and the nations learn war no more.

In much haste, but heartily yours,

PARKER PILLSBURY

Concord, N. H., June 12.

T. W. SOONEWARDEN, Colombo, Ceylon: "I shall thank you to send me specimen copies of your valuable journal, The World's Advance-Thought. The existence of it was made known to me by the High Priest, who received the particulars from the American Consul at Manila."

"The Investor's Index."
THE MIGRATORY MOVEMENTS.

THE tide of emigration is only beginning to flow into the lower Columbia basin. The records show that the greatest increase for a period has been in the fields nearest to the centers; and then, when the overflow would set in beyond, there would be a check in the former, with corresponding increase in the newer fields. Thus Ohio's percentage of increase was lowered from 1820 owing to the rush to Indiana; Indiana's was lowered from 1830 owing to the rush to Illinois; Illinois' was lowered from 1840 owing to the rush to Iowa; and Iowa's was lowered from 1860 owing to the rush to Nebraska. Here different influences and conditions intervene. There is a break in the stretch of naturally fertile lands by the arid plains putting down from the Rocky Mountains; and at this juncture the great war between the sections came on, as if the interruption of the continental migratory flow had something to do with this great moral convulsion. But apparently special providences intervened to prevent the arrest of continuous settlement and development—the discovery of the precious metals in the Rocky Mountains, the inauguration of work on the first Pacific railroad, the invasion of the buffalo solitudes by cattle-raisers, followed and accompanied by successful experiments in farming by irrigation, these events and activities carried forward the tide, though in unsteady and irregular movements, so that now all the arable valleys west of the Missouri river are occupied, and Oregon and Washington are to-day backed by continuous permanent settlements to the eastward. Being the last fields for the great migratory tide to flow into, and offering inducements in the way of natural resources certainly more varied, and probably richer, than any of the former general objective-points of emigration had to offer, and now being available from all the seaports and all the great inland centers by competing railroads, (additional lines projected and in progress of construction), it is not an expression of intemperate enthusiasm to predict that the increase of population of the North-Pacific regions from this time on will exceed the expectations of the most hopeful and add one of the most stirring chapters to the history of American progress.

THE new thought that it is no longer necessary for the masses of the people to lead such slavish and unsatisfying lives, ministering to the material and neglecting the more precious refinements of intellect and heart, which alone make life worth living, is rapidly making way among the more thoughtful members of society. The New Era will be one of cleanliness, health and comfort; filth, disease and poverty have no place in a true civilization.

ALL railroad lines should be owned by the government, and transportation thereon should be free; all street-car lines should be owned by the cities, and transportation thereon should be free; and all bridges and ferries should be maintained by the counties, and be free. The time has come when this is feasible and possible.

"**G**O TO CHURCH!" the parson cries:
To church each fair one goes;
The old go there to close their eyes,
The young to eye their clothes.

A RESIDENT of Martin's Ferry, O., has two small boys and one big dog, a Newfoundland, their constant companion. The other day the boys got to fighting, and the smaller was getting the worst of it, when the dog, who had been an uneasy observer of the proceedings, rushed between the lads, separated them by main force, and then dragged the larger boy away, without hurting him in the least or showing a particle of ill temper. Is not this an example of evolution in reverse movement?

THE conductor of a "great magazine" gives first consideration to the commercial value of articles tendered. "The North American Review" did not hesitate to publish a paper in advocacy of prize fighting after prize fighting had become a popular mania. Allen Thorndike Rice, proprietor of "The North American Review," died a double millionaire, and he died young. He left two millions behind—*behind*.

THE "Desarmament" is a weekly newspaper just started in Paris as an advocate of general disarmament, as its name implies. It opens with letters from Gladstone, Emilio Castelar and Jules Simon, and contains much good matter, original and selected, promotive of peace and friendship between the nations. The Peace Wave gathers power as it rolls.

BOSTON capitalists of reputed benevolence announce that they will establish a factory in one of the poorest districts of Ireland to furnish employment to evicted tenants. It is proposed to incorporate and sell stock in all parts of the United States. We like the idea so well that we are sorry we see a possible hiding place for Mammon in the scheme.

KNOWLEDGE is little good till it is digested and assimilated, organized and incorporated, as part of the individuality. Knowledge, like food, does not always fatten; the more some people eat the poorer they get. So, a man may be as an encyclopedia or a dictionary, full of all sorts of information, and yet be only a learned fool.

THE "Waverly Magazine" says "Socialism is any scheme or project which has for its object to do away with the hardships of life and bring about equality among men through the instrumentality of the State." Correct reformatory ideas are rapidly becoming popularized.

IF it should happen that some one should discover the secret of making gold, so that it would no longer be so valuable, and losing its value would lose its rank as a God, this would be looked upon as a disaster by those whose lives are centered in worldly possessions.

THE cause of the suicide of a Vanderbilt and of a Rothschild was "financial troubles."

Written for the Universal Republic.
POLAR DISPLACEMENT—NO. II.

BY S. A. MERRILL, M. D.

AMONG the many interesting evidences of the great convulsion that has left its record in the stupendous changes it has wrought, not only in the configuration of the oceans, seas, islands and continents of the globe, but also in its climates, its flora and fauna, and in the contents of the crust of the earth itself, none are more remarkable than many of the fossil remains of man himself, as these not only carry us back in thought to the great cataclysm, but also bear eloquent testimony to the antiquity of the human species.

If we look into the traditions of the race, as they exist among all nations, we everywhere find allusions to this great cataclysm, "the Deluge." The theory of polar displacement will not only justify and explain this universal tradition, but will also render more probable the tradition regarding the submersion of the Island of Atlantis beneath the waters of the ocean.

This tradition in the time of Plato was almost universally current. For it is quite natural to suppose that such a catastrophe as the sudden change of the earth's axis of rotation, attended, as it would be, with an instantaneous transfer of the earth's rotary and centrifugal energies to a new center of rotation nearly 90 degrees distant from the old one, would be attended by great upheavals of portions of the terrestrial surface, and by equally great depressions of other parts of it.

Among the many curious evidences that tradition brings to us is the legend, that has come down from widely different sources, that the sun and the stars at one time changed their places in the heavens. Some of these traditions assert that the sun rose before the great cataclysm in the present south. This would be strictly true, if my theory be the correct one. If we turn our eyes to the starry heavens we shall probably find startling proofs of these great telluric revolutions among the members of our solar system. The external planets have their axes but little inclined to the ecliptic, (about five degrees), with the exception of Mars and Uranus, one of whose poles is turned almost directly towards the sun, thus making their changes of climate and season very gradual and agreeable. On the other hand the axes of Venus and Mercury are placed at an angle with the ecliptic of about 75 degrees—our own being only 23½ degrees, and slowly becoming less.

It is easy to comprehend the wonderful change which the climate of our little world would undergo if the sun were to vary north and south of the equator only 10 degrees, instead of 47 degrees, as at present. On the other hand, it is manifest what remarkable variations would occur in temperatures and seasons were the sun, with the earth as with Venus, to make a journey north and south every year of time 150 degrees, instead of 47 degrees, as at the present time. This would bring the polar circles within 15 degrees of the equator, and the entire globe, with the exception of a narrow zone of 30 degrees in width at the equator, would experience an alternate six months of arctic night and

cold, and six months of day with the most intense tropical heat. This would compress the area of animal life into very narrow limits. Certain it is that human life, as we know it here, could hardly exist under such rigorous conditions.

May it not be possible that the "ice ages" were due to changes of this character—either sudden or gradual—in the inclination of the earth's axis to the ecliptic? According to M. Frederick Klee, in "Le Deluge," the axis of the globe has suffered displacements, and it was the last of these that occasioned that terrible event, the Deluge. And it is to the witnesses of this terrible convulsion that we must ascribe those mythical traditions in which it is said that during the catastrophe of the Deluge the sun and stars changed their places in the heavens.

If the foregoing views be correct, may we not derive a philosophic as well as a scientific lesson from a contemplative study of these vast changes through which our race has been called to pass?

If there be any legend connected with the great cataclysm about which universal tradition seems to agree, it is that nearly the entire race of mankind were destroyed by it. This indeed is what we might expect as one of its natural results.

According to all tradition, including the account given in the old testament, the reason assigned for the destruction of the world by the Deluge was the extreme wickedness into which mankind had sunk. In the "Elder Edda" it is said of Vala, as she is looking out upon a corrupt world of mankind:

"There saw she men—
Foul murderers,
And perjurers,
And them who otherwise
Seduce to sin;
Brothers slay brothers;
Sisters, children,
Shed each other's blood:
The world grows hard;
Sensual sins grow huge;
There are sword ages, axe-ages,
Storm-ages, murder-ages,
Till the world falls dead,
And men no longer spare
Or pity one another!"

No more vivid description could be given of what must have been the moral condition of mankind at a certain stage of his intellectual and spiritual progress. During the early ages of man, after his emergence from the animal world, through the law of evolution, it is very easy to imagine that vast numbers of the species were very little elevated above the brute creation. The sense of right, of justice, of duty, was very feeble indeed, very little above that of the animal world from which men had recently emerged. The conservative, non-progressive element of this vast mass of ignorance and savagism would become retrogressive, and, obeying its mere animal instincts, would, in the course of time, lapse into a state of universal sensualism and crime.

If under these conditions the Creative and Administrative Powers that rule mankind deemed it best to overwhelm the world in this way, and destroy the great mass of semi-ape, semi-human races and tribes that then filled the earth, and in some way preserve—probably in the mountain regions—some of the more advanced and advancing

portions of the race, to re-people the world, would it be any serious deviation from the principle of "natural selection" and the survival of the fittest? To my mind it is highly probable that such an event took place. It accords with all the traditions of the race, and gives to them a rational explanation. It would rid the earth of its most ignorant, corrupt, brutal, non-progressive elements, and, by re-peopling it from the more progressive elements of humanity, the world would take a long step forward. Indeed, it is claimed that the race has been partially destroyed more than once. If so, it becomes an easier matter to understand the "why" of the long ages of the existence of the race prior to the advent of those nations and civilizations contemporary with the dawn of history, and which, though seeming very antique to us, are indeed very modern when compared with the long, dim twilight of the race that existed beyond them in the bosom of a still remoter past.

Should the philanthropist hold up his hands at the thought of such a sacrifice of life to achieve the ends of creative progress, I again refer him to the bible, to universal tradition, to the records and remains of a race long since buried deep beneath that remarkable deposit, the "drift," and lastly to a very remarkable phenomenon taking place under our own eyes,—ten millions of Chinamen being swept from the face of the earth in a single night.

The more advanced portions of the race appear to have progressed out of the original ignorant, indolent, childish, brutal and wholly unintellectual condition of mankind, as it emerged from the lower world, and into the sublime and godlike moral, intellectual and spiritual energies of character we exhibit to-day upon the higher levels of human life, only after passing through a hundred thousand years of infinite toils, labors, perils, hardships, and vicissitudes, compulsory in their character, and without which man's present lofty height of love, wisdom, power and progress could never have been attained.

Pomona, Cal., June 20.

The day before the unveiling in Rome of the statue erected to the memory of the church-immolated Bruno—more imperishable than the marble itself—the Papal party scattered throughout Rome circulars denouncing all who would take part in the ceremony as "miscreants bearing the black livery of Satan," and saying it would be "a permanent insult to God, to Christ, and to his Vicar on earth." How blind to the signs of the Second Coming the very ones who claim to be the special and exclusive beneficiaries of the First Coming!

"If I had my way," writes our friend David Wilder of Boston, "there should be fractional currency, more notes and less coin, but no paper worth less than gold. The use of coin as currency is folly, and the issue of any paper not equal to gold is a fraud." Coin circulation has grown into a very life condition here on the Pacific Coast—when a greenback must be used some inconvenience is usually involved in getting it.

ALL things are for the lover of all.

THE PRIZE FIGHTING MANIA.

PHYSICAL strength is an essential quality in the prize fighter; but no human giant ever stepped in front of an antagonist with the strength of a healthy, full-grown donkey. Agility is an essential quality in the prize fighter; but no prize fighter ever bounded into the ring with the agility of a wild-cat. Determination, persistence, endurance of physical torture, entire lack of sympathetic feeling in the fury and excitement of combat, these are essential qualities of the prize fighter; but if the bull-dog does not excel the prize fighter in all these qualities it is more to the credit of the bull-dog. There is nothing at stake in the prize ring and no natural abilities are requisite to entering it that do not belong to the animal plane; and it follows that they who delight in witnessing prize fights, and who gloat over published reports thereof, derive all the pleasure they feel in these indulgences from their animal instincts. But no "great" newspaper can afford to close its columns against such demoralizing matter; it commands the boldest head-lines, the most conspicuous place, and is eagerly sought after even in the family circles that feign to worship the Prince of Peace. The money expended by the press of the country for telegraph dispatches and special reportorial services on account of a recent prize fight would have secured homes to some thousands of neglected waifs in the great cities who are on the downward paths of vice. But money in circulation only indicates moral tendencies, good or bad, and therefore stands in secondary relationship to the spiritual principle involved; when the soul-forces move in the right direction all else will move in the right direction. And the soul-forces, so far as the whole human family is concerned, are moving in the right direction. The soul-force specific is working within and forcing the viper-element out. Better the elimination should be through brutal gladiatorial displays and morbid newspaper readings than wholesale battle-field slaughterings. The moral sewerage system is working satisfactorily.

The most remarkable kiss upon record is that which was given by Queen Margaret to Alain Chartier more than 400 years ago. He was a poet, but the ugliest man in France. During his life-time he enjoyed a wonderful reputation, but after his death he was forgotten. He is now chiefly remembered on account of the kiss which the queen pressed on his dreaming lips one day, as she found him sleeping, saying to her maid as she did so: "I kiss not the man; I kiss the soul that sings."

KING LEOPOLD, of Belgium, was waited upon at Brussels, on the 29th ult., by a delegation of working-men, to whom, after cordial handshaking, he said: "All workers are members of the same family and should join hands. Tell your comrades my feelings are implied in the Belgian motto, 'Union is Strength.'"

We learn from "The Messenger," of Liege, Belgium, that Lucie Grange has established in Paris a Central Bureau for the collection of Soul-Communion experiences throughout France.

Written expressly for The Universal Republic.
BRIEF STUDIES IN BUDDHISM—NO. V.
THE PRECEPTS OF BUDDHA.

BY RUSSELL WEBB.

Scrupulously avoiding all wicked actions;
Reverently performing all virtuous ones;
Purifying the intentions from all selfish desire;
Is the doctrine of all the Buddhas.

A VERY large proportion of the current Buddhist literature is undoubtedly the work of comparatively modern writers, and may be open to one of the objections raised against the Christian literature, viz: that it abounds in erroneous conceptions. There is quite a well founded belief that much that fell from the lips of Buddha while he was publicly teaching was taken down, as were many of the teachings of Mohammed, on pieces of shell, wood, leaves, etc., and thus preserved to the world. There is little doubt that much of Buddha's secret teaching was carefully preserved, and has been handed down to the present generation, pure, and unalloyed by the erroneous reasoning and sophistry of the exoteric priesthood. The general character of the Buddhist writings indicates this, and through them all runs the fundamental principle of Buddhism, plainly discernible like a thread of gold, viz.: the idea of self-purification, self-denial, and brotherly love. These were really the foundation stones of Jesus' system of teaching also; but, as far as is known, none of his words were written for the public eye until he had been dead about three hundred years, and then they were so warped and distorted by the prejudiced early church fathers, to harmonize with their superstitions, as to bring to the head and front of the Christian system an idea that Jesus never taught, i. e.: making salvation dependent upon a belief in his incarnation as a divinity, his death on the cross, and his miraculous resurrection. The fundamental truths of Christianity were buried under this mountain of error, and to-day the world has little or no true Christian literature.

And here, I hold, lies the principal claim of Buddhism to supremacy as the religion par excellence for the masses. Those who have found the truth, are able to stand alone, and are walking in the straight and narrow way, need no form of exoteric worship; but, as a means of bringing the masses up to the spiritual plane where they can begin to walk alone, true Buddhism has all that can be asked for.

No one is asked to accept the Buddhist scriptures as the word of God and absolutely infallible, but they are considered as sources of knowledge from which man may draw strength for his own struggle for spiritual life. The recorded sayings of Buddha contain a perfect system of religious instruction, and while, undoubtedly, many things never uttered by him have been attributed to him by over-zealous disciples, the true can be readily distinguished from the false when one possesses the key to that system, which is very simple and can easily be understood by a child. It is embraced in the four lines which head this article.

True Buddhism is strictly a religion of personal purity—purity of the body and purity of the mind. The first idea to be acquired is that physical and

mental cleanliness are the distinguishing attributes of a true Buddhist, and that, when he has learned this truth, he is ready to start on the high road to Nirvana. A man whose thoughts are pure, and whose aspirations are God-ward, can do no evil. Any one who will read the forty-two precepts of Buddha cannot fail to be impressed with the fact that the predominant idea is purity.

Buddha said: "Living creatures become good by ten things, and by ten things become evil. What are these ten things? Three of them belong to the body; four to the speech; three to the thoughts. Murder, theft, lust, are the first three; equivocation, slandering, lying and flattery are the four; envy, anger and delusion are the three. Absence of belief in the three objects of worship (Buddha, the Law and the Order), is the high road to error. The prayerful man who practices the five rules, and does not draw back in his aim to observe the ten rules—this man will obtain perfection.

The five rules are:

1. I observe the precept to abstain from destroying the life of beings.
2. I observe the precept to refrain from stealing.
3. I observe the precept to abstain from unlawful sexual intercourse.
4. I observe the precept to abstain from falsehood.
5. I observe the precept to abstain from using intoxicating liquors and drugs that tend to procrastination.

The ten rules are the above, with the following:

6. I observe the precept to abstain from eating at unseasonable times.
7. I observe the precept to abstain from dancing, singing, and unbecoming shows.
8. I observe the precept to abstain from using garlands, scents, perfumes, cosmetics, ointments, and ornaments.
9. I observe the precept to abstain from using high and broad beds.
10. I observe the precept to abstain from receiving gold and silver.

The last five rules were for those who had given up all the world for their religion, or who had "taken up the cross," while the first five were for those who were just entering the true life. They mark out a line of thought and conduct requisite for salvation, and if fully and legitimately interpreted they are all the seeker after truth needs. Buddha, in teaching, laid special stress upon the fact that there was no great merit in any outward act; that salvation depended entirely upon the inward motive that provoked the deed; that the mere following of rules in a perfunctory way, without earnest feeling and ardent spiritual aspiration, was of no special benefit to anyone. It might keep him out of mischief, as the forms and ceremonies of to-day do some of the priests and clergymen, but it could result in little or no spiritual development.

Buddha said: "A man guilty of any kind of disobedience, and not purging himself by repentance, confirms himself in his wickedness, and must certainly return to life in a bodily shape, even as the waters return to the sea; but yet, by acting up to

his duty, and getting rid of his evil ways, understanding the character of sin and avoiding disobedience, and so attaining to virtue, this man, when his day of punishment is over, may afterwards attain to perfection."

Here he speaks of reincarnation and Nirvana. He is said to have thus spoken of the latter: "Just as the heated bar of iron, hammered, emits the star-like sparks which, scattered everywhere, are lost, and have no further place of being, but are gotten rid of and destroyed for aye, so, also, is Nirvana. Having destroyed all lustful desire and all unholy attachments we reach a condition of rest beyond the limits of any human knowledge."

Did space permit, we might take the forty-two precepts and compare them with the Sermon on the Mount, and I am quite sure that Christians would be surprised at the similarity of the two codes, as well as by the clear and ample nature of the former. But, at the risk of trespassing upon more space than the generous editors of this paper may feel disposed to grant me, let us read one or two more of these precepts.

Buddha said: "A man who foolishly does me wrong, (or regards me as being or doing wrong), I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of these good actions always redounding to me, the harm of the slanderous words returning to him."

There was once a foolish man who heard Buddha, while preaching, defend the great principle of returning good for evil, and therefore he came and abused Buddha. Buddha was silent and would not answer him, pitying his mad folly. The man having finished his abuse, Buddha asked him, saying: "Son, when a man forgets the rules of politeness in making a present to another the custom is to say; 'Keep your present.' Son, you have now railed at me; I decline to entertain your abuse, and request you to keep it, a source of misery to yourself. For as sound belongs to the drum, and shadow to the substance, so, in the end, misery will certainly overtake the evil-doer."

Again Buddha said: "A wicked man who reproaches a virtuous one is like one who looks up, and spits at heaven; the spittle soils not the heaven, but comes back and defiles his own person. So, again, he is like one who flings dirt at another when the wind is contrary; the dirt does but return on him who threw it. The virtuous man can not be hurt; the misery that the other would inflict comes back on himself."

As was the custom then, and as it is now among the Orientals, Buddha's teachings were largely in parables, and, like those of Jesus, often had a double meaning. He also, as did Jesus, taught to his nearest disciples certain things that could not be taught to the masses. There is a secret knowledge which can be imparted only to those who have earned the right to know it, and, of course, there are no public records of this part of Buddha's teachings. This mystic knowledge will be the subject of my next and the concluding paper of this series.

Manila, Philippine Islands, April, 1889.

[From The Investor's Index].
HYGIENE AND CHARACTER.

WHILE food does not determine character, absolutely, any more than character determines food, yet there is always a certain relation or correspondence between the two. Plants flourish or die out, animals thrive and fatten or deteriorate according to the nature, of their food supply, and human beings are no exception to the rule. Some foods tend to produce fat, some to produce muscle, some to produce bone—so the physiologists tell us; but I shall not consider the physiological aspect so much as the metaphysiological or psychological aspect. Physiology treats of man merely as an animal; metaphysics, psychology and psychometry treat of mind and spirit, intellect and emotion—of man in his process of translation from the natural to the Arch-Natural. Our mind-development depends on the thought-atmosphere in which we exist, the prevalent public opinion and habits and conditions of mind of those who influence us in our associations.

The food of the masses of the people is dictated partly by fashion or habit, partly by necessity; more by these than by taste, because they educate their tastes to suit their fashions or their necessities. Some choose food because it is expensive; others are compelled to use the cheapest they can get; a few make a study of fitness. A staple article of food in America is the flesh of the hog. This meat is used very extensively among farmers and the poorer classes of working people, who cannot afford anything else: and the fat is used by all classes in cooking. Much of the food supplied in bakeries, hotels etc., is saturated with grease extracted, or supposed to be extracted, from the bodies of dead hogs. So much of this meat and grease is used that raising hogs is the principal occupation of the inhabitants in many parts of the country.

The characteristics of swine are restlessness, unsociability, insatiate greed, and some other conditions for which the vocabulary furnishes no names, but which are very offensive to persons of refined sensibilities. A hog seems to have a guilty and depraved consciousness; it suspects everybody of sinister designs. Its movements are awkward and all its expressions rude and uncouth. It is a born thief, and its whole existence is devoted to gratification of passions so gross that they yield little or no enjoyment. Moreover, a hog is very positive and determined to have its own way whenever there is an opportunity. Now the psychical effect on human beings of habitually dieting on swine's flesh is to induce a tendency to take on these conditions of mind. Physicians agree that a diet of pork tends to induce scrofula. This is its physical effect: scrofula is a physical expression—the outward and visible sign of an inward and spiritual deterioration of character. This scrofulous condition of body and mind is referred to in the 28th chapter of Deuteronomy.

The excessive use of grease of any kind tends to deterioration of character and constitution, as illustrated in the stupid and sodden nature of the Esquimaux and Kamtschatskans. Age and expos-

ure to the air or smoke causes grease to become rancid and an irritant; frying in iron vessels complicates the evil still more by addition of carbonates and oxides of iron, also irritants.

Cereals and fruits are the best foods for human beings. Roots, such as potatoes, turnips, etc., which contain more of the unrefined earth-elements, are more suitable for stock and should not be used too exclusively by human beings.

Humanity is slowly evolving out of crude and cruel conditions. Only within the last fifty years chemistry and physiology have shed a light of science by which men can learn to take care of themselves as animals. Now psychical science comes to teach them how to live as intellectual and spiritual beings. A knowledge of social science is also beginning to dawn on the darkness, and when the principles of industrial and social organization and co-operation become fully materialized, a way will be opened for the masses to free themselves from the bondage in which they are now held. They will then be able to learn and apply the principles of rational science to the practical affairs of social and domestic life. Cookery will become a fine art and grossness and dyspepsia will disappear.

Cleanliness is said to be next to godliness, and it is certainly an essential element of it: and it extends further than the body—it extends to the mind and soul. People cannot keep themselves clean, if they must eat improperly prepared or adulterated food, and if they must live in crowded and filthy tenements where they cannot even breathe clean air.

The God of the New Dispensation is a God of cleanliness and purity. He calls for clean bodies and clean minds; for freedom from overwork and grinding poverty. Cleanliness demands frequent and regular bathing: every home should contain a bath-room. The whole body should be washed and thoroughly cleansed at least once or twice a week. Comparatively few people observe this law of cleanliness; many cannot on account of the necessities of a struggle for existence: many become so debased that they look upon this unclean manner of life as natural and necessary in a country that is supposed to be civilized.

Among the Jews, and some other peoples, the hog is considered an unclean animal, its flesh unfit for use. The Mosaic law forbade the use of swine's flesh, and among the Jews it was considered a disgrace to be a swineherd or hog-raiser. Those who understand the Mosaic law and ritual know that it was not a haphazard affair gotten up by chance or by fraud; but that it was derived from the ancient wisdom of Egypt and India, and is symbolical of esoteric laws and principles fundamental in human and universal nature. A psychometrist can feel the spiritual elements of food and trace their effects upon character, individual and national.

The physiology of bathing is that the body is continually changing; myriads of busy beings are at work building in the new and pulling down and casting out the old. A great deal of the debris is thrown out through the skin, and if the surface, as well as clothing and bedding, are not kept clean

and pure, the refuse is re-absorbed into the system. The psychic law, the higher law of spiritual development, is, that the spiritual body, the temple of thought, is continually being renewed in the same manner by the invisible builders of organized life. People who live in an atmosphere into which no new thoughts nor progressive ideas can penetrate simply keep throwing off the old dead matter and taking it up and building it in again—thus they revolve in a vicious circle enwound in a web of darkness.

WHY DO BOYS LEAVE THE FARM?

Too much dull, solitary labor; want of social advantages; want of social recognition. Man is a social being, and grows with the growth of his associates. If farming were carried on co-operatively, as manufacturing and other industries are, there would be more social advantages and less hard labor. In a large manufactory each individual does his own part of the work and attains skill in that particular branch. This is specialization or socialization of industry; each operative becomes a specialist. In farming the rude and primitive method is usually followed; the farmer attempts to do everything himself; there is no division of labor, and of course no special skill acquired in anything. Time is worse than wasted in attempting to do too many things, each on a very small scale. Success is attained in this age by doing things on a large scale, which is co-operation in effect. If a dozen or more farmers would form a stock company and work a large farm co-operatively, the business being divided into departments, as in a factory, and each person responsible only for his own special work in garden, dairy, field, or shop, the problem would be solved. No one need work more than eight hours a day, while society and surroundings could be adapted to the tastes of the members. A thousand acres of land will support a thousand people engaged in gardening, fruit-raising, dairying, and associate industries which would naturally spring up in such a community. This would surely be better than that a thousand acres should lie idle or only sustain a few rude and overworked farmhands. The best social advantages could be enjoyed in such communities, for society is always just as good as its members wish to make it, and labor, when it comes in harmony with our tastes, and in line with our natural development, ceases to be drudgery, and becomes enjoyment and second nature.

This is a period in human history in which the inventive genius of man is achieving its grandest triumphs. Means are being constantly discerned and applied to make more available and productive all the natural sources of wealth. This magic march of mind will continue until the material at command will be so utilized that the whole human race will be provided for—involuntary poverty will be unknown.

LET each man seek his neighbor's good and the labor question will be settled.

THE greatest motive force in the world is the good of humanity. Unite with this Divine Power,

THE RIPENING HARVEST.

NEVER before in human history was there so general and intense a feeling against war, such positive and determined effort to do away with standing armies and institute Courts of Arbitration. Peace Parties of growing influence are organized in most of the nations, and are the strongest in the ones whose policies have heretofore been most warlike. In Great Britain, in France, in Germany, in Italy, in Holland and Scandinavia there are now strong and growing Peace organizations, while the movement for Disarmament and Arbitration is being encouraged in all the nations by the personal influence of the foremost in moral and natural philosophy, letters, science and politics. To-day there is confidence expressed in the success of the Peace Movement by those who were least hopeful three years ago. In England, France, Denmark and the United States there are now distinctive female organizations to promote peace and amity among the nations, and they are wielding an influence that is being felt and acknowledged at the centers of political power. The Secretary of the American Peace Society, Rev. R. B. Howard, of Boston, reports that the general interest manifested in the cause the last year has been greater than ever before; and the annual reports of all the other Peace Societies that have reached us are of this tenor. In accord with the call of The World's Advance-Thought, and the spirit of Whole-World Soul-Communion, the Women's Christian Temperance Union of America have added a Peace Section to their organization.

Three International Peace Congresses will be held this year—two in Paris and one in Washington. The latter will be represented by delegates from the American nations only, but we consider this American movement as supplemental to and not independent of like movements on the other side of the Atlantic. Should there be narrow minds expecting to control and direct its influence to exclusive ends they will fail of their purpose, for the natural tendency of such movements to expand is irresistible.

But of all the evidences of the strength and progress of the fraternizing spirit of the New Dispensation none, in our judgment, transcends in importance the call for a Congress of representatives of the laboring interests of all the nations of earth, to be held at Zurich in the fall. Through this Congress of universal purposes and sympathies an effort will be made to frame regulations, binding upon all the civilized governments, fixing the age at which children may work for wages; to establish a uniform rule regarding the time of a legal day's work; and to solve, or put in process of solution, on the basis of mutuality of interests, all other labor problems. Is not this a fulfillment of the prophecies, the beginning of the realization of the oft-expressed hopes, of the Companion-Papers? Whole-World Councils are the natural results of Whole-World Soul-Communion. We hope the United States will be represented at the Zurich Congress by delegates imbued with the broadest humanitarian spirit—men [and there should be

women also] capable of rising in their philanthropy above party and country and grasping the full truth of the unity of all life.

Oregon "Astorian."

ELEMENTS OF SUCCESS.

NOT long since the death of a millionaire was announced in the papers, and his life was held up as an example for young men to imitate. He started in life poor, but by constant labor, unflagging energy, and sharp practice, he succeeded in accumulating over a million dollars in the course of sixty years. Therefore his life was a success, say these public educators, and is worthy of imitation. Those who were more intimately acquainted with this man know that his life was a miserable failure in everything but the accumulation of wealth. It was his sole aim to be rich, and every faculty of his being was brought in subjection to this all-absorbing desire. Until infirmity compelled, he was never absent from business a single day in twenty years, and during all that time he never did one charitable act. His life was one of self-interest, without a single feature worthy of imitation save that of industry and determination. These were his only redeeming qualities, and they were perverted from virtues into vices.

We protest against the practice of holding up the lives of such men for our sons to imitate. Success in life is not merely the filling of money-bags or accumulating property. This is all right, legitimate and praiseworthy, when done with a proper motive. It is right to wish to place ourselves in comfortable circumstances, to furnish means to educate our children, to develop all our capacities for enjoying life, and to do good to the world in the thousands of ways open to the rich. * * * But the man who sinks every higher aspiration to the level of mere acquisitiveness loses every capacity of enjoyment save that one. It is a duty to cultivate all the faculties of our natures, not one alone, and we shall be held as much responsible for neglect in this direction as in any other. Improvidence is a term not confined to waste of material substance alone. The dead millionaire was improvident in everything that would elevate, expand and ennoble. "Life has been a burden" were the last words of one who had spent a long life in the pursuit of wealth, and had failed in his object at last. It was a wasted life—utterly wasted—is the universal verdict; but it was not more so than that of the millionaire who had wasted all that makes life of value and saved only that which the elements could destroy or the lowest thief could steal.

OUR old friend W. H. H. Beadle, formerly of Yankton, Dakota, now of Chemawa, this State, has written a strong paper in favor of the new States, by constitutional provision, forever retaining ownership of their school lands, and realizing for the purposes of their appropriation in perpetuity, by granting long lease terms. Judge Hedges, for a long succession of terms Superintendent of Public Instruction of Montana, takes the same ground. The underlying idea has a strong leaning towards the Single-Tax theory.

A THOUGHT.

To the Editors of THE UNIVERSAL REPUBLIC:

IT is said that when Appollonius of Tyana was asked from whence he received his great power he replied, "By eating nothing that ever had life." Whether this story be true or not, I feel confident that we will never be really kind to each other so long as, for any reason, whether for food, sport or clothing, we take the lives of animals. I am well aware that many good men have lived, and still live, who have never considered this; but of those who have few, if any, I think, have been disposed to deny this.

Parker Pillsbury, if I am correctly informed, has abstained from food of flesh and fish more than twelve years; and Henry Bergh went so far, I believe, as to wear felt shoes instead of leather. I hope while our Universal Brotherhoods and Peace Congresses are organizing we will not forget our duty to the animals.

Here is a field for reformatory effort in which those of all religions, and of no religion, may join, and find matter well worthy their best thoughts.

FRED. S. RYMAN.

WORLD'S CONFERENCE POSTPONED.

From the "National View" we learn that the World's Conference for a meeting of the leading representatives of all religions, to be held in Washington, has been postponed from September to October, immediately after the close of the American Commercial Convention, to which all the American nations have been invited by an act of Congress. The conference of all religions is called by the World's Arbitration League, with headquarters in Washington. For reasons of expediency it has been thought best to postpone the meeting of the Conference as intimated. Though having different special objects in view, both Conventions will be animated by the same spirit, and the objects converge towards a common center. The League is world-wide in its sympathies, and it hopes for such results from the action of its Conference as will ultimately bring the entire religious world in harmony with its grand design of settling all disputes between nations by Arbitration, instead of the more cruel and unsatisfactory methods of war.

We lectured in Cook's Music Hall, Abington Building, on the evening of July 7th, on the subject, Historical Evidences of Spiritual Evolution. The audience was composed of ladies and gentlemen of high intelligence. Abraham P. Miller, poet and journalist, expected soon to arrive from the East, will probably deliver the next lecture in the Spiritual Evolution Course. Seats free to all comers.

WE have received and are receiving so many notices of the non-receipt of the June number that it is necessary to remind readers that no June number was issued. We stated in the May number, or Part I of the New Form, that we should take a month's vacation. The vacation time was spent in issuing "The Investor's Index," to make money to use in publishing the Companion-Papers,

PACIFIC HOMES.

Progressive Land Company of the North-Pacific.

CENTRAL OFFICE, PORTLAND, OREGON.

METHODS SUGGESTED AND THE FULFILLMENT OF OBLIGATIONS GUARANTEED BY THE MANAGEMENT OF THE COMPANION-PAPERS.

Special attention given to the interests of

COLONIZATION AND CO-OPERATIVE ENTERPRISES.

THE U. S. LAND LAWS.

When it is proposed to secure homes under the Homestead and Pre-emption Acts, singly or in co-operative organizations or colonies, the Progressive Land Company of the North-Pacific will undertake to secure IN ADVANCE sites for such new homes, furnishing plats and accurate descriptions thereof, including report upon climatic conditions, present and prospective markets, etc. The land laws, it is true, require applicants to be personally within the district in which the land is situate upon which they may make filings, (the rule being relaxed in a special way in favor of ex-soldiers), but in so important a matter as securing a freehold a person, especially if living a great distance from the country of contemplated settlement, should take no step until reliably advised regarding opportunities and legal requirements. Immigrants seeking homes under the public land laws seldom get off the cars at the end of their journey with any foreknowledge as to legal requirements or localities of vacant lands, and, these matters being out of the range of ordinary real estate business, and not of the general information, their ignorance puts them at a great and usually most costly disadvantage. The Progressive Land Company is represented by an attorney thoroughly versed in the public land laws and the rules of practice in securing and defending titles thereunder; and through its correspondents in all parts of Oregon and the Territories of Washington and Idaho the central office is constantly kept informed in regard to lands subject to entry in the different districts.

COMPANY'S CHARGES.

Personal consultation regarding modes of procedure to acquire title under U. S. laws free. A fee of ten dollars will be charged when advice is generally followed as to locality, and of twenty-five dollars when any one of a series of tracts described by the official plats is accepted, this covering the cost of preparing the preliminary papers. If telegraphing is necessary applicants must pay therefor.

Letters asking for specific information in the interest of co operative organizations and colonies must be accompanied by a fee of five dollars.

FOR INVESTORS.

Those who think of purchasing improved farm-homes or stock ranches in Oregon, Washington Territory or the adjacent regions would do well to first examine the property lists of the Progressive Land Company. They will be found to embrace any kind of property desired—fruit farms, dairy farms, grain farms, and farms diversified in natural conditions so all these interests may be carried on together; also compact bodies extensive enough to cultivate on the co-operative plan.

TOWN PROPERTY---RARE CHANCES.

In what Western city of America, of present commercial or manufacturing importance, could a mistake have been made in making an investment a few years back? Compare the shore-line extent and resources of the Atlantic Coast with those of the Pacific, having in mind the great cities so closely ranked along the former, especially the northern portions, and then doubt, if you can, that Portland, the mistress city of the great Columbia, second only to San Francisco in export and import trade, will make prodigious gains in wealth and population within the next ten years. Is it unreasonable to believe that a present investment of a few hundred dollars in an eligibly located lot in Portland would soon grow into a fortune? This is the time to make investments; do not wait for the years to slip away until you will be lugubriously telling what you might have done.

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All titles handled by the Progressive Land Company of the North-Pacific warranted.

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It may be said that Oregon, with her competing and extending railroad lines, is only beginning to develop.

THROUGH US EASTERN FRIENDS OF THE COMPANION-PAPERS CAN MAKE SAFE AND LUCRATIVE INVESTMENTS IN AMOUNTS OF FROM \$100 TO \$1,000.

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THE WORLD'S ADVANCE-THOUGHT,
Portland, Oregon.

SELF-SETTING PLANE.

Mason's Monthly.

The following letter was set up from a photographic copy of the original, which comes from one of the largest manufacturers of builders' mill work, moulding, brackets, stair-work, etc., in New Jersey. The writer claims more for the Plane than the makers themselves, although they guarantee it will pay for itself in a very short time.

CAMDEN, June 22, 1889.

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who has studied the past 7 years with

Mrs. J. W. Cables,

wishes to give

ABSENT MENTAL TREATMENTS.

at

The Home, 40 Ambrose St., Rochester, N. Y.

CONSULTATION FREE.

OREGON IMMIGRATION BOARD.

PORTLAND, OREGON.



"PRESS ON! PRESS ON! DISMISS ALL IDLE FEARS! —
DEVELOP, BUILD, EXTEND, CONSOLIDATE! —
I SEE FORESHADOWED IN THE COMING YEARS
COLUMBIA'S RICHEST, GRANDEST, TRUEST STATE —
OUR OREGON, THE GREATEST OF THE GREAT;
AND FOREMOST OF HER THRIVING TOWNS I SEE
AGGRESSIVE PORTLAND STANDING AT THE GATE,
AND HOLDING IN HER BREAKLESS GRASP THE KEY
TO GREATER WEALTH THAN ANCIENT KINGS DID EVER SEE."

THE OREGON IMMIGRATION BOARD, as its name implies, was brought into existence for the express purpose of collating and sending forth to the world reliable information regarding the State of Oregon and the adjacent regions, for the benefit of all who would learn thereof with a view to seeking homes within their borders. The publications issued by the Board give full and complete information upon all points of interest to such as contemplate

SEEKING NEW HOMES AND NEW BUSINESS LOCATIONS.

Through these publications may be learned all about the

**Agricultural Lands, Grazing Lands, Timber Lands
and Mineral Lands of the North-Pacific.**

**The Productiveness and Adaptability of the Soil,
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fully and impartially set forth. Also correct and comprehensive information regarding

SOCIAL CONDITIONS, EDUCATIONAL INTERESTS, TRADING INTERESTS, RATES
OF WAGES, HOTEL RATES, RENTS, MANUFACTURING OPPORTUNITIES,
AND EVERYTHING ELSE OF PRACTICAL IMPORTANCE.

RARE OPENINGS FOR COLONY SETTLEMENTS.

There are still along the slopes of the Cascade and Coast ranges vast tracts of land, compact bodies of great extent, awaiting the coming of appreciative pioneers. Do not think of seeking lands to colonize in either the hot, dry regions of the south, or the rigorous regions of the extreme north, until you learn of the openings for community settlements in

OREGON'S MATCHLESS VALLEYS.

THE CHANCE WAS NEVER BETTER.

Overlooking the whole field—considering the existing and rapidly extending facilities for travel and transportation, the thoroughly systematized and superbly endowed educational systems, the enlarging markets for farm products, especially fruits, etc.,—the conclusion is reasonable as it is unavoidable that the inducements to emigrate hither were never more alluring in the past than they are at present. Rise in values and progress in all ways and directions must be more rapid than ever before. On many sites of thriving trading points of the future the first marks of civilization are to be made.

ADDRESS THE OREGON IMMIGRATION BOARD, PORTLAND, OREGON.

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Written for The World's Advance-Thought.

THE LIGHT SHALL SHINE.

ALICE ESKEL.

TRUMPHANT over all the Light shall reign;
The springtime of the soul at last unfolds;
The Inner Light of God mankind beholds
Changing to Love Divine sin, want and pain.

The darkness flies before the Radiant Day;
Night's shadows grim no more affright the soul;
Not now for self, but bound within the Whole,
The world at peace blooms like a morn in May.

The Light shall shine! Truth never knows defeat;
Truth ever wins, though oft it seems to fail;
It bides its time; Mammon and Moloch rail,
While silently it makes its work complete.

Once more the Gods shall smile upon the earth!
Dissolve ye shades before that Glance Sublime!
Wrong must away before that Love Divine!
All hail the Light--Celestial is its birth!

Portland, Oregon, July 27.

PREPARE YE THE WAY!

A COMPLEX THOUGHT is a thought made up of an indefinite number of simple thoughts. We adopt the phrase and so define it by way of preliminarily making clear the truth we are now called to voice. It may be said of a seed, or the germinal or primal principle of anything, that it is a complex thought. For instance, the thought or idea symbolized by a grain of wheat is complex, embracing innumerable thoughts, distinctively considered, such as the planting; the bursting outer covering; the rootlets branching downward; the upward movement of the main stem to the sunlight; its discolorings from pure white to delicate shadings of green; the little emerald blade cutting through the compressing soil into the open air; other blades branching out in the air; a central stalk forming and strengthening to bear the weight of all, as may be demanded by progressive growth; and so on to blossoming, and thence to full fruitage. Until the preceding processes and conditions ultimate in the ripened grain, ready for its ordained uses, we do not conceive of perfection, of completeness. And now this complex thought, unfolded to its ultimatum, the matured plant, itself becomes a simple element in a still higher thought of complexity: it is but one of the myriads of individuals that constitute the vegetable kingdom; and this kingdom is but a constituent element in a higher unity of related utilities; and so on without end in an ever-widening circle of co-ordinating parts and co-operating energies. It is Infinity in Motion—it is God.

According to our definition of the term, the earth is a complex thought, an unfolding seed in the fields of infinitude. To understand its relations to other world-thoughts we must get above it and outside of it. It must be viewed as a single letter, to be combined with other letters in forming "the

Word of God," or expressing truth in its fullness. The human soul is under no limitations; its powers are infinite; it can rise above the plane of ever-changing forms, of blinding passions and besotting indulgences, into the Soul Sphere, into the clear light of the universal conditions, for who finds his own soul finds the Soul of All. Thus the first evidence of awaking to the Celestial Consciousness is the life realization that each individual soul is a part of all—that all things are a part of itself—that its responsibilities extend to all wrongs and injustices, that it is a sharer and participant in all rights and felicities. This is the Whole Life condition that must be reached (and that is being reached by the most advanced, regardless of race and creed, all over the world), before we can see, feel and comprehend God, or the All-in-All. On this plane of unobstructed spiritual perception we may survey the unfolding of the world-seed, the complex thought known as the planet earth, even more understandingly, infinitely more understandingly, than we can trace and study the unfoldings of the grain of wheat. Because we can only see the developments of the grain of wheat from the material or dark side; while, having risen above the clouds of the lower terrestrial conditions, the view now includes perfected destinies. Here we see what the matter-bound mind cannot see, for it cannot get beyond its inadequate ascertaining methods. Throughout the soul's radius of consciousness (to it infinity) we see the end in the beginning. All is before us—the evolutions and the involutions, the inflowings and the outflowings, of the Divine Essences. The material experiences are now as bridges overshadowing perpetually-flowing rivers; (but they who are in the shadows suppose their darkness to be light—they call the light regions beyond "the valley of the shadow of death!") This is not rhapsody, but all is realized in soul emotions, a joyous intensification of life, that can only be known by being felt. We know of the incarnation before the conception—ere the nuptial couch has been spread we see and feel akin to the germinal principle that is to be planted in mortality, and we know of the ripened fruit. So may the emancipated soul read what children of earth call the past and future of their planet-home.

The consciousness of the bird does not come from its plumage, but its plumage is the outgrowth of its consciousness. Spirit man was here before physical man came upon the scene; and all the natural conditions had to give way and assume changed relations to receive matter-clothed man—the advent on the natural planes of a rational being, one transcending in power the animated beings that had come before him. Then, and as the result of that advent, occurred or began those convulsions of nature that peopled the earth with

new tribes and transposed oceans and continents. This was a stage in the unfoldment of the world-seed corresponding to the wheat plant bursting through the soil into the air; it was a breaking through from the spirit world into the natural world. Thus is, and in no other way can be, explained the adaptations of things to each other, or the intelligent relations of things, in the natural or objective world of appearances. The thought, the soul-principle, must precede the symbol, its material embodiment.

The greatest of unfoldments is at hand. Man is advancing beyond the intermediate rational stage and is nearing his Divine Estate. The Divine Man is already here, is a spiritual reality. Even the most worldly should see the evidences. Have not developments led to greater developments, advances to greater advances, throughout all human experience? When did man ever rest on any achievement? He never has; he never will; he never can; it is not in his nature to do so. As our friend John Pulsford, of England, says, "electricity is God's flag in the air,"—one of His flags: it visibly leads the way for greater wonders that are not yet visible. But is it swift enough and varipowered enough to meet all the requirements of man—as he is? Yes? Then the fact proves there must be a New Man, for the man who can advance no further here will have to go back and start again. Does not intelligent life pulsate in the oceans, thrill and tingle in the rivers, sleep and wake in the soils, and smile and frown in the atmospheric deeps? There is an intelligent relation of cause to effect in all the operations of nature. Every force man has summoned from the air, the flood, and the mine, is this moment, like the war-horse caparisoned for the field, ready to do the bidding of a Superhuman Intelligence in taking to pieces and reconstructing on a wiser and diviner plan. The Planetary Tree of Life is blooming, and for the coming of the first-fruits the rough places must be made smooth, the crooked places straight. The man of matter must make room for the Man of Soul.

New Life and New Light the world needs. The subdued light of the stars and moon will suffice for the night-time of sleep, but the Sun of Celestial Splendor can alone give warmth, growth and beauty to an awakened world.

THERE can be no growth without expansion as well as absorption. Spiritual as well as material monopoly is death to soul expansion.

PARTICLES of intelligence unite to form a great organism of intelligence, just as material atoms combine to form a material tree.

THE SECOND ANNIVERSARY DAY.

THE 30th inst. will be the second recurrence of the anniversary of Whole-World Soul-Communion. The wisdom of the anniversary coming three days after the regular monthly Communion is apparent, when we reflect how important it is that the regular Communion Day should be steadfastly held to the high and holy purposes of its institution, and these alone—devotion to the spirit of truth and aspiration for peace among all nations and all peoples. The consciousness of this sacred duty first performed will give zest and add to the pleasures of whatever of the festival order Communion Observers may be disposed to indulge in. The progress of the movement in the last twelve months should remove the last doubt of its Divine origin from all doubting minds. Unaided by external means, it has extended and spread, like the advance of sunlight, until now it numbers its adherents in single nations by millions, and it has attracted to its advocacy the foremost minds of earth. It will go on conquering and to conquer, until the world is redeemed to peace and love.

We invite all so minded to join us (in spirit) in fittingly celebrating this second anniversary of Whole-World Soul-Communion—making it a resting or festival time, a time for singing the sweetest songs and sending forth the purest and brightest thoughts of peace and love as soul-offerings to all humanity.

THEIR SIGNIFICANCE.

FEW, in the rush and din of this outside existence, stop to look within to motive-energies, where the springs of life are that radially control and give color to all beyond. Living among the broken and jarring effects, the world-man is insensible of the Divine One-Life Principle, the Unilight, whence proceeds all the strange medley of colorings that make up external existence, until a force is projected from the Center, its manifestations taking any needed form, that vibrates far out towards the dreamy circumference. How a Johnstown deluge or a Seattle or Spokane conflagration revivifies and relaxes the dormant and stiffening nerves in the body of the Race-Man! What varied emotions result! how widespread the sensations! Far and wide the self-bound multitudes are touched by the strange influence that awakens them to the truth that all human interests interblend and harmonize! This is what the shocks are for, this is their use in the Divine Evolutionary Order, and when the object shall be accomplished, when the lesson is learned and heeded that peace and true happiness for the individual are only to be found in love and sympathy for all, they will no longer be necessary and will come no more to distress, alarm and destroy.

ONE of the oldest and most widely circulated papers in America is "The Boston Traveller." In a late issue it gave the subject of Whole-World Soul-Communion respectful and earnest consideration.

VIOLENCE will lead to violence as long as the elements of hatred and revenge are involved,

COMMENTS BY PARKER PILLSBURY.

[The explanation of the long postponement of the following is that it was inadvertently laid aside with deferred book notices—the notice of Lady Caithness' "Mystery of the Ages" properly belonging in that department; but matter from Parker Pillsbury's pen is ever relishable.]

DEAR JUDGE MAGUIRE: "The Mystery of the Ages" came safely to hand. And what a work! The Preface and the Picture are to me worth the cost of it. Many there are who would peruse it with pleasure, would study it with profit. Had I a small part of the wealth of our Vanderbilts it should, with the gifted author's approval, be placed within reach of such persons, while such could be found. And many such there are who hunger and thirst for it as the bread and water for soul and spirit life. It is the very dialect of the kingdom of heaven.

You would have heard from me before but for a little lecturing tour just made into New Jersey and Pennsylvania, which left me, while it continued, not much time for correspondence. There are excellent workers in the various departments of human Progress and Reform, faithful and true up to the light they have; but not many, it must be said, who have ever "heard whether there be any Holy Ghost," (as some we read of had not). As yet, to all Christendom, patriotism and piety are synonymous terms. Especially is this true whenever or wherever is raised the question of war. Our war with Mexico forty years ago was truly one of the most unhallowed and cruel ever waged among nations. And yet, "Our Union, however bounded," and "Our Country, Right or Wrong," were the voice of both Press and Pulpit! Should you doubt it read a marked chapter in "The Forlorn Hope of Slavery" accompanying this hasty letter.

Your strictures on Admiral Porter's proposal to "give Germany a sound drubbing" are admirable. I wonder what Germany has done to him, or to us, that his hands should so itch for a fight. I should say: sooner the little Navy we have wrap itself in its own shrouds and hasten to bury itself forever in the deepest sea, than to be employed in any business so ignominious, so unrighteous, as that coveted, even apparently longed for, by Admiral Porter. "Let us have peace" was not more the prayer of General Grant than it is of

Your Faithful Friend, PARKER PILLSBURY.
Concord, N. H., May 1, 1889.

PENOLOGICAL AND PREVENTIVE PRINCIPLES. TALLACK, Secretary of Howard Association. Westminster, Lee & Co., Circus Place, London Wall, E. C., London, England.

This work can be read by all with profit, especially now, when crime seems to be increasing so rapidly. The terrible penal systems and causes of crime that prevail in every country are graphically held up to view.

The book shows that the author has thoroughly studied the conditions—that he has not come to his conclusions without thorough knowledge of what he speaks. We agree with him, in general, as to the causes of crime; but the remedy he pro-

poses—the moral teachings of the Christian religion—seems to us to have already proven itself inadequate, if by the moral teachings of the Christian religion he means that religion as taught by Orthodoxy. On the contrary, crime has been constantly increasing all the time that Christianity has been teaching. The development of the interior Divine principle, individual responsibility, and self-reformation, must take the place of all mystifying and erroneous religious systems, before the criminals outside or inside of prisons can be regenerated. We do not believe in *punishment* for any cause. We would have crime treated as a disease, and believe no case so aggravated but that it could be cured by kindness and education, administered in a spirit of love and the common brotherhood of humanity. But we unqualifiedly say that "Penological and Preventive Principles" is a good work and will be of great value to the world.

FUNDAMENTAL PROBLEMS. By DR. PAUL CARUS. "Open Court" Publishing Co., Chicago. Retail price \$1.00.

As this book is taken up for review we come in sympathy with its author's spiritual surroundings. We see a tall, light-haired woman beside him, who seems to be inducing the thoughts. We wonder at this, for she does not appear to be intellectually the equal of Dr. Carus; but as we look further we see that she is only a supplementary part of the inspirational instrumentality through which the intelligence passes to its verbal expression on paper. To us the book seems to be just what is needed at the present time, and everybody should read it. Certainly to many it would be a light to guide them out of the labyrinths of darkness into which they have wandered. We will give some quotations from it in the next issue.

THE SOUL IS BODY-MAKER.

THE last Materialistic absurdity is the idea of indefinitely prolonging human life in the physical form—itsself, as related to the higher spiritual existence, a death condition—by the transfusion into the human body of the supposed essences of life that inhere in the tissues of sheep, rabbits, guinea pigs, and other animals on lower lines of evolution. But the awakened interest in the matter is prophetic—the fore-thrown shadow of the immortality of the human soul realized in human consciousness.

The disposition and eager desire to prolong human-animal life by tortuously murdering innocent lambs indicates that the Millennial Era is a long way off for some; and it also throws light on the monstrous doctrine of Atoning Gods.

The soul is the body-maker, according to the necessities of its progressive unfoldment.

In the absolute sense no man can own a particle that he cannot assimilate as part of his spiritual nature. The material atoms cannot be arrested in their transformations by any one, but every part is necessarily subject to the law that governs all as a unity.

PROPHETS of the Celestial plane are already in the fulfillment,

THE RACIAL MAN.

A DISPATCH informs that the ministers of Spokane Falls have observed a season of prayer in its behalf. This was the best they knew, and we have not a word of disapproval. But it would have been, O, how much better, could they have expressed and divinely impressed the truth regarding the calamities—*blessings in disguise*—that are so swiftly succeeding each other in awakening mankind from their death-spells of selfishness. It has been given us to see the great vital currents and arteries which constitute the life-economy of the Racial Man. Into these flow and merge and with them are dependently connected all the life currents of human beings. As the blood globule in the vein of the human body, so is man as an individual in the Planetary Life; and unconsciousness of the Universal or Whole-Life Influence in the human results in congestive conditions in the Planetary Life, just as excrescences and abnormal manifestations result from impeded circulation in the human system. Such ailments are the effects of an unequal distribution of constructive energies; but the balance of force is always on the side of continued growth and development, and obstructions in the general vital currents must, sooner or later, give way. The principle and the natural operation is the same as in the case of the cause and cure of local disturbances in the human system—the latter being a microcosmic type of the former. A felon on the finger is a congestion, the effect of certain parts of the whole-life energies refusing to act functionally in the general interest; and the tendency of all other parts in united action is to break up and destroy this congested condition. The energies of the Planetary Life are being so quickened and strengthened by the unity of thought organically manifesting through Universal Soul-Communion on the 27th of every month that congestions are being rapidly broken up and destroyed in the Planetary Life System. Wherever man is rooted in selfishness, and wherever material hopes and dependence are most marked, there are the most aggravated manifestations of congested conditions in the Planetary Life; and there may be expected at any moment, in the form of natural convulsion or what is meretriciously called "accident," the remedial action that will eliminate and destroy the obstructing elements.

The remedial disposition and power of the Planetary Life are natural developments of the consciousness of their necessity. For instance, when the inhabitants of the two hemispheres were unconscious of the existence of each other, though living on lower planes or in more circumscribed radii of spiritual expression, the feeling and evidences of incompleteness were not so marked on either side as now, when steamships, submarine cables, and international postal communication are externally evidencing the unity of life or incorporation of all in a single Planetary Life Organism.

Cosmical healing forces are now operating that will end, however direful and vast the incidental renovations and destructions may be, in free, unobstructed, healthy action in all parts,—that

Brotherhood which the inspired feel and *soul-see* and know as the smile of God long in advance of the common understanding of deific powers and influences. But the illumination is for all who will seek it. It is not an exclusive boon for the few, nor is it shut out by impenetrable mysteries. As soon as the consciousness rises out of the dark caverns of the low fleshly existence into the purer airs of being it will find the pillar of fire guiding it up into the higher regions of the Eternal Life, in whose immortality and boundless means and capacity for happiness it may share, more and more, as it further advances. Enter into Universal Soul-Communion and habitually invoke and cultivate the spirit of which it is the organic expression, and you will be on the constructive side of the great changes that are in progress—safe in the imperishable life of the Spirit of All, you will pass unharmed through

"the wreck of matter and the crash of worlds."

MOTHER ANN'S WORK.

CERTAINLY in these eventful times of rapidly multiplying Messianic claims the Shakers show too clear a record for over a century to be ignored by the impartial note-taker. This paragraph we cut from an able and lengthy article contributed by Elder F. W. Evans to "The National View:"

"The Order of Shakers is, by its divine revelation of a scientific national theology, disintegrating every ecclesiastical system in existence. It is the revelation of a Heavenly Mother, of a Christ or Resurrection Heaven, from which go Christ-Angels inspiring prophets and prophetesses amongst all races, kindreds, nations, tongues and peoples upon the face of the earth. The final results will be that there will be neither ignorance, poverty, wars nor fighting in the State, but a grand Universal Republic of Justice and Equality, and the nations composing it will learn war no more. And in the Universal Church—the Tabernacle of God—God will be with men, and he and she will be with them, and they shall be his and her people, and God shall wipe away all tears from all eyes, for there shall be no more sickness nor pain, no more death, sorrow, nor crying."

UNIVERSAL-CELESTIALISM—the all-including science and religion—has come through evolutionary processes. Its elaborations will be unfolded and realized to the consciousness of humanity in the same way. The increasing numbers who are offering what they conceive to be gospels of truth for the New Humanity are but effects of the regenerating soul-forces, not directors thereof—only to the extent that every one as a co-operative factor is co-ordinately concerned in the whole movement. They are not the ship, but only passengers with the rest of us. But such mistakes, under the first touches of the divine influence, are natural, and should be considered with indulgence. The fog-banks are rising for us all.

NATURE is but the evolvment of that which is involved in the soul of things. Apart from soul nature does not exist,

LIGHTS AND SHADOWS.

PEKIN, in China, they tell us, pictures itself on the skies in Alaska. Probably as vivid sky-picture cities have been seen in the great desert districts of Asia, Africa, and this continent.

Before the scientist pursues further his investigation of the mirage wonders along the old lines we would suggest that he review his premises and conclusions, to ascertain whether he is not a part of them. The postulate that there is no end to the division of the atom runs all material nature into the mirage regions; and the other postulate, that matter bodies eternally revolve around matter bodies of greater bulk and density throughout the fields of infinity—thus taking more ciphers to the right of a figure nine than there are sands on the sea-shore to tell how many miles in a second the fastest must go, if an adjective in the superlative degree may be used in a case in which the superlative degree is never reached—is no more definite and satisfactory in its ultimatum.

When the scientist comes up to the spiritual platform, and views all external nature as but transient phenomena, or mere apparitions of an immature consciousness, he will perceive rising out of the wreck of his delusive fabrications the "mansions not made with hands" that are founded on eternal truth. There are abiding places of intelligent beings in the upper strata of the atmospheric envelop of this earth that are as real as the cities on its surface; and also above these, and throughout the "interstellar spaces" everywhere, abide organized intelligences far higher in the intellectual scale than the most advanced of earth's philosophers. We materially cognize only what is done on the plane of material consciousness, and as to the vast sister worlds the astronomer tells about away out in the spacial profounds, why he never saw one of them through his most powerful glass. What he thinks he sees are but reflections of reflections—appearances painted on the eye of the planet, which bounds and limits our physical vision, and these reflected upon the retina of the human eye. When the scientist succeeds in proving that he really sees objects right at hand it will be time for him to undertake to give detailed information regarding ranges and climates in Mars, an estimated distance from the earth of forty-seven millions of miles. The truth the Coming Race will live in and shall livingly illustrate will be this: That spiritual consciousness, in degree, is everywhere, and that where the sensibilities are the grossest, or the material impressions are the most vivid, there the spiritual consciousness or life-condition is the lowest. The world of matter is the grave-yard of the Children of the Sun, and in the transforming glory of their Resurrection it will fade from view.

THE possibilities of all perfection are involved in the soul of each individual, but every phase of that perfection must first be evolved. The soul's perfection in any stage of development is the result of evolutionary growth. All may have ideals, but their attainment must be by perpetual effort.

That which we call ourself is our Creator,

SCIENTIFIC CHRIST OR COMFORTER.

To the Editors of the World's Advance-Thought:

At such a time as this, when so many systems of thought are stirring the intellectual world, so many would-be Apostles of Truth are offering their solutions of the great problems of life, here and hereafter, it would seem as if there were a crying need for the raising up of One whose word would seem God's Word, and whose utterances would be the Truth itself. That such a One would naturally be a special medium—a seer,—and found within the ranks of such a movement as Modern Spiritualism, would seem a rational conclusion to any properly prepared mind. It embraces a body of people living in open recognition of the surrounding world of Spirit, looking to it for guidance, and obeying its counsels to a great extent. Here we have the nucleus for realizing in modern times the old-time style of government, when the people of Israel were led of God, through Moses and the initiated, and later through Jesus and the Apostles. God is with man to-day over a broader field and more to his comprehension than ever before, and it only remains to complete the plans already laid for the world to recognize His Will as working through all systems of thought and reform to carry forward to consummation the "Kingdom of Heaven on Earth" and to bring Himself intelligently to the consciousness of all who have the power to receive.

To such a medium or intervener belongs the duty of weighing life itself from hard personal experience, or from having borne "the sins of the world on his own shoulders," that others may be saved therefrom by heeding his teachings. Also to teach the ways of God—the ways of the Spirit—in practical illustration of Shakspeare's words:

"All the world's a stage,
And all the men and women are merely players."

He must have suffered and been disciplined enough to stand forth among men in due time as the chosen exponent of the Will of God, the personification of the Culminating Age in which he lives, and the embodiment in one person of the underlying principles of all spiritual truth. His will must be entirely subordinate to, in fact it must be swallowed up or absorbed in, the Divine Will—must be "one with God," in a typical state of Nirvana.

To possess a consciousness and will at all times subject to another will, and wholly dependent on it for the entire action of my daily life, you will see to be what might be termed the highest known form of mediumship. Living this life, I become the mere expression in all I do and say of the Spirit controlling me, and so of God; for God is Spirit. *Oahspe* speaks more fully of the preparation of such special instruments as myself, of the "sent ones" who are chosen to raise up such, and of the various facts connected with their lives, than any other publication I have met with thus far; but of course it is my own experience that must be my best guide, and along which all my inspiration must run.

I only know that within me lies the solution of many of the greatest questions of life, but that it can only be through the overshadowing power of

God that I can ever make it plain to mortal mind. My experience covers seven years of objective and intuitive teaching since my mind was opened to a knowledge of that Controlling Power which men well term God.

I am conscious of a Power which can penetrate my body, as well as seem like a mesmeric control, conscious of a will as unswerving as iron itself, allowing no thought or feeling to stand in the way of the ultimate preparation and completion of One who is meant for the good of humanity rather than for self. I know no names; such a will as controls and guides mine can only be God's Will, or the will of man grown to Godhood in its fullest sense of Divine Will, Wisdom and Power.

I have not been all that I might have been, all that I would have been, of my own will, but it has been as a background to bring out the useful life that is before me, and as a season of preparation.

I give you what I have written as a beginning merely, as a foreshadowing, of the light that will yet come through me, and ask you to receive it as such. Time alone will bring proof of what I claim in so large a degree.

W. J. CUSHING.

Brooklyn, N. Y., June 10, 1889.

THE BODY MUST HAVE A HEAD.

To the Editors of the Companion Papers.

In the number of the World's Advance-Thought for April, 1889, the following separate announcements appear:

"Aspirants for the Messiahship, male and female, are rapidly multiplying. This is right: God, or Divine Law, is absolutely impartial in executive methods. The Messianic Crown is for all who fit themselves to wear it."

"When many call for a leader, one is needed; and when a leader has been needed one has never failed to come."

Does not the latter declaration suggest the questions with regard to the former? If such a body of Messiahs is coming forward, must they not necessarily require a Head? Even a Republic must have a President (only another name for a head), and is it not more than probable that if such a body of Messiahs is now appearing this Head, this King, or, if the term is more palatable to some, this President of Messiahs, is also coming forward—the Motive Power supplying each individual soul with "The Spirit" which shall enable it to fit itself to win its share in the Messianic Crown?

A VOICE FROM OVER THE SEA.

HUNDREDS are spiritually influenced to express to one that is gifted to interpret, possibly thousands to one. We hear of many who have been assured that they are, or will be, great lights to the world. "You are Moses," or "you are Elias," is the usual way of communicating the intelligence. All who are in the work and spirit represented by the Companion-Papers understand that each of all who are in the light of the New Dispensation is a "Moses" or "Elias" in his or her relation to those who still linger in the old animal consciousness. Thus in illumination of the same degree many are as one. But a professional medium's word is by no means conclusive that one will receive the illumination.

THE ADVANCE TYPE.

BROTHER CUSHING, of Brooklyn, asks us to receive what he gives in this issue of the Companion-Papers as "a foreshadowing of the light that will yet come" through him; and in this foreshadowing he announces that "such a will as controls and guides my will can only be God's Will." Every atom and every world, every insect and every angel, is governed by God's Will. Appearances of evil are but manifestations of ignorance of this truth, of failure to livingly realize it. But we will concede that Brother Cushing has the correct idea of the process of attaining to Godship, as humanly manifested. Faith in one's claim to this pre-eminence will confirm it—to the faith-yielders. Steadfast believers in the special divinity of any one will grow into that one, and so—for themselves—make he, she, or it, divine. If the Brooklyn aspirant to the Messiahship possesses the requisite indrawing divine power, or attractive force of universal love, he will make good his pretension. But be it remembered that the wise men saw the light, the star, before they came to worship.

THE Illinois Messiah, the Reverend George Sweinfurth, whose headquarters are near Rockford, has made a great financial success of his Messiahship. A correspondent of "The New York Herald" estimates the wealth he holds, as unbonded trustee for his followers, at half a million dollars.

ABSOLUTE Truth is as a consuming fire, and in its manifestation all errors must be dissipated. Man's mental heaven and earth, the firmament of material thought which he has woven about him, will pass away as a scroll before the illumination of conscience which is the final judgment.

O, ye sinning, powerful ones of earth, beware!—ye who in your selfishness take and give naught, beware!—lest that you call wealth turn to curse and destroy you. Once more, and finally, we warn you, learn while yet there is time!

"We are pleased to see," says "The Psychological Magazine," of London, "that not only the Spiritualists have taken up Silent Soul-Communion, but Christians and Buddhists have joined in."

It is said the horrible crime was committed in Georgia of sacrificing an infant to a recently developed "Messiah." He is a church or Orthodox Messiah.

Two Southern Messiahs are now making a stir in their respective fields, one white and one black. Georgia is the theater of operations of both.

Of the announced female Messiahs we have heard from two are in California, one is in New York, one is in England, and one is in France.

THE Gods of some individuals, like their music, may be very harmonious to themselves, but very discordant to people of finer sensibilities.

WHEN one works for himself he is understood by the millions; when he works for the millions he is only understood by himself.

Written for The World's Advance-Thought.

A CHILD OF HUMANITY.

BY ALONZO.

THE SON OF MAN was the name by which the Nazarene Teacher loved to designate himself. Son of Man means a child of humanity. The misery and crime of humanity, its wretchedness and spiritual desolation, are in the Mind of the World, the psychic atmosphere, the enveloping breath, heavy laden with the fogs and frosts of death. The individual human being in seeking to ascend not only finds himself encumbered with the internal burden of his own weaknesses and inherent tendencies to error, but soon discovers that he is hopelessly involved in the slough of misery in which all humanity is weltering. He cannot, if he would, dissociate himself from his environments; he can not breathe without indrawing the effluvia of the race. And this is how it is that the sins of many are laid upon one, and the strength of many is vested in one. Atlas is said to have borne the world on his shoulders, and Jesus said, "If I be lifted up I shall draw all men unto me."

Every medium is the center of a circle; and a group of small circles is included in a larger circle, with a head center; and every group of larger circles has a higher center. This is one of the laws or methods of natural organization. Every medium is a nerve-center in the anatomy of humanity through which certain spiritual energy is diffused to the circle of his or her influence. There are all sorts of mediums for all sorts of influences, and everything comes by inspiration through its own channel—industrial, financial, political, religious, commercial. A mechanic makes his inventions by inspiration; a botanist or a chemist gets his insight by inspiration, just as does a poet or musician, only the talent and the channel are different. There are many different gifts, but all are from the same source, for the common good, and the persons through whom the inspirations come are the mediums or nerve-centers for the transmission of vital force through the structures of humanity.

General Grant was a military medium; he held the power to organize and control the movements of a million or ten millions of men. He did not learn it out of books or from his superiors (?). He knew it by inspiration. When the Power that over-rides the destinies of nations wanted a man to direct the movements of the Union armies, it was not necessary to create one out of nothing: Grant was there in response to the law of supply and demand. When Grant wanted a General to do a work he knew where to find one that could do it. When Providence wants a man or thing for any purpose, that man or thing is ready. If this be not true, then there is no philosophy of history, and no connection of parts in the procession of events.

Great poets, orators, and writers, are World-Mediums. By their voices or pens nerves are vibrated and waves of inspiration thrilled through the spirit of the world which clothe men's minds with thought as the winds bring the elements that clothe the lands with verdure. A world-medium is one through whose brains vibrate the joys and

sorrows of a common humanity; he senses by psychometric insight its struggles and its triumphs, its victories and disasters. He loves humanity, because he knows what is in man, and feels his destiny growing in the womb of the waiting future. He stands on the common platform of humanity as a man, a friend of man and of woman—nothing is less, nothing can be more. Every man is his brother, and every man is his study. His work is before him and his reward is with him, for the Son of Man is also the Son of God. Man is an embryo God, and the babe in the manger is the Lord from the Skies.

AN INSANE WORLD.

THE continual cultivation of any passion tends to insanity. The absorbing passion of the world of mankind to-day is the accumulation of material possessions, and if nothing is done to arrest the growth of this passion the world will become insane, and most frightful and monstrous actions will grow out of this insanity. The revolting murders, robberies, and suicides that are continually taking place are in consequence of this atmosphere of insanity. They are evidences and warnings of the state of mental disease that now affects mankind. A crisis is at hand. Either mankind must give up their mad passion for material possessions and seek for spiritual growth, and thereby avoid this evil crucial period, or abide the consequences, for the insane atmosphere within and external to the souls of mankind, being a destructive power, inevitably leads to a breaking up of the world as now constituted. This is the meaning of floods, fires, tornadoes, earthquakes, etc. Only those spiritually developed can escape the almost general destruction. The Spiritual Man is one with the Universal Protective Power, which ever preserves its own.

[O. F. Burton, in "The National View".]

None of the learned astronomers can now harmonize Newton's law of gravity with the conditions of the atmospheres and the movement of the satellites of the four outer planets in our solar system, as late observations of these planets attest. If Newton's law of gravitation were true, Mars should be between Venus and the Sun, as the mass of Mars is not one-fifth as much as the mass of Venus. We do not know the true gravity on the surface of any planet, save the earth. We do not know the mass nor the true distance of any planet from the Sun. The gravity on the surface of Jupiter, as computed by Newton's law, is more than two and one half times greater than the gravity on the surface of the earth, while late observations of Jupiter indicate his gravity on the surface hardly equal to one-third of the earth's gravity on the surface, and a greater discrepancy exists in the surface gravity of Saturn, Uranus and Neptune.

The article by "La Salle" in this issue should be reproduced in every journal in the world. It *should* be; but even many journals classed as advanced are not advanced and courageous enough to assist in extending its circulation.

PARKER PILLSBURY'S DOCTRINE.

UNDER date of Concord, N. H., June 15, 1889, Parker Pillsbury writes: "No question now before the human household can be of more vital importance than this. My testimony is joyfully given after years of wide observation and my own personal experience. My covenant is with the beasts of the field, the stall and the sty, the fowls of the air, and all the fishes of the sea, and its tributaries. They may eat me, innocently, but not innocently could I, too, become a beast of prey! My doctrine of peace leads up to the grains and the fruits as the *humane*, as well as human diet. While men kill and eat the beasts, birds and fishes, for food, they will kill one another in war and single fight; and death, not life, will be the order of the Universe. Life and immortality cannot be fully, clearly brought to light, so long as human hands are stained with human blood and the blood of the whole creation. It is written: 'The last enemy that shall be destroyed is death.' Nor was it written in vain. Death itself shall give up the ghost, for the mouth of the *Eternal Word* hath spoken it! But long ere that glad day man must cease to be

"Of half that live the butcher and the tomb."

"Yes, my dear sir, count me one who strives to be pure from the blood of all men, and flesh of all that live and breathe in earth, air or sea, and from all intoxicants, loathsome tobacco included. Reckon me so much at least, or I were not worthy to subscribe: Yours for every good thought, word and work,

PARKER PILLSBURY."

ONE of the most gracious things the wizard-minded Edison ever did was to testify to the absolute certainty of death by the application of an electric current of certain power. Some inhuman pseudo-scientists having succeeded in creating doubt on the point, Edison's decisive testimony was needed to give practical effect to the New York law authorizing criminals under sentence of death to be so dispatched. We view this as a step towards entirely dispensing with judicial murders.

THE Companion-Papers have thousands of secret friends—friends who dare not by open expressions or by extending substantial aid make known their sympathy. When the restraints shall have been removed, as they surely will be and are being, they will be astonished to see how weak were the bonds that held them.

THE spiritual elements of the new Temple of Humanity are being set free and attracted together by a law of spiritual affinity. When everything is ready the parts will come together as in the construction of Solomon's temple, without the sound of hammer—and *instantaneously*.

MONEY is the God that keeps mankind in a continual state of warfare and unhappiness with themselves and everybody else.

THE science or religion that leaves any point in the universe exposed to death or lifelessness will not do for the New Age.

STRONG IN ITS SUGGESTIVENESS.

THE article of Thomas Buckman on "The Mill of the Gods" is stronger in its suggestiveness than in its express statements. Every atom and particle of matter, mind and spirit is held to purposes of intelligent use; but this truth should not be understood as relieving any one of moral responsibility. The greedy millionaire could not withhold from the needy around him the surplus he cannot himself use if the deprivation they suffer was not a necessary disciplinary course; and it is a necessary disciplinary course on the side of the millionaire—who, here or hereafter, must undergo the old-life-destroying experiences that will bring him into proper balance. The soul that is in harmony with the universal conditions cannot be deformed by redundancies or repressed by insufficiencies, but, like the toy pyramid of pith with metallic base, which always settles squarely on its base however it may be thrown, it will be happily adjusted under any and all circumstances—it will control envioning circumstances, and not be controlled by them. But the general tendency of all influences and activities, considered as a whole, is towards a perfect adjustment of parts in their relations to each other. This is in accordance with a spiritual law as sure, positive and unvarying in its operation as the hydrostatic law under which water seeks its level. When the human mind becomes livingly conscious of a spiritual truth in advance of what had before been dispensed, then a force is introduced, divine in its nature, that will operate to agitate and change envioning conditions until they are brought in harmony with that truth. They who in their selfish ignorance suppose they are favored of heaven specially and apart from the common experiences must now look for arks of safety, for the windows of heaven are opening to pour forth the cleansing deluges that will leave behind them a new and purified earth.

For The Universal Republic.

DIVINE HARMONIES AND NATURAL PROCESSES.

BY SAMUEL BLODGETT.

THERE is but one measure of success, and that is the measure of happiness. Not always present pleasure, for what is enjoyed in the present may pave the way for misery a hundredfold more intense and lasting. And on the other hand, what is disagreeable now may carry a germ of something pleasant to remember, some lasting satisfaction, against which no temporary enjoyment could begin to compare.

Happiness cannot be circumscribed to a small point of time and to a mere sensory gratification. If it does not embrace a measure of the spiritual, and the character of the eternal, it is nothing. The person who lives for pleasure, and the one whose abnormally-trained conscience forbids the animal expression and the animal gratification, alike live unsatisfactory lives. The gush of naturalness in the simplicity of childhood, under the direction of mature wisdom and true kindness, is the place where happiness reigns. Nothing is impure that is manifested in health and love, and

nothing is pure that is composed of the lower self. The more one suppresses self-gratification, when such gratification would add to the happiness of others, the more he has departed from the true way; but to please one's self at the expense of others is much worse.

There is much thought given to materializing spirit. It is a higher feat and far more important to spiritualize matter. The latter is heaven; and there are none so poor as to be excluded from it. But it "is easier for a camel to go through the eye of a needle" than for a man devoted to money-getting and vain display to enter therein. I would say to the toilers, "Seek first the kingdom of heaven and its righteousness," and all other desirable things shall be added. This will fit you to receive and appropriate them in a spiritual manner; but you can no more do so in low, groveling selfishness than you can enjoy a good meal of victuals on a badly depraved stomach.

Labor reformers, generally, write as if they believe, and I suppose it seems to them to be true, that the trouble lies in the cupidity of a fortunate and shrewd class; but the cupidity of laborers is the same, both in quality and quantity. It is the cupidity and depravity of the social whole which gives the cupidity of the few all its effect for evil. It is a blood poison that permeates all classes, and can only be cured by raising the social standard higher; and this can only be done slowly, through the teaching and life-examples of those who have passed into a higher spiritual consciousness. Those who are permitted to discern the law of an all-embracing fraternal mutuality will bear the light to guide both rich and poor onward and upward.

Society is not to blame for our personal faults, except in a general educational way; and it is not responsible for our poverty, except in a like manner. It is our first duty to look after our own faults, and to continually strive to correct them, both for our personal ultimate good and that our influence may be exalting upon others. Let no one suppose he is free from blemishes. Nearly all are defective in habit and in organization. Society does not make us intemperate or gluttonous. Society does not make us improvident, or vain, or envious, or jealous, or irritable and peevish, or cruel, or proud, or unkind, or filthy, or unfriendly, or unsocial, or quarrelsome, or uncharitable, or bigoted and intolerant, or untruthful, or unreliable, or deceitful, or hateful, or disagreeable and unreasonably exacting and tyrannical. Society does not prevent us from cultivating health and those qualities of mind and heart which give substantial joy and peace, which make life beautiful and existence valuable. The Divine harmonies and the sublime processes of Nature are free to the poor and the rich alike, who have hearts to appreciate, true spirits of love, trust and reverence. Those narrow, pinched souls who think all good lies in possession, or even the greater good, though at the highest social pinnacle and living in the greatest splendor, are poor indeed.

No one wishes more than I to give all justice in the distribution of wealth; but we had better

watch and admire the pretty butterfly in the distance than mutilate and crush it in the catching. Philosophically speaking, the great bounties of the Creator are ours now; we only need the capacity to appropriate. If we cultivate an appreciation of the works of nature and the works of art, for their own sake, so long as our physical part is removed from pinching want, it will matter little to us who is the owner. To have reached that condition or state of mind in which we can enjoy in the abstract everything enjoyable is to have become rich and wise, is to have harmonized ourselves; and the day-laborer is not prevented from doing this because of his employment or the meagre returns which it brings.

Grahamville, Fla., July 13.

Written for the World's Advance-Thought.

THE MILL OF THE GODS.

BY THOMAS BUCKMAN.

IN the apparent chaos that presents itself I see the hand of Divinity at work. The pathway from the animal to the angel is rough and rugged, and humanity are traveling that road. In all nature we see activity, the activity of conflict; and wherever there is conflict there is grinding. Nature is a grand mill, and humanity is the grist that is being ground. This is in accordance with the will of the Ruler of the Universe. And when humanity tries to wriggle out from betwixt the upper and the nether millstones it betrays that there is a crudeness needs to be ground off.

Nature always places in reach enough for all, and well-directed effort, accompanied with proper economy, will secure a sufficiency. I hear some one say that some get more than their share, while others have to do without. That appears to explain the power that keeps the mill turning. But let us look and see if the results of the grinding are always bad. The steamships that bring the different nations into such close relationship, the railroads, enabling travel and commerce to circulate like blood through the human system, the telegraph, the great news-bearer, and the thousands of inventions that lighten the burdens of toiling men—all these are of the grinding machinery.

Yes, I know things are out of balance; but who will say they are not wisely directed? The water that falls upon the mountain's top will never rest until it finds the ocean level; the soul will never rest until it finds the source from whence it came. The human soul is a spark of divine fire cast down to engage with animal forces, "the leaven that is to leaven the whole lump." While it looks outward it sees but strife and conflict; but when it takes an inward view, to the source, it sees the work it has to do, and feels that every turn of the millstones polishes and brightens. When all the imperfections are ground off it will pass out of the mill with not one thing to regret, ready to acknowledge that the work was perfect. Were it otherwise God would be doing injustice to Himself.

Newberg, Oregon, July 27.

SAMUEL BLODGETT's article on "Divine Harmonies and Natural Processes" is well-stated and philosophical throughout.

[Written for The World's Advance-Thought].

ASCETICISM AND OCCULTISM—THE
SECRET DOCTRINE.

BY LA SALLE.

THE few remarks under the head of "Domestic Infelicity" in the last number touch an important point for those seeking esoteric knowledge, the secret doctrine in the way of life. Years ago it was communicated to me by High Intelligences that perfect chastity in thought and act was an absolute requirement of those who would overcome earth conditions; that the physical sex relations were of the generative plane, and belonged to lower conditions of consciousness. There is a higher and purer sex relation for those who can live above the physical sense plane. The higher law is affinity of mind and soul, which has nothing to do with physical sex, but has to do with qualities of mind, and may unite two men or two women, or any number of men or women, in a common purpose for the good of others, who thus become their spiritual children. Paul speaks of his converts as his spiritual children, and Jesus compared his own overwhelming love for Jerusalem to the mother love of a bird for her brood. But those whose sympathies are limited to personal and sectarian interests and antagonisms are dead to the perception of universal emotions.

In the resurrection they neither marry nor are given in marriage, but are as the Children of Light. The resurrection is the return to consciousness of our true spiritual natures, and of our relationships as children of One Spiritual Father, endowed with capacities for enjoyment and rights to enjoy all the blessings of that Father's creation. Mere physical pleasures are the dreams of sleepers, the illusions of an earth-enchanted existence, which pass away from the awakening consciousness as fogs before the rising sun.

This objective earth-life is the far country in which the prodigal sons and daughters waste their substance and feed on husks with the swine. The husks of physical or worldly sense-pleasures never can satisfy the soul. We waste our soul-substance in vainly seeking pleasure from them, till, starved and starving, we discern our mistake and start on the weary journey to the long-lost home. Only when cured of the love of carnal pleasures can we realize what true happiness is.

But there is little or no virtue in merely abstaining from lower natural pleasures unless we can substitute for them the higher pleasures. No man will tear down his old house before beginning to build a new one, nor jump out of a leaking boat before he can reach a better one. So there is no use preaching asceticism to those who are not advanced enough to receive it. This is like taking away their bread and giving them a stone. There is a necessary experience to be got on the lower planes, and which must be gained before the soul can pass to higher grounds; but it is on the higher grounds that true happiness is, and not on the lower. The transition period is the time of trial and suffering; the journey from the animal to the spiritual kingdom is beset with many dangers.

True love is of the heart and not of the loins, of

the soul and not of the body. There is a wide difference between the bracing and soothing atmosphere of the regenerate world and the steam and fog from the hot-beds and pits of the propagative planes. When men and women can associate and work together, and attend to their business, without any thought of sex difference at all, any more than if they were all men or all women, or angels or unsexed spirits, without any of the glamor or gloss of sex attraction, in mind or manner or tone or expression, then they can be independent. It is difficult to eliminate wholly the elements of animal attraction, which are born and built into bone and nerve and marrow, but it must be done before chastity is attained.

Children are thoughts materialized, attracted to and embodied on material thought planes. To the regenerate their thoughts and works are still their children, but their field of activity is enlarged and exalted. Constructive art, music and literature, are for the regenerate—it is for them to make a poem of life. The highest art is to paint scenery of love and beauty on darkened and despairing minds, to transform gloom into beauty in living pictures, discord into music in living psalms in the lives of human beings.

The secret doctrine of all religions is a secret to the masses of the people, because they have not developed the senses or powers of perception necessary to apprehend spiritual things. All refinements of intellect or emotion are occultisms to the animal sense-environment of undeveloped human nature; they are lost upon those who cannot understand or appreciate them, as pearls are trodden under foot by swine.

The study of Occultism for the purpose of obtaining wonderful powers to do unnatural and unnecessary things is only a phase of Phenomenal Spiritism, an untrained generation seeking for a test to gratify a prurient curiosity, deceiving and being deceived. True Occultism comes by natural development of the mind and soul of man to a consciousness of all his powers, capacities, and perceptions. Occultism ceases to be occult as it becomes intelligible. The growth of mind is progressive conquest of the realms of the occult and extension of the empire of conscious intelligence. The Occultism or the religion which makes pretensions that are not actualized for the good of humanity belongs to the lower realm of shadows and illusions and black magic that broods over the deeps of animal unconsciousness. By their fruits ye shall know them.

Everything that comes to us, be it evil or good, be it devil or angel, is a messenger of the Infinite. Every voice, whether it lures with siren song to destruction, or thrills with holy aspiration to scale the heights of wisdom, is One Voice, the Voice of the Infinite Unknown in which we are engulfed. We are the harps on which the Great Spirit strikes notes; as we are tuned so the music is played or the voices answer.

If we are tempted by siren strains it is on our own nerve-strings that the tones vibrate. If we stir up harsh jars of discord or antagonism, they are the echoes of conditions within ourselves.

The individual we hate or oppose is a messenger of the Infinite to teach us that there is something hateful and oppugnant in our own nature that must be eliminated. The teachings, beliefs and opinions we antagonize and oppose are the reverberating echoes of errors within our own unconscious being. Whatever we hate or love has its correspondent within us. The Universe speaks in the unconsciousness of man; the Unknown is ever his foe, but known and explored and understood it becomes his servant and his friend. Error is truth distracted and distorted; evil is good perverted or misused, or good outside the range of our consciousness. Devils are angels in inverted relations to themselves or to us.

You cannot get rid of evil by fighting it, or trying to scare it away by prayers or incantations, as the churches do, nor by denying its existence as some of the Christian Scientists do. Evil is a condition we have to deal with intelligently, a labor imposed upon us, a bill we have to pay. The churches make war on whoever presents the bill; they cry "devil" and say prayers and count beads. Christian Scientists repudiate everything *in toto*. Suppose your tailor called around with his bill and you should deny that there were any tailors, or that you ever had any clothes! Yet this is no more absurd than to deny the existence of evils and miseries and our obligation to seek patiently their cause and cure.

He who is wise seeks to understand the message of evil, he acknowledges his ignorance and admits his obligation. He goes to work carefully to master the problems of his life, and to explore the depths and mysteries of human nature. Opinions are of little value to him; he seeks the truth that lies back of opinion. Antagonisms do not affect him; he looks behind all things to find the silent cause. The Silence communes with him, the Vast Unknown reveals its secrets.

The unknown, the unexplored and the misunderstood is always our devil, either worshiped or opposed, and his darkened kingdom closes round us like a tomb; but as fast as we grow and understand, so fast the kingdom of the devil vanishes, and the evil spirits are transformed to Angels of Light. We grow in true spiritual power by enlarging our individuality, transforming evil into good, overcoming darkness with light.

The antagonism or oppugnance within ourselves against persons or opinions or things is the *dark core* within which must be illumined before we can pass through the Gates of Gold.

Such compliments as this from S. C. Gould, editor of that entirely unique magazine "Notes and Queries," does us more good than the receipt of dollars, as much as we at times imagine we need the latter, for the former shows we are not working in vain: "It is a solace to read your paper and food for reflection."

Why cavil? Do you not see that the world is accepting the higher teaching or soul-quickening part of Spiritualism just as fast as it is developed? If the progress is too slow where you are you had better take an advance-step yourself.

The Universal Republic.

ONE DOLLAR AND FIFTY CENTS A YEAR.

EACH FOR ALL AND ALL FOR EACH.

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American and English Editions.

PORTLAND, OREGON, AND LONDON, ENGLAND---Part III.

Vol. i, No. x--New Series.

Written for the Universal Republic.

THE WARNING.

JUXTA.

HARK! worldings, blinded peoples, ye worshipers of gold!

Ye that cringe and bow to customs cankerous with mould,
Turn away from your base idols! Turn away in haste, I say,
For you're close upon the borders of the final Judgment Day!
Heed no more the glare and glamor of your gods of pomp
and pride,

For the Power of Soul is coming—is coming to abide.

Make ready for the harvest that ye yourselves have sown;
Make ready for the bitter crop that ye yourselves have
grown!

Ye have sown to foolish fancies—to vengeance and to hate—
Ye will reap what ye have sown; beware ere 'tis too late.
Ye fear a God of Vengeance: that God dwells in your breast,
And not till you dethrone Him will your aching hearts
find rest.

The things that are external have come from growth within,
And if ills come all around you they are the work of sin:
Your ignorance and folly, your stubbornness and vice,
Must very soon in woe and tears accept the fearful price!
Seek safety from your awful crimes; seek safety while you
may

In the Power of Love within you, which protects its own
alway.

'Tis Ignorance destroys you; seek Wisdom while you can,
For it is the only Saving Power in the Universal Plan.

HOW FRANCE CAN MAKE A PEACEFUL CONQUEST OF THE WORLD.

BEFORE France is the opportunity, without increasing by a single *sou* her public expenditures, and without sacrificing a single life in bloody strife, to make conquests of Europe and of the world—not the old kind of conquests, which have been made and held by physical force or fraudulent diplomacy, or the two combined, but conquests of the Celestial kind, that shall be made and held by virtue of the universal law of sympathy and mutual attraction. The same divine method, varying in application with varying circumstances in each particular case, is available to any other great nation; but we will single out France to illustrate its adoption, because the civil engineers of that country have professionally made out a case and field for the trial. From actual surveys they have proved the practicability and estimated the cost of constructing a ship canal from Paris to the Mediterranean coast, at a point two hundred miles east of Gibraltar. The distance would not exceed five hundred miles, all through French territory. The water supply from the Seine, the Loire and the Garonne, with the smaller currents flowing westward into the Atlantic, would be ample, and the construction of the canal would improve and extend rather than abridge and impair the value of the canals and aqueducts in existence. The estimated cost in detail foots up less than three hundred millions of dollars—an insignificant amount to expend for an open shipway through the wealthiest, most populous and most

variedly productive regions of earth to a sea that washes the richest and most historic portions of three continents. The sum would be more than returned in lessened cost of transportation and in incidental advantages in every ten-years period after the completion.

But how about securing this great work without cost, practically, to France, at the same time attaching to her in interest and sympathy surrounding nations and all mankind? That is the simplest part of the problem. The active army of France, including gendarmerie, etc., is over 700,000 men—all playing mimic war in garrisons and about fortifications, as all the other great armies of Europe are now doing. The yearly cost of maintaining these mimic soldiers we cannot give, but the budget of the French War Minister for 1882 is before us, giving the cost for that year at 571,400,000 francs. The cost now is not less, and very likely is greater. We may set it down at \$120,000,000. Add to this the value of the labor of these 700,000 men who are unproductively engaged in mimic war, estimating it at a frank and a half a day or thirty cents to the man, above living cost, and counting an average for the year of 300 working days *per capita*, we have a grand total of \$183,000,000—more than half enough to construct the proposed ship canal. The diversion to this object of the revenues and labor-energy now worse than uselessly expended in keeping a great army on an active war footing when there is no enemy to fight would complete the canal in less than two years; and there would be an over-plus sufficient to maintain a domestic police equal to protecting life and property and securing order in all parts of the Republic in the meantime.

Thus a ship canal might be built southward from Paris to a Mediterranean port without the French Government increasing her ordinary levies of taxation a single *sou*. She has only to beat her guns, swords and bayonets into picks, shovels and crow-bars, turn her 700,000 uniformed idlers into peaceful laborers, feeding them well and wholesomely and not working them over eight hours a day, and the end is assured. But compulsory labor, as is military service for a peasant soldiery, is not contemplated. The idea is to give the disbanded soldiers the privilege of continuing in the employ of the Government, if they choose to avail themselves of it, and to give as many employment on public works as are now withdrawn from fields of productive labor to perform military duty, thus preventing a derangement of industrial interests and resulting financial convulsions.

Instead of becoming defenseless and exposed to aggressions by adopting and entering upon the execution of this peaceful policy, it would make France the most powerful and enduring nation

of record. The "ancient enemy" across the eastern borders, and the "ancient enemy" across the channel, would be instantly transformed into allies bound by ties that demagogues and intriguing diplomats would not dare attempt to weaken. The whole civilized world would consider the success of France in the new departure as their own success, and revolutionary outbreaks, the disaffection reaching every military company and every hamlet, would be certain consequences to any nation of its governing power attempting to entice or force her back into the old barbarous path of war and oppressive taxation to support standing armies.

The moral influence of any great nation of Europe disarming would speedily result in all other civilized nations following the example.

In the foregoing we have not taken into account the immense sums expended by France on her navy, all of which, except the tonnage required for necessary mail and colonial service, could likewise be made available to widen and enrich her fields of productive industry.

INTERNATIONAL WOMAN'S CONGRESS.

ON Tuesday, the 25th of June, the second French and International Congress was opened in Paris, in the commodious hall of the French Geographical Society. Mlle. Maria Deraismes presided. The hall was bright and attractive, being decorated with the flags of all nations. Delegates were present from all the civilized countries. No standing room was to be had when the session began.

The following were named honorary Presidents: Miss Ellen Fries, Doctor of Philosophy in the University of Upsala, Sweden; Mrs. Cady Stanton, United States of America; Mrs. Chapman, England; Mrs. Callirhoe-Parren, editor of "The Woman's Journal," Athens, Greece; Miss Kucyalska, Poland; Miss Popelin, attorney-at-law, Belgium.

The subjects discussed in this Congress covered a wider field than heretofore; and a majority of the foreign delegates took part in the discussions. The disposition of the delegates was not so much to fine speeches—although the oratory was of a high order—as to lay the foundation for practical work in the future for the emancipation of women throughout the world, socially, industrially and politically.

Existing investments of wealth shall be broken up and changed. New inventions, changed governmental policies, and a higher sense of social and personal obligations, will unite with all manner of natural and so-called "accidental" happenings to bring this about. Mammon has already been dethroned, though his votaries are not yet conscious of the fact.

CIVILIZATION'S BARBARISMS.

SINCE our last rupture between the United States and Great Britain has been threatened by the seizure of a Canadian seal-hunting craft in the northern seas by an American revenue cutter. The affair is still unsettled, but it is generally believed, and sincerely hoped by all good people, that the question of jurisdiction and rights involved will be peacefully arbitrated.

Extraneous considerations on the part of a large and influential portion of American citizens, the Irish element, always have a dangerous bearing in such a juncture. We point our Irish friends to the fact that war never did and never can permanently undo wrongs. The American revolution was precipitated and fought to its consummation avowedly against unjust taxation, and unjust taxation is now the greatest abuse and greatest element of danger in American politics; African slavery was drowned out in floods of blood, and white-labor slavery in America is to-day the grief of the philanthropist and the terror of the patriot. If war does not intervene to prevent the moral influences now operating in England, and in all the nations, from doing their perfect work, the wrongs of Ireland, and of all other countries, will be peacefully redressed, and any people intelligently knowing and appreciating their rights will secure them by simply asserting them.

The fur-seal difficulty is disgraceful to both sides, and will be looked back to by a generation of healthier moral development as barbaric to an extremely savage degree. If war should result from it a righteous heaven will not fail to manifest its indignation to both combatants in a more emphatic way than it did to the mutually menacing German and American war-ships in the harbor of Apia. What is the character of this fur-seal slaughtering business? Mammon and Moloch are alone concerned in it. The carcasses of the slaughtered amphibians yield no ivory, nor any valuable oils, are not available for human food, and, lying, they can in no way work any injury to man. They are killed for their robes alone, and the dressing and making up of one of these costs more than the production and manufacture into wearing apparel of wool enough to make a dozen shawls or great coats. It is a business instigated and carried on to gratify the lowest passions of human nature, both on the side of the seal-hunter and the seal-robe buyer—greed and avarice on one side, and on the other vanity and wanton waste in heartless disregard of the appeals for aid of those who are in poverty and destitution. Life runs into life from the lowest up to the highest, from the highest down to the lowest, and this seal-slaughtering business is actually murderous, and will be horribly realized as such by all concerned in it when the material scales fall from their eyes so that they can see in the light of eternal truth. The wise and humane way of dealing with the matter would be for the disputing parties to agree upon joint action to suppress the infamous business entirely.

But should the murdering of innocent seals, following the natural law of cause and effect, lead to the murdering, under national sanctions, of human

beings, the Molochites are assured that the unity of interests and affections of the people of the contending nations that has been built up by Soul-Communion will go right on growing in symmetry and beauty, while the elements of inharmony shall work each other's destruction.

THE RECOIL.

IN their spiritual blindness many have stood up in places held to be sacred and stabbed to the death, literally murdered, hundreds and thousands of those to whom, had they been true spiritual teachers, they would have been saviors; and still greater numbers have fallen victims to the unexpressed thoughts of hatred and dark and unwarranted suspicion directed against them by professors of Christianity. "Vengeance is mine and I will repay, saith the Lord," are words awfully charged with spiritual truth! Every thought of evil will return, with all its progeny of sin and suffering, for penitential recompense from the soul of the thinker. Had ministerial and other opponents of Modern Spiritualism known how to give bread and meat instead of stones and serpents to the spiritually famishing, it would have afforded them the opportunity to fill the earth with millennial felicities and glories. But instead they have filled the prepared soil with noxious and venomous weeds; and now of the fatal distillations they must quaff, or seek to offset the evil with recompensing good. On a lower plane of consciousness these malignant thought-forces often went to the mark with fatal effect—embittering lives, blasting reputations, and filling homes with sorrow. They fulfilled the law by doing what their authors wished—by making the evil they desired. A law as certain and inexorable, now that a higher plane of consciousness is reached, is demanding and will exact recompense.

CAPT. C. PROUNDES, London, England, well known in the literary and art circles of the great metropolis, thus writes: "I am formulating a plan for a public reading room, in some central locality here, where inquirers and students may meet, see the various publications, and exchange ideas, whilst the more advanced may assist those just entering. * * A correspondent has sent me a copy of your paper, and it greatly interests me. We need such literature over here, and if any of your supporters would send me copies I would undertake to circulate them to advantage." Matter addressed to 7 Artillery Buildings, (care Lecture Bureau), Victoria Street, Westminster S. W., will reach the Captain.

SINCE our last we have had the pleasure of entertaining the famous American poet and composer James G. Clarke. Though Mr. Clarke's reputation in the public esteem is based upon his genius as a poet and composer, we know him to be one of the ablest and most advanced of inspirational writers. We had the pleasure of hearing him render, with organ accompaniment, his new song, "Star of My Soul." It promises to become as great a favorite as his celebrated "Leona."

THE God of All is the Good of All.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—	
Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburg, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	p. m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.
Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, New Foundland.....	8:38 p. m.
St. Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
St. Paul, Minn.....	1:58 p. m.
Smithtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash. Ter.....	12:18 p. m.

INCREASING interest is being manifested in Portland in the Spiritual Evolution Course of lectures at Cook's Music Hall. A lecture is given every Sunday evening, the subject discussed having a practical bearing upon every-day life.

SOCIAL EVOLUTION.

THIS subject was ably treated in the Spiritual Evolution Course, (continuation of Harmony Hall series), at Cook's Music Hall, Abington Building, this city, on the evening of July 28, by Mr. J. L. Jones. We give the following extract from the conclusion of his address:

Evolution is a law of nature, but it is a law that works through the efforts of men. Individuals working in harmony with the processes of nature in the evolution of a better order of society become co-workers with Nature's God in the out-working and manifestation of His Perfecting Will. But if we will not place ourselves in line with the forces of Progress we shall be pushed aside and left behind, as drift along the banks of a stream.

Every progressive movement, every advance-step towards truer liberty, that history records, has been resisted and opposed in every possible way by the inert and self-satisfied masses of the people themselves; yet these movements have gone on in spite of and over all the opposition of the Reactionists. Old customs have been cast aside, as the outside leaves of a plant are forced off by newer and finer ones from within.

We know that it is a difficult task to stand fast in the midst of these social disorders and to speak out the truth concerning them. But that is what we are here for. We are in this world to develop our individuality, to fight our way against our material surroundings, and to gain strength in so doing. We are here to learn the problem of our lives, and to solve it.

We have a duty to ourselves to educate and furnish our own minds, to organize and balance in best working capacity our highest and best intelligence; and the more we do this the more we will learn that our own truest welfare depends on the welfare of *all* with whom we are associated. We cannot be much better than those with whom we are connected, we cannot separate ourselves from community of interest and community of thought, from the general progress of humanity.

This we do know, that mind alone is immortal, that our material bodies and material wealth and surroundings pass away, and that all we can carry to another plane of existence is our character and conscious intelligence. And whether that consciousness shall be brightened by the sympathies of those we have uplifted and freed, or darkened by the frowning shadows of our own inhumanities, may make a great deal of difference in a coming time, when we shall see in a different light from that in which we now see.

It may take a long time for the masses of mankind to be educated into a Millennial Era—especially those who are so absorbed in Materialism and money-getting that they do not know whether they have any conscious intelligence much different from that of the animals they drive,—but to those who are developed into a consciousness of true humanities and enlarged human sympathies their work is before them and their reward is with them. These are already in the consciousness where virtue is its own reward.

The possibilities of infinite expansion are en-

germed in the mind of every human being. Our knowledge yet is limited by our physical senses. Our best powers are held captive by physical limitations; but these limitations are giving way, and the forces of soul and spirit are being set free. Old superstitions which have darkened and befogged the minds of men, keeping them in a state of continual antagonism and hostility to each other—deluging the earth with one another's blood in the name of selfish and sectarian gods, when their real enemies were in themselves, their own ignorance and animalism—are losing their hold on the minds of the people, who are beginning to seek for truth and light in their own better natures.

All the popular reform movements,—temperance, woman suffrage, labor reform, social purity, international peace,—are branches of one tree, the Tree of Human Liberty, the Tree of Life; or we may compare them to the branches of a stream which shall unite and flow onward to a boundless sea of Universal Righteousness.

If this is to be all worked out in the line of natural law by individual and social effort, we should see that each one of us should be prepared to do a share in bringing about such a consummation.

The misery of the world appeals to us! The cries of the suffering and dying, the starving and slaving victims of this vast social hypocrisy and system of insensate brutality in which we live, call us to earnest endeavor! The pale faces of weak and over-worked women, of pinched and pining children, the distorted and degraded forms and visages of the victims of slavery, of opium and drunkenness and ignorance of natural law, everywhere haunt us. Such miseries have no place in a true civilization. Our work is to expose the conditions that produce them and open a way for their removal forever from the earth.

It may take many years to work this out, or there may be a sudden culmination. The bud is a long time in preparation, but the flower blooms suddenly. The world of mind is moving now with vastly accelerated speed, and we know little what a year, or even a day, may bring forth.

A FORERUNNER.

The invention to carry mail matter by electricity is perfected. The main part of the system is a single line of iron uprights. Suspended over them is a single rail, over which the mail car, a light steel vehicle, will move. A speed of two hundred miles an hour can be made. This is but a foreshadowing of what is coming, and in the coming of which old things will be made new. Working hours will be reduced so it will be but pastime for the workman to spend an hour in going to and returning from his employment, and he will go fifty miles at no greater cost of time and money than is daily exacted of him by street railway companies. Rent oppression will cease, and an airy, comfortable-home will be within reach of every worker.

TREAT everybody with the same courtesy and respect you show to those you think the most of, and learn to think of everyone considerately.

OUR WORK IN GERMANY.

To the Editors of the Companion-Papers:

THE "Neue Spiritualistische Blätter," of Berlin, Prussia, the German organ of Spiritualism, whose editor, Dr. C. B. Cyriax, has a world-renowned reputation, confers upon your journal in his issue of July 11th, given me by you for perusal, a high compliment, the following being a verbatim translation of the same:

"The World's Advance-Thought.—This interesting periodical, whose philosophical ideas are undoubtedly running at least half a century in advance of our times, as indicated by its name, appears now in a new dress, with which the reader will be more pleased than with the former style. Connected with this periodical is The Universal Republic, so that the subscribers will now receive every month of the year for the price of one thaler and a quarter a three-columned journal of sixteen pages, containing so much of interesting matter that we cannot but assure the reader that one number of it is worth the whole subscription. The World's Advance-Thought is the journal that originated and gave impulse to the Whole-World Soul-Communion of the 27th of each month, for which all Spiritualists should be very grateful. May this periodical, representing the most sublime and truest ideas of Spiritualism, live and grow and prosper."

J. J. AUERBACH, M. D.

Portland, Oregon, July 29.

[Duluth "Industrial Age."]

To-day every investment of money by the great corporations of the country becomes a permanent debt, and the business is run so as to pay interest. This interest must come out of the labor of the people, as this is the only productive agency. Municipal, county, state, and national governments lend themselves to this same system of debt-creating, and labor pays the interest. The vast changes in our methods of production and distribution which have taken place within the last hundred years have effected a perfect change in our industrial system, and to-day loudly demand a corresponding change in the laws and customs which govern society. This change must come, and that speedily, or our boasted free institutions will be converted into a despotism.

THAT most perfectly-planned newspaper in the world, "The New York Sun," has again given place in its columns to thoughts on Whole-World Soul-Communion. Nearly a column of such matter appeared in "The Sun" of Sunday, July 28, the Soul-Communion time-table, neatly condensed within four inches space, being set forth in full. The prominently-displayed head-lines read thus:

"A NEW SORT OF RELIGION."

"SOUL-COMMUNION AS A MORAL FORCE ON THE EARTH."

"Evidences of the Mighty Power it is Believed to Exert."

"The Time-table Arranged for the Universal Prayer Wave."

"CELESTIAL CITY," of New York, of August 3rd, should have been generous enough to have credited one of the best of the eight editorials it transferred to its columns from the Companion-Papers, instead of appropriating as its own the seven best and crediting us with the least valuable one.

THE HOLLAND ADDRESS.

THE address of the Holland Spiritualists to the International Congress of Spiritualists to assemble at Paris, prepared by Madame Elise Van Calcar, editress of the leading magazine of the Netherlands devoted to Spiritualism, for presentation through the Companion-Papers, we do not consider timely or otherwise proper. As a general argument against the doctrine of Reincarnation, offered as such on its own merits, it would in no way be subject to the objection of impropriety; but, being avowedly framed to provoke discussion, and thereby divert thought from questions of great practical moment regarding social wrongs and moral obliquities of a public character, or that affect human interests generally, its special consideration by the International Congress would result in more harm than good. The address seems to us obtrusive and irrelevant, inasmuch as those duly appointed to arrange a programme to be observed in the conduct of the Congress have given express notice that the unprofitable and distracting question of Reincarnation (because it cannot be settled or in any way finally disposed of by votes of public assemblies) will not be considered.

In a letter accompanying the address, (in French, but not under the seal of privacy), Madame Van Calcar compliments highly, and by personal mention, many American advocates of Spiritualism of the last generation, the majority still living, and insists that the doctrine of Reincarnation is a foreign, and from every point of view an obnoxious, element, that has crept in to poison and pollute the current below its fountain-source. On this point we will say American "Reincarnationists" are numerous; but there are so many differing opinions entertained by them that it is hard to define what they do believe. The many-sided idea or notion seems to be useful in promoting mental activity, and in this its practical value, if it has any, may chiefly consist. Reincarnation, as we see it, is a perpetual process, and we do not understand it as confusedly exchanging or transposing individualities, any more than the individualities of infants are transposed and lost in their progress to maturity.

But the boundaries of thought of the last generation, however closely they may be adhered to by a few of the remaining lights of the last generation, however stubbornly they may be battled for by the ever-filling army of new converts who cannot see beyond them, are not the boundaries of thought of the more progressive minds of this generation. A New Spiritualism, a Higher Spiritualism, has been born—or by growth has been reached—and in the fulfillment of its high mission the rudimental questions of the *seance* must be deferred to the weightier questions relating to social, moral and political reforms. To the solution of these, as we have been given to understand, the deliberations of the International Congress to assemble at Paris will be directed, and we hope and trust the delegates will allow no minor issues to come in and distract their counsels.

Madame Van Calcar writes almost as fluently in French and English as in her native tongue, and

she writes clearly and argumentatively, having a vast store of acquired knowledge to draw from, we are informed. Readers of the Companion-Papers would be pleased to hear from her on the progress of the Peace Sentiment and other reformatory interests in the Netherlands.

Written expressly for The Universal Republic.

BRIEF STUDIES IN BUDDHISM—NO. VI.

THE SECRET DOCTRINE.

EVERY unprejudiced student of the religions of the world must have observed that every founder of a religion and every spiritual teacher clearly declared to his followers or disciples that there was one doctrine that could be known only to the few, and another that could be taught to the many. The sayings of Jesus and Paul, as recorded in the new testament, are very explicit on this point—more so, perhaps, than those of any other spiritual teachers. Jesus said to his disciples: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them in parables;" indicating, no doubt, that it was possible for them to develop themselves spiritually above the masses around them, so that they could receive the secret knowledge. He repeatedly told them that certain truths could only be taught to those who were sufficiently developed spiritually to be able not only to understand them, but to keep them safe from the materialistic multitude. They were strongly impressed with the impropriety of giving strong meat to babes.

Paul said to his followers: "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory."

There may be a difference of opinion as to how much of the secret doctrine Paul had learned, but it is exceedingly clear from his recorded sayings that he knew that there was such a doctrine, and what it was necessary for man to do and become before he could receive it. Jesus taught much to his disciples that was not taught to the multitude, and they were shown how they could know the mysteries of God if they would—but persevere in the right path. The record shows that some of them went far astray and failed utterly to take advantage of the great opportunity offered them. They were not miraculously endowed with spiritual power, as the masses of Christianity suppose, but those who acquired the secret knowledge did so only as they succeeded in fitting themselves to receive it through their own personal efforts.

The bible teems with references to spiritual mysteries, a knowledge of which is just as surely attainable to-day as it was two thousand years ago, and yet they are apparently lost on the average Christian, who fails utterly to comprehend their meaning.

But we are to consider the secret doctrine taught by Buddha, which, however, is only a part of the

one truth taught by all God-inspired teachers. He taught to the multitude plain spiritual truths concerning the immortality of the soul and the course of life and thought necessary in order to reach Nirvana and to avoid the pain and sorrow of rebirth, but in the seclusion of the jungle, when no ear could hear his words save those of his nearest disciples, he taught them the way to learn the mysteries of the kingdom of heaven.

Buddha said: "The man who leaves his parents and quits his home for the sake of religion; who understands his own heart and penetrates to the hidden motive of his life, and is able to exhibit (in himself) the Law that admits of no selfish consideration—this man is rightly called a Shaman. Such an one—continuing in the 250 rules, and persevering in the four straight paths, aspiring after a condition of mental rest and purity—he shall attain to the state of a Rahat. The Rahat is able to fly through the air, change his appearance, fix the years of his life, shake heaven and earth. The successive stages toward this condition of being are:—The Anagamin, who, at the expiration of his life, (years), ascends in a spiritual form to the nineteen heavens, and in one of these completes his destiny by becoming a Rahat. Next, the condition of the Srotapanna, in which, after seven births and deaths, a man becomes a Rahat. These are they who, having entirely separated themselves from all desire and lust, are like branches of a tree cut off and dead."

I realize that, taken as a whole, the paragraph just written will not be understood by the average reader, but it will serve to show that Buddha declared that certain men, under certain conditions, were possessed of extraordinary powers. How to acquire these powers was taught in the secret doctrine.

Jesus is reported in the last chapter of Mark as having said: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Do these signs follow them that believe to-day? Have they ever, so far as we have any knowledge, followed those who have simply believed in the mission of Jesus? "But," explains the orthodox believer, "those powers were miraculous and were only intended for those days; the age of miracles has passed, and mankind does not need them now." Those powers are not miraculous, and they may be acquired just as readily to-day as they could have been 2,000 years ago. Jesus never told anyone that those signs would follow the belief in his mission, nor mere faith in his power as the Savior of Mankind, but he told many that it was possible to acquire such powers under certain conditions, and he pointed out the way clearly and explicitly.

There is evidence that Buddha taught the secret doctrine more generally than any other inspired teacher, and in the East to-day are many men possessed of the wonderful powers above indicated—men who can fly through the air, control

the elements, handle serpents, fix the length of their lives, heal the sick, raise the dead, and do many other marvelous things; but they are not orthodox Christians. I have never seen nor heard of an orthodox Christian, priest, minister or layman, who could do any of the things mentioned in the 17th and 18th verses of the last chapter of Mark, but there are many holy Buddhists in the East who can do them, and many more equally as wonderful; and for the benefit of my Roman Catholic brethren I will add that they do them, too, without the aid or intervention of the devil. When Buddhism becomes the popular religion of the United States we shall not have to go to the East to find men possessed of these powers.

No man knowing the secret doctrine has ever dared to attempt to make it public, and hence it is not to be found in books nor in the possession of men who will sell it for money; but that it does exist, and can be found by the earnest seeker after truth, who seeks with clean hands and pure heart, is as true as it is that the sun shines above us.

This secret knowledge is the rock upon which Buddhism is built, and he who enters the noble eight-fold path which Buddha discovered takes the first step towards its attainment. When he has declared:

"I follow Buddha as my guide,
I follow the Law as my guide,
I follow the order as my guide,"

he has enlisted in a cause that will if, he adheres to it faithfully, reveal to him ultimately all the secrets of heaven and earth, and guide him safely to a blessed haven of eternal joy and peace and rest. The journey before him will be long and often tedious, and his path will be beset by many dangers and severe trials, but he will frequently see flashes of light that will encourage him to be steadfast to the end, and will show him how to avoid many a dangerous pitfall. After he has passed a certain point helping hands will be held out to him, and the secret doctrine will be taught to him as fast as he is able to receive it. The pearl of great price can be found, but the setting must be ready to receive it.

In closing this very imperfect series of papers I will admit that they are superficial and faulty, but I hope that they will cause at least a few of my brethren in America to give to Buddhism a careful and unprejudiced study, and learn, as I have learned, that it is full of truth and goodness; that Buddha's life and teachings are worthy of intense admiration and reverence, and that the latter form a religious system calculated to lead the earnest thinking masses up out of the slough of orthodox superstition and absurdity into the light of real truth. As I have said before, those who have escaped from the galling chains of materialistic creeds, and have found their way into the realm of true spiritual knowledge, need no form of religion, for they are Buddhists, Christians and Mohammedans at once, knowing the one truth that underlies all religious systems; but there are thousands in the churches who are longing for Light, and whose cries are not heard by those from whom an answer is expected, as well as many more thousands who have lost faith in Christian-

ity, but continue to attend the churches and pay pew rent because it is respectable to do so. All these need to be raised up to a higher spiritual plane, where they can stand alone and catch a glimpse of the glory beyond. There is a wave of spirituality sweeping over the world which will surely carry away in its tide the tottering structures of orthodoxy. The masses must have a religion. Why should it not be true Buddhism? When every city in America has its Buddhist temple, and the mind of man is turned towards spiritual truth rather than towards money-getting and worldly pleasures, then may we look for an era of Universal Peace and Brotherly Love. God speed the day.

Manila, Philippine Islands, April, 1889.

RELIGION IN THE SCHOOLS.

REV. THOMAS HILL, in "Public Opinion," says: "It is practically true that children can be kept pure, truthful and honorable in no way so effectually as by cultivating their natural, reverent sense of religious sanctions." This argument is used in favor of religious teaching in public schools.

If we take as evidence the conduct of the pupils of sectarian schools it seems to have a contrary effect to the above statement. We have in mind the most important sectarian school in this State, the conduct of whose pupils (boys and girls from 12 to 30 years of age) was so notoriously dishonorable, impure and untrue that persons living near the institution tried to sell out and get away; and we have many times seen and heard students of this institution, young men and women, throwing stones at and using insulting language to strangers passing along their grounds. Citizens of the town generally would go a long distance out of their way rather than stand the bad treatment. And this school is by no means an isolated case.

For presentation through The World's Advance-Thought.
THE SPIRITUALISTS OF HOLLAND TO
THE INTERNATIONAL CONGRESS.

To the International Congress of Spiritists and Spiritualists assembled at Paris:

WITH feelings of greatest respect for and thankfulness to the promoters of the International Congress for their zeal and persistence in bringing it about, we, Spiritualists of Holland, adopt this method of expressing the wish that the Congress will attempt the solution of a problem that is perplexing a great part of the world. That there exists a great difference between the doctrines Spiritists are propagating and the facts presented by Spiritualists as their most interesting experiences and discoveries is well known. Why, we ask you, would you turn our eyes from these differences? They cannot be put aside on the ground of expediency or for the sake of temporary conciliation.

It being impossible for us to personally participate in your deliberations, we feel it a duty we owe to ourselves and to the cause to prepare for your consideration this declaration of our views:

We deplore the widespread adoration of Allan Kardec. Twice a year the "Revue Spirite" is filled with eulogies and invocations of him as Chief and Master. The anniversaries of his birth-

day and dying-day have displaced every other day of remembrance—even the anniversary of the beginning of public manifestations, the 31st of March, has been put aside for this *cultus*.

• Good spirits and good men will not accept such homage from their fellow-creatures. Gratitude to an author or teacher is beautiful and good; but it is not permitted to go to the extent of making a God of mortal man or immortal spirit.

We deplore the authority given to the doctrines of Allan Kardec, because they are mere dogmas and theories, every part being made to fit the whole in an artistic manner. No writing, of man or spirit, should hinder the progressive development of mankind, by making a criterion for our faith and casting it in an unchangeable mould.

We deplore the propagating of doctrines that are prepared and made up as a system for the simple-minded and the faithful, so that they have nothing to do but to adhere to them. We protest in the first place against the dogmatism and the catechism of Allan Kardec, which leaves no room for the exercise of personal opinion, giving prescriptions for everything, even prayers.

We protest against the doctrine of Reincarnation, because it is degrading to human nature;

Because it has never been supported by indisputable evidence or facts, and is inspired by a fantastic imagination;

Because it is humiliating to the marriage relation, and tears asunder the bonds between parents and children;

Because the "pluralite des existences" has nothing in common with Spiritualism, and is a doctrine for Materialists, who want always to be in possession of flesh and blood, to repeat a material life in the external world;

Because it is unspiritual and sensual;

Because in all nature there is not a single example of retrograding through the processes of birth and death;

Because it denies to mankind the privilege of bringing forth beings after their own nature, as it has been given to the least of the animal creation to do, being unnatural to every living creature;

Because it represses ardor in making as much progress as it is possible for us to make in this mortal life, and tries to perpetually satisfy sensual mankind with material organisms, instead of inspiring them to strive for the new spiritual existence;

Because it is full of danger in its ante-natal influences;

Because it denies a home in the invisible world to needy spirits in which they may, as spiritual beings, be succored and educated.

For these manifold reasons we protest against the doctrines of Allan Kardec; and also on the broad ground that no individual is competent to promulgate a new religion and a new code of morals for the world upon the authority of spirits who are continually betraying their shortsightedness and their ignorance of physical as well as spiritual laws by passing to and fro between the two planes.

We also protest against the Reincarnation doctrine because, in organizing upon it a system, the

facts of experience in America, England and other countries have been ignored, as well as evidences which were revealed to seers in the earlier part of our century; discarding likewise the visions of Swedenborg, Dante, and many *illuminati*, prophets of the Christian Era.

If there exists a spiritual world, as every seer has affirmed, where the Father of Spirits is revealing the wealth of his infinite mercy and goodness—if there are spiritual places for the healing of the ship-wrecked in rudimental existence—if there are regions in which child-spirits may ripen and develop to their fullest capacity, where they are reared and educated by charitable and loving beings—if there exists in the regions beyond the grave opportunity for the developing of every talent, of every aspiration, to its utmost possibilities,—then the doctrine of Reincarnation is an absurd fiction, a deceit, infused into the minds of easily-deceived people by evil and mocking spirits. As far as we can see there is not a sound reason for accepting Reincarnation as a law of nature.

Do not misunderstand us. No enmity, no feeling of strife, no love of discord animates us, but we feel it our duty to bear testimony against error and purify our blessed Spiritualism thereof. We prefer truth to prevarication.

ELISE VAN CALCAR,
For Spiritualists of Holland.

SINGLE-TAX VIEWS.

S. B. RIGGEN recently delivered his second address from prepared notes before the Portland Single-Tax Club. As in the first address, he treated the subject with marked ability. The following paragraphs embrace his conclusions:

"All the skill of the labor unions cannot keep wages to-day where they were yesterday. Wages, upon the whole, are declining every day; and so is interest. This means that rent is day by day appropriating a larger proportion of the combined product of land, labor and capital. The landlord stands at the gate leading to the land, the storehouse of nature, levying toll, called rent, upon labor and capital. As competition for opportunities to get to the land becomes sharper and sharper, the landlord becomes more and more exacting, which accounts for rent going up and wages and interest going down.

"Of course there is a point below which wages and interest cannot go. This point is what we call the life-line, or that point where labor gets just enough upon which to live and reproduce; and I tell you, my friends, this life-line is just about reached throughout civilization, and when it shall have been reached wages and interest will stand still, while rent takes all the gain. Thenceforth the landlord will dole out to labor a bare subsistence, and roll in the wealth which his slaves, the landless, produce.

"The two prime factors of production, land and labor, must be free before slavery can cease. To own the one is the same thing as owning both. Give any part of the human race control of the land, and the remainder will be reduced to a more abject condition of slavery than any form of chat-

tel slavery ever known to mankind. With the land free and chattel slavery in vogue a poor creature may now and then run away and reclaim his natural rights; but with the land owned by a class the disinherited could have no avenue of escape. The doors would all be closed against them and their subjection would be full and complete.

"Speaking of free land I do not mean that land titles should all be canceled and the lands thrown open to an indiscriminate scramble for occupancy. This would not only create chaos and be utterly impracticable, but it would be unjust, the beginning of another series of events which would ultimately lead us into the same distressing conditions in which society is now involved. Economic rent, that is legitimate rent, is inherent, and, so far as I can see, a social necessity. It springs from the fact that all land is not equally productive nor equally well adapted to the processes of exchange. In view of the fact that all men cannot occupy the same spot of ground, it follows that some must occupy better spots than others. Now, in order to preserve the equal and inalienable right of all men to the earth, from which all alike come, upon which we all subsist, and to which we all, physically at least, return, the idea of economic rent is suggested. Land on this planet is by no means scarce, as our present system of using it leads the superficial observer to suppose. Throw open all the land now held out of use as game preserves and by land gamblers, politely called real estate speculators, and there would be such a surplus of land that many a stony farm and many a sickly or barren district would be utterly forsaken and abandoned for other places of superior healthfulness and far greater productive power, and while every user of land (which includes us all, directly and indirectly), would be immeasurably benefited by this opening up of the land, and while millions of acres now yielding to the user but a bare living would be abandoned for better land, yet it would be impossible for all to occupy the best land. Then, in order to equalize the natural benefits which flow from land, it would be necessary for every person occupying better land than that which is open to the free use of all to compensate his fellow-men or society by paying for the privilege. This is what we call economic or legitimate rent. For example, suppose the least productive land in use will give a return to labor of four dollars a day, and that there is plenty of land open to the free use of every body that will yield four dollars a day. Now all such land as this would yield no rent, because no one would enjoy any advantage over any body else. But in the case of a piece of land that will yield five dollars, the occupant of it would enjoy an advantage over his brothers of one dollar per day. This we call rent, and in order that all may equally participate in it no other way can be devised for securing equality, so far as I can see, but to pay it (this one dollar per day) into the public treasury, to be used as the community or joint-owners shall determine.

"So you see that every occupant or user of land can be made just as secure in the possession of his premises, improvements, etc., as he can now, the

only condition of his continued tenure being that he must pay to the community what belongs to the community—that is, the advantage, if any, he enjoys in way of rental value. If he occupies land at the margin of production, that is, where land just as good as he occupies lies vacant and unused, then he would pay no rent at all; but to occupy any better land than that at the margin of production involves a privilege for which he should pay his fellows. Then everybody would be happy, because nobody would be wronged.

"Now, my friends, this rent question is the key to the whole poverty question. Efforts to ameliorate the condition of the poor will be as chaff before the wind as long as this rent question is left undisturbed. The evil of the present plan of allowing rents to flow into private pockets, instead of the public treasury, where they belong, may be compared to a two-edged sword. In the first place rents, which are estimated to be worth in this country alone one billion five hundred million dollars annually, belonging of natural right to the people at large, are suffered to become the private property of a few, which in itself every just and thinking person must confess is wrong.

"But the greater evils superinduced by the present system are the premiums thus held out for monopolizing and tying up land, so that would-be users cannot get at it. This mania for land gambling springs from the desire to get a share of that one billion five hundred million dollars, and the result is mankind are all but suspended in mid air. The results are expressed in rags, tatters, mental and physical prostitution, starvation and crime.

"Single-tax men, believing that involuntary poverty arises from this miscarriage of rent, seek to abolish it by turning the rents into the public treasury; which would not only do away with all the governmental taxes now heaped upon the producers of wealth, but in addition provide the community with a large fund which could be used in hundreds of ways for the common benefit. But the great advantage which would accrue would be the wonderful increase in the production of wealth which would surely follow with the two prime factors of production, land and labor, easily accessible one to the other."

The Companion-Papers are looked to for original matter. We have on hand and are constantly in receipt of printed matter which we are requested to reproduce. Of course accepted manuscripts receive preference, and these seem to come in as they are needed. Send in your thoughts when they are alive with new-born inspiration. This is expected and demanded by the majority of the readers of the Companion-Papers; and thus, and only thus, can contributors come in direct sympathy with them and with each other. The psychical law governing this is well understood by those who have reached the Soul Sphere.

BEGIN now thinking about the danger to the rights of all of increasing the army of the United States. A civilian police of a thousand men will answer outside the lines of undomesticated Indians,

MOVE ON!

SOME people take much credit for having been church members or Spiritualists or members of a society for a great number of years. It is not the number of years that counts, but the progress made; it is not your standing in a class or sect or society that counts anything, but your rank as a man or woman in the Grand Army of Humanity. The question is whether you are any further advanced spiritually and humanly than you were forty years ago, or whether you are revolving around the spot where you first started. The minds of sectarian and antagonistic people spin around like a top, ever revolving over the same ideas. They grow old, but they never grow broad or liberal or truly progressive. Some Spiritualists are still worshipping the relics of old phenomena they got forty years ago, revolving them over and over as another class of relic-worshippers count their beads. True progress ever leads away from sectarianism.

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And possibilities so grand and glorious
That were the undeveloped man of this age
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Of things that lie enwombed in Infinite Love,
He would think himself distraught with idle dreams;
And yet he must evolve them e'er they can come—
He must build up within his aspiring mind
The ideals of a higher state than is the present.
Keep not, therefore, your soul bound down to matter,
For buried there it seeks no loftier plane;
But strive for wisdom as now you strive for gold.
Dig deep! the costliest gems and richest ores
Lie far below the surface and searching eye,
And though they seem but homely, worthless pebbles
To him who lacks the knowledge to read the wealth
Involved in the dross he spurns with careless feet,
In his riper mind the earth holds for him joys
That, but for ignorance, he had sooner known.
Portland, Ogn., August 27.

EDITORIAL LECTURES.

THE INTERIOR OR SOUL LIFE.

GIVEN BY H. N. MAGUIRE IN COOK'S
MUSIC HALL, PORTLAND, OREGON.

[CONTINUATION OF THE HARMONY HALL SERIES.]

ERE two centuries had elapsed after the asserted advent of a Divine Exemplar, in fulfillment of the promise of the prophets, the very existence of Jesus was questioned by many of countries that had continuously been in commercial and political intercourse with Jerusalem from the alleged date of his birth; it has been an open question ever since; and it will be as long as man is asked to believe by virtue of the letter of "the Word" and "authorized" promulgations thereunder. It is urged by "Doctors of Divinity" that the fact that the Christian scriptures have successfully withstood the attacks of infidels through eighteen centuries, steadily gaining ground against all opposition, is proof of their Divine character; but we think the statement would be more fairly, more reasonably, and more truthfully put, to say the strongest proof that the records embody Divine Truth is the fact of the remarkable tenacity of life they have evinced through the strangling polemical disputes and the suppressing and repressing influences of sectarianism. Despite the blind parti-

zan spirit and worldly interests that prevailed in the council that first assumed to affix to them, in codified form, the seal of Divinity; expressions of Universal Truth then crept into them, and have animated them with the immortal spirit they have thus far manifested; and had it not been for the self-introduction of these truths the priesthoods, in their fierce rivalries, often taking the form of exterminating wars—waged in the name of the Deity of the records who called himself Prince of Peace—would themselves long since have swept the last vestige of them from existence. The truths themselves are their own best, and in fact only positive, evidence, to the soul of man, and if they cannot be known outside and independent of the records they cannot be known at all.

Spiritual truth is not figured out like a problem in mathematics. It is not the product of man's reasoning methods. It must be *grown into* and *felt* to be known; and in no other way can it be assimilated by the soul. The truths expressed in the Sermon on the Mount, and other inspired records, of Jews, of Christians, and of other peoples, were not given as the conclusions of laboriously constructed intellectual dissertations and treatises upon abstract principles of morality, but they welled forth from the inspired souls giving them utterance like springs from their fountains, like flowers throw off their fragrance, like birds drop their liquid notes in their heavenward flight. This explains the promised "signs" that were to follow believers—not those who mentally concurred, but such as attained to the life of the spirit. These were to have, and do have, experiences peculiar to the spiritual nature. The dogmatist has filled libraries with elaborations and insufficient explanations of the spontaneous utterances of truth we here and there find recorded in the old and new testaments, the new especially; and what do they amount to? They amount to this, (and it is much),—they have a *manurial value* in the evolutionary process of unfolding, as the natural seed is unfolded in the soil, the germ-truths that had been deposited in the lower human conditions by the advanced or divine-types of the race. So far as the interest in these records and polemical works of those who have advanced to the comprehension and life-realization of the truth itself are concerned they might as well never have been. For them the grain is ripening, and the condition of the soil is now a matter of secondary consideration.

The record-worshippers themselves do not claim that a formal record was made in the earth-life of Jesus, or that he, by word or deed, justified such worship in anticipation. "In spirit and in truth" was his injunction; and as well look for life in the tomb as for spirit and truth in the letter or external expression—as such.

We have so often heard it stated from the pulpit that the divinity of the teachings of Jesus is evidenced by their natural simplicity, his habitually illustrating his theses by reference to the most familiar natural objects—the flower, the bird, the skies, etc.,—that it has become quite hackneyed; and yet, with all the doors of creation wide open to them, and this great guiding-lamp ever blazing before them, the "followers" claiming to be specially called have utterly failed to reproduce the divine influence, the transforming and transporting spiritual atmosphere, that was felt by all who came under the Nazarene's ministrations, and of which cotemporaries bore witness. "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" then known to Asiatic and European geographers.

The explanation that this transporting power was a Celestial emanation from a Celestial Being, unattainable to the mere human, takes all force and validity from the Master's injunction to worship "in spirit and in truth," as implying too high an ideal for human realization; while admitting the continuing force and validity of the injunction is equivalent to invalidating and making utterly powerless the letter and ritual, as not being exalted enough to embrace the essential qualities of Divinity, and therefore not being true worship.

To those who are soul-free and soul-strong enough to sunder all the bonds of theological weaving, and see and feel in the clear light of Divine Truth, the Divine Nature of the Nazarene ceases to be mysterious. They know it is attainable to humanity, here and now, and is being attained by those who have received the inspiration of the new Science-Religion of Universal-Celestialism—the one religion that can claim a seat in any tabernacle where truth is sought for its own sake, and that can subsist and flourish outside of all tabernacles. Jesus of Nazareth was all-knowing, because he was all-loving; and the sympathy of his all-loving nature extended into and was felt as a potential force by all within its radius—minerals, vegetables, animals and rational creatures. Objects of nature, animate and inanimate, were comprehended in his all-including life. He spoke from his own soul to and for the souls of all.

Quite a different nature this from that manifested by the book students of theology, whose knowledge is objectively derived and objectively imparted. The eternal life influence is not with them; it is not of their experiences; wherefore they point to a foreign heaven, too distant for human realization. Jesus was right in the heavenly conditions; and he opened the door to all who came for light in the right spirit to receive it. When he pointed to a flower or bird to illustrate spiritual truth the soul-power went with his words

that brought the learners in living sympathy with the spiritual principle involved—it was soul to soul teaching, and the taught felt the truth promulgated as a life experience. Truly "he spake as never man spake," for to master the universal language of the interior life one must transcend the animal-man plane.

Consider the bee and its communal life, bearing in mind that to understand the operation of a universal principle in one thing, or class of things, is to understand it in all things.

The lower lip of the working bee is capable of extension and retraction, so it can be used as a proboscis in penetrating the smallest openings of the depositories in flowers of saccharine matter, its delicacy and flexibility being equal to reaching the lowest depths. When not in use, this proboscis is neatly folded up and sheathed. The honey is delivered from the proboscis into what may be termed a false stomach, until this receptacle is filled; and while there the honey undergoes a kind of digestive process before being poured out into the cell, or yielded as food to associates, as the case may be.

But the proboscis is not always sufficient, for some flowers, knowing their treasure vaults may be visited by plunderers, cap them with roofings that render entrance devious and difficult; and to meet cases of this kind the bee is provided in the structure of its mouth with what might be called hatchets, saws, and hooks, to cut and tear and pull away the material opposed to direct entrance. Some species, such as the humble bee, use these natural mechanical implements to cut out and fashion material for the construction and dressing of their nests.

But the intelligent relation the flower holds to the bee is manifested in a still more marked way than in its instinctive provision against the bee's marauding visits and in the bee's structural adaptation to overcoming this provision. The natural compensation to the flower for being robbed by the bee seems to be the indispensable service the bee renders the flower in its multiplying and perpetuating itself—a matter in which bee and flower are mutually interested. Watch the bees in your garden of varied floral wealth and mark how almost invariably they will pass from flower to flower of the same species. Why? They thus carry the fecundating or impregnating element from male to female flowers! And for this important service there is also a special provision in the structural plan of the bee. The working honey bee also is a most skillful caterer for itself and dependents: it has four different tastes and nutrimental necessities to provide for,—its own, the young in the larva state, the thriftless drones, and the Omnipotent Queen, and it perfectly proportions and mixes pollen and juices into acceptable food for each of these four different demands.

But the intelligent connection does not end with flower and bee, nor does it begin with them. The tiny rootlets of the flower's stalk are *conscious nutriment-hunters* in the dark soil below; and there they meet mineral infinitesimals, each adequately *intelligent* within its own radius of consciousness,

that are seeking the passages the rootlets extend out to them to move up into the light, to widen their field of *sensibility* and *perception*. At the upper end of this interlinking evolutionary chain the flower's colorings, which the material philosopher has never been able to endow with matter properties, and its sweet essences of perfume, fairly transport us into the realms of spirit!

One of the most famous Agnostics, the most famous for oratory, said to me, when I pointed him to the adaptation of the bill of the woodpecker, with its long spear-headed tongue, to the capture of the timber-worm, its food, (after he had made the usual humorous remark about the injustice to the worm), that through ages of worm-hunting in woody matter the bird's bill and tongue had gradually *evolved* into perfect adaptation to the purpose. But we here see the flower adapted to the bee, as well as the bee adapted to the flower, their very life economies becoming ensphered together; and we also see the inter-relationship extending on below the flower and above the bee—a continuous line of consciousness, of light, to interior sight, running into and through matter, mind, and spirit!

So far we do not go outside commonly accepted scientific deductions and natural facts. But to stop here would add little or nothing to the world's stores of knowledge, simply because they are only scientific deductions and material facts. For these do not constitute truth to the spiritually illuminated; they are but *outside appearances*. The matured soul, such as Jesus of Nazareth must have possessed, or whoever taught the interior truths of the sacred records, knows all by actually sharing the consciousness of all—its life extends into the life of the crystal, the flower, and the bee, and still further extends, completing the circuit by connecting both ends of the chain, (the lowest point of spiritual involution and the highest point of material evolution); with the creative and all-energizing Soul-Sphere.

We shall leave much unexpressed, the chief value of these discourses to you being their suggestiveness. But know the bee-hive embraces more wisdom awaiting your seeking than all the bibles and sermons ever published. The great body of constructing neuters, outnumbering ten to one the drones or impregnating males—the males filling their special offices to the expiration of their terms, and then being put to death, made sacrifices, for the common good—the oncoming generation perfectly housed and fed while in the larva or worm state, and then the lids of their coffins sealed down over them, to be burst asunder in their resurrection into a higher state of consciousness,—and the deific influence of the Queen, supreme over all these diverse interests and natures! Solve the riddle—but partially solve it—and the pearly gates are opened to you: you will see and feel the felicities of the One End of all beginnings and intermediate stages, where apparent wrongs are justified, where discords are harmonized, where the deaths of Time are swallowed up in the Eternal Victories of the Soul. The solution is not impossible to you, though the effort to compass it by mere human reason will but carry you further

away from the light. "Behold the lily;" "Go to the ant!" Under the magic touch of Universal Love the mysteries of their being will pass away like clouds from the face of the sun, and with it the mystery of your own being.

How beautifully and completely the Unity of Life—the first truth to be realized to the consciousness by the light-seeker—is illustrated and proved in the communal life of hive bees! Here is a community of 60,000—1 Queen; 50,000 workers; 9,999 drones or males. A new comb is to be commenced. Out of these 50,000 workers an army is detached for the purpose, without confusing or interrupting operations in progress. This army of construction hook themselves into a compact bunch over the site of the new comb, while scales of wax fall from the bees above; these scales are taken up and worked into proper consistency in the mouths of lower bees; and still lower the wax takes the form of continuous ribbons, spinning out from the connected mouths of the bees like yarn from an old-fashioned spinning-wheel. Here is the ideal shadowed in matter from the spirit side of a perfect manufacturing establishment, and the model has been impressed on many an inventive mind in varying degrees of faithfulness.

Now a single bee, taking a piece of the ribbon in its mouth, drops from the bunch and makes the first deposit for the comb. Then, like different parts of the human body acting in concert to a certain accomplishment, engineer follows engineer in extending and completing the plan—each apparently working independently, yet in bringing the parts together there will not be a break or misfit; and now, in perfect unity of movement, each acting for all, detachment after detachment break away from the bunch and enter upon construction work, the material in the form of tiny silver ribbons being spun out and supplied from above in exact proportion to the demand.

Do you not see in this the perfect type of what millennial society on earth will be when the Divine Plan shall have been fully unfolded to human consciousness—as it even now is to the more advanced of the race—when the welfare of each shall be the concern of all, when in the sympathy and sense of justice of the social whole individual cases of suffering from poverty and destitution will be unknown?

But not yet may we leave this fount of wisdom, so happily unpolluted by the self-exalting devices of presumptuous man. Within twenty-four hours of working time from its commencement the comb of two layers of cells is completed—ten by ten inches square, and embracing not less than four thousand cells. And what a work! There are only three figures known to the geometrist, of which all the sides and angles are equal, that can be combined so as perfectly to fill up a space without vacancies between—these are triangles, squares, and hexagons. The most complicated of these is the hexagon or six-sided prism, used in the construction of the honey-comb, where it combines the greatest economy of material and space with the most perfect convenience and strength. The various sections of comb are begun and fin-

ished in the wisest methods of dividing labor and relating parts to each other and to the whole; each particular cell has about the same degree of dip to the center; and the cells, like the rooms of a house of man's planning—but how bungling in comparison even the work of an Angelo!—are adapted to different purposes.

The bee that made the first deposit of wax for the comb was the special expression of a single consciousness pervading the whole army of construction. Its selfhood was lost in this common consciousness, or perfect unity of interests; and if a miscarriage had been made in laying this first foundation-stone, so to speak, every bee of the building force would have shared the engineer's chagrin and disappointment—all would have felt the shock.

Just this way all famed in history for having changed human destinies have been in reality but minor and inferior forces in unities of power using them instrumentally for the accomplishment of ends of which, in their executive capacity, such famed ones were ignorant—for back of and over the most important material achievements are the higher and more important spiritual economies. Creature worship is often justified or excused on the ground of rendering gratitude to benefactors of the race; but if the race were developed into the higher spiritual life, into the consciousness of the unity of all life, then honors and sacrifices would be equally shared, equally borne, the greatest reward of high and low alike would be the sense of duty performed, and the happiness of the community would be the certain guarantee of the happiness of the individual.

The life of the selfish is a life of self-inflicted tortures, and of this truth the bee community affords an illustration—scarcely less remarkable than any yet derived from it. The natural answer to the question, "What is the purpose of the bee's creation?" not only of the child, but of some who call themselves philosophers, would be, "To make honey." But when the marvelous evidences of Creative Wisdom manifested by the bee and its communal life are recalled, or become known, even the child would feel mentally humiliated, if not morally abased, at having given such an answer.

The soul wins its glories by widening its field of consciousness; but all along the frontiers of the old consciousness the savages of sensualism, of material existence, incessantly battle against extending the lines. It belongs to outside nature to oppose and combat those influences that would change existing relations and enlarge knowledge, while the disposition of the inside or spiritual nature to add to its conquests of wisdom are irrepressible; and thus forever goes on the war between the Old and the New. But by being in harmony with Universal Law, the One-Life Economy, the New is at peace with itself, and victors in every contest.

A community of bees, as we have seen, is a One-Life Consciousness, this common consciousness focalizing in the Queen—around her all turn, as planets and satellites around their central sun. Within this One-Life Consciousness what heaven-

ly harmony! Not a jarring discord! But viewed from the standpoint of a still higher consciousness it is a harmony of perfect selfishness. Let a way-faring bee wander into a strange hive, and how quickly it would pay for its temerity with its life!—how quickly the domestic conditions of that hive would be transformed from blissful concord into a wild and riotous scene of angry excitement!

Again; the Omniscient Queen knows exactly where the cell is in which is growing up, to assert her sovereign rights, the Queen of the oncoming brood—in the current of unific sympathy of which the reigning Queen is the visible head she feels the rhythmic beats of the rapidly unfolding center of the developing new unity—and how her little royal heart burns with jealousy! Her fury increases as the new life advances, until, beyond control, she would tear her way to the cradle of the baby Queen and take its life—as many human sovereigns have got rid of rivals—were she not hemmed in and restrained by the wonderful instinct of the workers, who understand that checking the murderous propensities of the Queen is necessary to the perpetuating of the race.

How can the workers be more wise in this matter than the Queen? Another evidence this, of the innumerable ones ever before eyes open to see, that invisible channels of intelligence are ever present that are superior to the visible ones. In trying to destroy the infant Queen the old Queen is fighting against her own soul. For the young Queen is coming on from the one source of all forms and expressions of truth, is following the same road its matter-blinded mother had followed before, to acquire the same consciousness-widening experiences the mother came to acquire; and back to this common source both will return, to be re-united with the One Life, from which all things are projected and into which all must be again absorbed, as the descending waters forever return to their fountains in the heavens.

So here we see that even selfishness has its uses in the evolutionary plan, as night-time has in the growth of vegetation. It is the compressing force in individualizing intelligence [using the word in its broadest meaning] as, so individualized, it progressively enlarges its field in its march from plane to plane of spiritual consciousness.

One more lesson from the bee community of practical account in studying the philosophy of human life, and one of ominous import to all who have not yet learned the precariousness of the life of selfishness—who have not yet learned that it is the Divine Plan that each shall work for all, and that all shall organize for the benefit of each, and that when obstructions are in the way of the execution of this Divine Plan, then death, and all the other necessary means, will be brought to bear to remove them. After the swarming season is over, as all of you know who are acquainted with the habits of bees, the most of the males or drones are—as the naturalist terms it—mercilessly massacred by the workers. Their services as propagators being no longer necessary, and not being endowed with any other way of contributing to the common welfare, they are removed, thus increasing the pro-

rata stock of honey for useful members of the community. Know ye this, that in human society, as the end will show, even the most greedy and mercenary are unconsciously working for all, and when the consciousness among men of the One-Life Economy rises into ascendancy over the false lower consciousness of selfish interests, then all who would impose unequal burdens, and take without giving, will be removed—their continued existence will be impossible. This is the eternal law of God; doubt it not. You will soon be startled by the first evidences of its vindication.

But it is error to term the removal of the drones, after having performed their allotted work, a merciless massacre. Why should they stay longer? Is it murderous for the tree to cast its blooms after the fruit germs have safely budded? Can you in reason believe the drones are not as eager and as willing to meet their doom as their slayers are to execute them? Have we not seen that all the members of the hive are unified into one life?—thousands separately toiling under a common impulse of intelligence, every act of the individual being representative of the common interests? In this case the killed suffer no more than the killers; and so shall it be that "death shall lose its sting" for humanity when Divine Justice, the plain, simple justice of the bee-hive, comes to prevail among men. As the external life of the drone draws to a close by the fulfillment of its mission, the sensibilities belonging to it grow less and less acute, and the closing scene is but a restful dream—the night voyage over, its spirit awakes in a morning more glorious than it ever knew before. Who is not ready to accord immortality to the good every creature possesses is not yet qualified to feel and claim his own inheritance of eternal life, or to bring immortality to light in the consciousness of others.

THE sun symbolizes truth in the innermost, the Celestial or soul state; the interplanetary spaces being outwrought from the center, and representing soul-power radially exerted, stand for the universal mental atmosphere, or the spiritual state; and the matter-worlds, being direct correspondences of the immediately surrounding spiritual atmospheres, and in the third remove from the Celestial, stand for the lowest or material state. Everything is cyclically outwrought from the center or soul, the egg in process of incubation being a microcosmic example of the unfoldment of a universe. The spiritual is the offspring of the Celestial; as, in regular outlying order, the material is the offspring or shadow of the spiritual. Each state or degree is known by the perceiving powers and emotions peculiar to it.

MATTER being derived from soul, as planetary life is derived from solar life, its movements and apportionments must be soul-directed and soul-governed.

MATERIAL wrongs and injustices can only be remedied by soul—from the central life-principle.

TRUE thinking is not labor, but life.

For The World's Advance-Thought.
FACT AND FICTION.

BY THEODORE WRIGHT, SOUTH BRISBANE.

It is not nearly so easy to draw the line between fact and fiction as is imagined. A great deal that passes for fact is not nearly so real as is assumed; and much that is taken for fiction is more fact than is readily admitted. We cannot avoid being the victims of deception while we place implicit confidence in the evidence furnished by the five senses, and when—by the aid of more interior senses—we appear to be drawing upon imagination for facts, it is by no means certain that we are not—timidly it may be, and almost unconsciously—exploring an inner world just as real and practical as the outer hard one with which we are brought in bodily contact.

Imagination is not nearly so pictorial as the Materialist tries to make apparent. Tell a sculptor to image for you a bust of some one whose memory you would perpetuate, and before he consents to do so he must know that he can put his hand upon the material necessary out of which he may image it. He has acquired the skill, and holds it contentedly and with assurance in his possession, and if with the skill he can also command the tools and material for the work, he will be ready to come to terms about the image called for at his hands. That is one phase of imagination, and all that appertains to imagination in every other phase is clearly shown by that material illustration. Man possesses no more power on the mental plane than he can employ on the material one. Whatever he would image mentally he must in the first place be skilled to do by training and development; and even then, in the outcome of thought and memory, he must have material and every called-for appliance and convenience to enable him to bring his skill to bear in fashioning that material into any form for service. The science of correspondences is never to be lost sight of in transferring our ideas from one plane to another, for what is necessary and obvious on the material plane is equally so on the mental, and so on again as we pass to the higher spiritual plane. The science of correspondences is a veritable Jacob's ladder upon which we may rise from the lowest material or earthly point up to the highest spiritual or heavenly.

Just here we feel it necessary to state that it has never been made at all clear to us that there is any state above the spiritual. We recognize three states in orderly progression, corresponding to body, soul and spirit; we also recognize that God is the highest of these, which is spirit, and as such filling the very highest position attainable; so when we consent at all to the Celestial idea, it is not because we know of any place in nature for it other than the spiritual, but because we have discovered the absurdity and utter uselessness of wrangling over words to no profit. With us there is the natural or material, as the lowest round of the ladder; the soulish or mental, filling the intermediate rounds of the same ladder; and, approaching the top, we have the spiritual or Celestial rounds of the same. That there is any distinction between the spiritual and the Celestial we are unable to discover.

What is accounted fiction is necessarily borrowed, stolen, or in some other way, legitimately or illegitimately, transferred from the region of fact. It would be absurd to allow a thought of the impossible to lodge; and the creation of something out of nothing is an impossibility. And only those can create or imagine—which is the same thing—who control the potencies sufficient for the purpose, and also the material wherewith that purpose may be fashioned and fully wrought out. Only what is can be handled or dealt with; and only what is within reach may be apprehended. Man's puny range of motion or thought necessarily limits his skill, as he cannot acquire the knowledge of anything out of his reach, and the Almighty's range of being and thought being absolutely unlimited, no bounds can be placed to His skill, nor any limit to the potencies and materials He can or may at any time command. This very wide range of difference between God and man is sufficient to account for the marked difference between Divine and human creations; they are each the outcome of imagination; but the one is infallible in character and quality, and the other is the outcome of frailty, fallibility and marked imperfection.

Now fiction is the outcome of the exercise of imagination—upon what? This is the moot point. Many a thoughtless person would say it was the outcome of unreality. What can that mean? Well, this is what it cannot mean, it cannot mean the employment of mind-power upon that which does not exist. It may mean the abuse of that power by the distortion or perversion of facts for some mean or frivolous purpose unworthy of man, but it can never mean the employment of what is absolutely not fact. A man may waste his time or abuse his opportunities by allowing his faculties to string together a lot of facts in some perverse or distorted fashion, for the mere gratification of the flesh, or for some utterly unworthy end, but whatever he imports into the writing of fiction he must previously gather from the facts known to him, the material for his fiction; and then, if his fiction be some high and worthy object in the way of uplifting his fellows, that fiction may be the most realistic thing imaginable for the purpose he is laboring to serve. So then there is fiction and fiction; there is fiction worthy the highest skill and most persistent effort, and there is fiction worthy of nothing save condemnation; but there can be no fiction without something of fact to give it form, cohesion, and enough of reality to make it live and render the service for which it is intended.

There is a degree of fiction in all teaching pre-eminently suited to the immature and undeveloped. They cannot take their teaching straight. What people are not qualified to bear, and yet is essential to their well-being, must be given to them in some form that they will not be crushed under its appalling weight; and yet they must be made to carry as vehicles what will eventually lead them right up to the goal. Parables, tales, novels or similitudes are vehicles for the conveyance of truth in an enduring form, while the system gathers further strength and endurance to take it otherwise. Appearances in such cases are necessarily delusive—

hence the admonition given by the Christ, "Judge not by appearances, but judge righteous judgment;" and hence the statement again, "The letter killeth, but the spirit (or intention or hidden purpose) giveth life." God has not hitherto been able to deal with man except by means of parable, symbol, or fiction. There is as much saving truth in the symbols of the Mosaic economy as in the succeeding one, when God was in the Christ reconciling the world unto himself; only it was more wrapt up in symbol, so more in the shape of fiction, than it has since been presented. But when the Christ came the hearing powers of the creature man had not developed so that he could endure the teachings that were necessary for him perfectly straight and clear, and therefore all that is shown and taught in the history of Jesus of Nazareth, the Divine Man, in his death, burial, and resurrection, is truth concealed in a profound symbol—so, therefore, in a necessary pictorial or parabolic element. It is therefore just as true of the gospel as of the law of Moses, that "the letter killeth, but the spirit giveth life." Those who insist upon the literalness of scripture utterances and facts are to be pitied; for they know not what they say nor whereof they affirm. They are not in the secret of the Almighty; they have not been made free by His Spirit; they are satisfied with admiring the shell of a nut containing a wonderful life-imparting kernel, but they will not trust themselves to crack the shell of that nut, extract the kernel, and eat it to appropriate its nutritious qualities. It is true that the whole nut is a very beautiful and perfect thing, exactly adapted to its end; but according as it is received it will be either a savor of life unto life or of death unto death. Those only can enter upon the life the Christ can abundantly give "who eat his flesh and drink his blood"—or in other words, who crack the outer shell of the nut and throw that away when they have appropriated the kernel within.

Paul went as far as this when he said: "Henceforth we know or acknowledge no man according to the flesh; yea: though we have known or acknowledged the Christ according to the flesh, yet now henceforth acknowledge we him thus no more." Here we see Paul throwing away the letter, having caught the spirit—letting the shell go, having extracted and appropriated the kernel.

Christendom for nearly eighteen hundred years has been contentedly holding up the unbroken nut and inculcating a worthless superstition as to its virtues and charms, so they have only experienced the full and inevitable force of their stupid sensual blunder: it has been to them "the letter that killeth." They have been all the time intent upon an impossibility. They have been trying to save what God had eternally decreed should never be—the flesh of selfhood. Christ plainly taught that he who would save his external or selfhood life should lose it; but he who would sacrifice the selfhood life should find a more abundant one. This truth is the much covered up truth of all scriptural teaching, both in the law of Moses and in the gospel of Christ; and only those who apprehend this can ever enter upon the life

or enjoy the salvation proffered to man by his Heavenly Father.

There is much more fiction in Nature than is dreamt of. Matter is much more in appearance than it is in reality. It only serves a temporary purpose in its present form; and time will be when it will cease in its temporary form, and be only in its reality. This is what is signified by the world passing away and the lusts thereof; but the one doing the will of God endureth forever. Temporary or time-serving things are all more or less pictorial and unreal. Whatever serves a temporary purpose as a correspondence to lead up to higher and more hidden and interior things, is, and can only be, a round to a ladder necessary only for the uplift. We shall find that the Universe is full of these temporary, and therefore more or less pictorial, helps to human development. They are the things indispensable to the childish and youthful stages of our humanity; but when the more manly stage is at last attained, nothing will then do but putting them away. Matter, whether in the shape of men, as at present, worlds, as we now view them, or things, as they now confront us everywhere upon these worlds, are correspondences or types pointing to a more interior reality up to which they are leading us as ladders; when as ladders they have fulfilled their purpose they will all be dispensed with—so far as we are concerned, at any rate; but they may continue to serve a similar purpose again to others on the same round of progress and development we have had to pass through.

Such a view of fiction reveals the fact that it is a very helpful thing to man while he is low down in the scale of being; and the character of the fiction anyone delights in is a correct index to the real attainments of such a one. It is very, very true that "what is one man's meat is another man's poison." Diet, either material or mental, requires to be accurately adjusted to the constitution and attainments of the individual partaking of it to be helpful in the right direction. But what human nature does not want in any case is fiction that will aid only to the development of the fleshly nature further. That requires starving, not feeding; for as it is starved and pines away the inner man becomes stronger and more helpful. When man attains the stage when fiction in any form will no longer help to uplift him, he will then be permitted to see things as they are, to know as he is known; and will command and control potencies and possibilities utterly beyond his realization or reach prior to such attainments. This is why the partially developed child of God knows not what he shall be; he is still entangled in what is more or less fictional; he is still behind the veil and is waiting the time for it to be torn from his face; he still lacks the liberty of the Sons of God.

THE Science-Religion of Universal-Celestialism adjusts natural facts to universal truth, and refers everything with demonstrating logic to the Soul of God, the Central Principle of All.

Be not arrested in your pursuit of wisdom by the acknowledged limitations of others.

For The World's Advance-Thought. INFINITESIMALS.

BY E. M. W.

IT is a law of the universe, that the great principle of organic life manifests itself through all living organisms; the house-fly, if diseased, becomes crowded with vegetable fungi and animalcule; these again swarm with animate creations still more minute. The invisible races that inhabit the nerve fluid, the blood, and magnetic essence of man, are myriads of myriads; the dust beneath his feet is tenanted and made alive; the rains and snows have their populace; the winds that fan his forehead bear in upon him at every touch a swarm of minute existences; every scent contains its floating family; life, life everywhere!

The matter which men call inert has its whole texture instinct with the amazing mystery of life, and is peopled with sentient mites. The tabernacle of clay which holds the indwelling spirit of man is built by and composed of countless myriads of lives. Many are the creators and fashioners of the human form. There is a life in every atom and molecule, and our body is built up of such existences, whose size to the smallest bacteria under the microscope is as the ant to the elephant. The student is not repelled by the thought that our bodies are altogether built up of invisible beings too small for the glass of the scientist to scan. Each particle, whether organic or inorganic, is a life. Within, the organism of man swarms with corpuscles which float in the blood, while from without we are invaded with microbes at every breath.

The physical body of man undergoes a complete change of the structural atoms every seven years, and its destruction and rebuilding are due to the alternate function of those unseen Creators and Destroyers that are loosely called Microzoa. Prior to that experience in the descending arc of human evolution, known theologically as the "Fall of Man," the significance of which all true Occultists recognize, there were no parasitical creatures among the myriads of the virtuous infinitesimals that inhabited the blood. These infinitesimals were all strengths, gentlenesses, kindnesses, and life-giving productivities. But after that event, which describes a slow and gradual decline in the primitive constitution of man, there were discovered both in the red and white fluids, alike of mankind and of the subject creatures, forms of inversive creations, forms of ferocities, forms of death.

The invisible corpuscle that floats in the blood eats, lives, flourishes and dies. It has its special function, which is to eat and destroy the poisonous and inversive bacteria. If they succeed, the patient recovers. If they are out of appetite, or fail in their task, the patient dies. By accustoming the corpuscle to a diet of mildly poisonous matter, such as the vaccine lymph, it becomes strong enough to eat up without much inconvenience the bacteria of small-pox, which would otherwise prove fatal. It is these acclimatized corpuscles which permit a confirmed arsenic eater to swallow with impunity a dose large enough to kill

several men, and which enabled old King Mithridates, after years of preparation, to digest the most virulent poisons without inconvenience. The battle of life is thus no mere phrase, nor is its meaning to be confined to the struggle for existence among the higher order of beings. Far back is its beginning. In the minute world of the microzoa, even in the warm disks of our hearts, there is ceaseless war, unending strife. Life depends on the readiness of the plasmic corpuscle to destroy the poisonous bacteria of death. The one family of minutenesses are the great factors in the continuance of life; they are poison-eaters, they grow fat on it, and thus become enlarged and objective to the microscope. Educated observers, as Pasteur, seeing the same form in the same disease, can designate the disease by their presence. Other tribes of mites are disease-producers; they are peccant and hostile to life. When the patient dies they remain in the walls of rooms, the furniture and the carpets, ready to carry their plagues into fresh organisms: they are termed bacteria.

"One Who Knows" opens a glimpse into a vast philosophy in the following words. He says: "The Infinitesimals inhabiting the natural organism may be divided into species and genera; also into Permanents, Transients and Accidentals. The Permanents are indigenous; the Transients pass from organism to organism like tourists, some for their health, some for a change of diet. One class of them also cast their eggs; they migrate as fishes do, to their spawning beds. The Accidentals are classes that reside in diseased and malignant portions of the body; as for instance in cancer. They are at once a cause and a consequence of disease; they also carry the disease with them and plant it. They are "cute" and very predatory. Now a malaria is itself a live cloud, and it carries into the system Transients and Accidentals. They may be classified, some of them as live foods which are eaten by the resident Infinitesimals, but others are live eaters and are of many genera. Some will eat the swimmers in the liquid currents; some will eat the flyers in the aerial currents; and others will eat the Standers who have their footing on the solids in the system; hence a malaria introduces a war. Now when the malarious influence is expelled, with its consequences, from the system, this thing happens: the highest class of the Infinitesimals, native to the person, who have been resisting the invasion, commence to execute the invaders; but some of them they retain alive. They first extirpate their generative constructions, and then they inoculate the more subtle parts of the organism, and stir up by that means a latent potency against the malarial disease which has been introduced in that individual, to prevent a recurrence. As is the man in quality, tendency and state of organism, so are the tribes that inhabit him, and so are their relative numbers and powers."

This utterance will do to ponder on.

POWDER flashed in the air are moral teachings that are not exemplified in the life of the teacher—lacking concentrated force, they are non-effective, are of mind and not of soul.

SPHERAL LIGHT.

INFORMATION derived from individual spirits and illumination by Spheral Light are so different that they seem to compare as finite to infinite. As crystals of the same classification unite into larger crystals, the smallest being the unit of the geological formations, or as the organic cell of a certain plant or tree attracts cell after cell of homogeneous character, until the structural plan of that plant or tree has been outwrought, so harmonious souls attract and merge into each other, thus forming Spiritual Spheres.

The medium of soul attraction and cohesion is the affinity fluid spoken of in the editorial in this issue on Creative Processes, called by the scientist "world-ether" when he philosophizes upon molecular action, because his postulates demand *etheral voids* for the molecules or infinitesimals to move in as well as for the great planetary bodies—which are vast aggregations of molecules.

This harmonious mergement and union of souls is not constituted of exactly homogeneous and exactly counterpartal constituents, as that would be a dearthful and inactive state of monotony, though extended to filling the universe; but it is a unity of diverse expressions, as is the human mind, thus being susceptible, as a unity, to all the varying influences congenial to any of its parts, while capable of unific action in extending the field of sovereignty and environing securely and most harmoniously each and every member or single constituent. All are ever drawing nearer to the Central Thought of Organization, the Soul Principle, and each is all the time just as near this Interior Vital Pivot as its degree of Spheral Consciousness will permit—its measure of spiritual felicity thus being ever full, though ever enlarging. For instance, of the millions who simultaneously in all parts of the world engage in Soul-Communion on the 27th of each month, though there may not be one in one thousand, or even one in ten thousand, to rise to the full consciousness of the ideal of aspiration—the affectionate union of all expressions of being into a One-Life Economy—yet in this Spiritual Sphere all belong who seek the Communion influence and are earnestly striving for soul expansion. Entering the Communion in this spirit they will be given just as fast as they are able to receive.

What will they be given? The uncertain and misleading advice of individual spirits, that may be right on, or even below, their own plane of consciousness? No, they will be given Spheral Light—exactly such soul food and consolation as they require as progressive constituents of this Spiritual Sphere, the Interior Organic Principle of which is the highest conception of the Divine Love and Wisdom of which the human mind is capable. But this Spheral Light may be, and usually is, to those who still require the assurance of personal identity, manifested through family or other congenial spirits. The element of doubt, however, will still linger if these congenial spirits are specially invoked in the Communion, instead of *incidentally* coming, for in the former case they will not reflect the Spheral Light, but will be at-

tracted by that lower and self-shadowed consciousness in which all forms and appearances are more or less delusive and confusing.

Further illustrated, a spiritual sphere or unity holds its constituent souls as the individual mind holds its wealth of ideas; and Spheral Light is reflected from its Center upon individual minds therein according to the degree of consciousness attained by each, just as from the stores of knowledge of the individual mind all that will apply may be made available for the solution of any problem with which it has to grapple. "Spirit control" is of the terrestrial conditions; the source of Spheral Light is Celestial—the plane of unitary power and glory.

Excerpts from Dr. Paul Carus' "Fundamental Problems."
KNOWLEDGE AND FAITH.

THE unknown is by no means unknowable, for our ignorance of some subject does not justify the dogmatic assertion that it can not be known at all. There are many problems that have not yet been investigated, and there are innumerable things we do not yet know of, but there are no phenomena in the world which *per se* are unintelligible. The vastness and grandeur of the world are so great that the provinces of science is unlimited, and after each discovery new problems will constantly present themselves to keep the inquiring scientists busy. The new problems will be born from the very explanations of the old problems, and they will open new vistas of research of which we never before dreamed; but wherever our inquiring mind may venture, we shall find that, throughout, nature is intelligible.

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By creed we understand a summary of the articles of religious belief, and by faith a trustful confidence in something or someone that we are convinced is good and true. Creed is dogmatic; faith is moral. The creeds of the world are contained in the many *credos* in the doctrines of the different religions; faith is enshrined in human hearts. Creeds are dead letters; faith is a quickening spirit.

The religious problem of to-day will find its simple solution in the sentence: No creed; but faith. Let us have faith in the moral order of the world, the faith of a grain of mustard seed, and without swerving live and grow accordingly. Let us have faith in our ideals of Truth and Beauty and Goodness. If we have no faith, how can our ideals be realized? How can the tree grow if the seed be dead?

* * * * *

If the grain rots in the earth we no longer fear that it is lost. We now know that the transformation is no sign of decay, but of growth, and as the husks of our superstitious notions are breaking, a new faith bursts forth which will be wider and deeper, purer and greater, than all the old creeds with their narrow sectarian convictions. Dogmas will be forgotten, but Religion will remain. All the Creeds will die away, but Faith will live forever.

The sore spots will all be turned to beauty spots.

WHENCE COME INSTINCTS?

INSTINCTS, as the soulful Edwin Arnold surmised, upon seeing the chick first use its legs in chasing the bug, are memories. Everything the bee knows and can do is known and can be done, in severalty, by insects lower in the scale of being. The little aphids can make honey as well as the bee; some of the worm-forms can spin as deftly; the smallest of the spider tribes are as profound geometricians, as skillful builders; the ant's social system is at least as perfect and complex, even extending to domesticating other insects for dairy purposes, and still others to perform menial services. The bee can boast of no powers or attainments that may not be claimed, variously distributed, by myriads of insect tribes of earth, of water and air. It simply combines in its life, while seeking new elements of soul-wealth, forces and adaptabilities that had previously existed in other and lower fields of consciousness. Passing back from the outer and material expression into the interior or spiritual world, the bee community—a perfected entity—will subsist as a pure spiritual consciousness; it will have no use, as in mortal life, for flesh-killing stings and selfish exclusions, for, the ideal of happiness sought for through enlarged consciousness having been attained, it will again, and on a higher plane than before the material experiences, be a harmonic element in the universal conditions, a self-conscious part of the Perfect One Life.

ONE of the great poets—Longfellow, we think,—speaks of spirits being "round about us like an atmosphere." The truth could not be more exactly expressed in words. They who habitually see spirits as objective realities, and exchange thoughts with them on worldly matters, cannot be in a *spiritual* atmosphere—it is a sensuous, material atmosphere rather. In the calm, holy consciousness of the true spiritual atmosphere your loved ones respond to the impulses of love and calls for sympathy by inducing soul-emotions of joy and trustfulness that make their presence more than a mere hope of heaven—it is a taste of heaven itself. Evolve for yourself a soul-atmosphere that Celestial beings can enter, and a Jacob's ladder will be ever at your command.

SEE those morning-glories unfolding to the newly-risen sun their petals of differing hues! The hues varying in each perfectly formed flower! The varying hues are as so many words telling of the Infinite Love and Wisdom, and no analysis ever has made or can make anything else out of them.

ALL lives unite into One Life, and in every life there is complete knowledge, incomplete knowledge, and unconscious movement—soul, mind and body.

INSPIRATION is the divine impulse of immortal energy, the essential expression of conscious sensation of Spirit and Soul.

Who would erect a barrier to soul progress is soul-lost.

CREATIVE PROCESSES.

In that splendid allegorical description in the old records of the soul's pilgrimage through material conditions to its heavenly home, known as "The Book of Job," it is said "God stretcheth the north over the empty place and hangeeth the earth on nothing." So every atom of the human body is stretched over an empty place and hung on nothing. We give this as spiritual truth, inspirationally received; and we also give it as a postulate of science. One scientist, specially studied in molecular dynamics, says: "The air surrounding us is a chaos of solid bodies, flying rapidly about in all directions; every point on our skin is struck by at least five thousand millions of these little bullets every second; all bodies consist of these minute particles: they are perpetually acting and reacting on each other through the medium of an exceedingly fine substance called *world-ether*."

Thus what the clear eye of the spirit sees has been reached as a scientific conclusion, viz: the human body is a grouping of separated particles that circle around each other through ethereal voids like worlds in space. All is open and in free motion—no two atoms contact.

What is it that holds these myriads of perpetually revolving invisible particles in such inter-relationship as to constantly maintain the configuration of the human form? The law of gravity will not apply, for the body is in the midst of a universe of such moving particles, as we might imagine a quantity of water to maintain a certain unchanging form in the midst of the ocean.

Is there anything in visible nature that will serve as a clue to solving the mystery? Look at a forming bud, no larger than a pin-head, and mark the time—sunrise, May 1st. May 15th we again come to inspect, and lo! a full-blown bloom, its substance greater than many such buds—a bloom among myriads, uniformly shaped and colored. Two moons wax and wane and again we come to inspect, and now, behold! a full-sized apple, blushing in luscious ripeness, and it will outweigh a hundred such blooms as the one of which it is the outgrowth. The most powerful magnifying glass constantly directed to the spot from the time of the inspection of the bud would not have detected a single particle of matter flying thither to take part in forming bloom or fruit, but we know the elements of growth were being attracted and accreted every instant; and we must conclude that a *unific formative influence*, an all-pervading impulse of *intelligence*, was in and directing the movement of every single particle.

What the scientist calls world-ether, the voids he requires for his atoms to move in and through, we call *affinity fluid*. This is what it is. And as it envelops every particle of matter, as the atmosphere envelops the earth—the atom, in scientific reasoning, being an infinitesimal world—this fluid must all flow together as one vast ocean: an ocean in which all material forms move and are held in suspension like fishes in the sea. What, now, is the nature of the wonderful force that can permanently, (as it seems to the human mind), hold ethereal figures intact in an ethereal realm?—for

such, according to the science of molecular dynamics, and also as revealed by inspiration, are all material forms in essence.

That force, respectively distributed, is the dominant desire of the souls of things—of *anything*, for all things have souls. Otherwise it might be stated to be the central thought of a thing's being; but as thought, in the most interior sense, is an expression rather than an essence, the former definition is preferable.

The example of the unfolding bud and the developing fruit has shown us that natural growth, as it is and can only be comprehended by the human mind, is by attraction and accretion of infinitesimals or invisible particles. For instance, the aspiration of the bud is to unfold or externalize a flower—the perfect ideal of the flower being involved in the aspiration. What is now disclosed to the spirit-eye? Atoms of homogeneous nature, in order of movement, begin to rotate and circle towards the bud, the bud's attraction for the atoms growing stronger and stronger, until at last their life and the bud's are blended; and as growth progresses the soul of the aggregation, enriched by the essences of its harmonious acquisitions, expands, or aspires higher, so that the fruit follows the perfected bloom as naturally as the bloom followed the bud.

Thus we see that everything unfolds from the center, is evolved from the soul-principle; and in the light of this truth we should understand what the Nazarene meant in saying all things should be added after obtaining righteousness, that is, the wisdom to think and do from the spiritual side of the human nature—we should understand the ground of the inspired Micah's denunciation of the judges, priests and prophets of Israel for teaching and divining for money—you should understand Peter's condemnation of Simon, "thy money perish with thee, because thou hast thought the gift of God may be purchased with money"—and we should understand why the teachers of the popular religious systems of these times, who in practice mainly depend upon their contribution-boxes, have failed to fulfill the promises of the gospel of peace and love they pretend to preach.

Do not be deluded into thinking this law is contradicted by human experiences. We have no use for and will be cursed by trying to hold what we cannot subject to the interests of the interior life-principle of our nature, which has its root in the good of all. What can add to the beauty of the lily or the sweet breath of the rose? The self-seeking hoarder, all unmindful of the welfare of the neighbor, is unconsciously gathering to himself the elements of death—he is the tomb in which dead consciousnesses are buried, only to be opened to the light in their long-distant resurrection; and they who feel distressed by insufficiencies in this life have only to learn of the mighty forces that lie dormant within them, and direct their attention to their development and culture, when, as certainly as the seed in kindly soil will unfold into fruit and flower, these deific forces of the soul will dispel surrounding gloom and yield a fruitage of peace, plenty and happiness.

CONTRIBUTED INSPIRATIONS.

DO UNTO others as ye would
That they should do to you;
Go, love your neighbor as yourself
And to your faith be true.

As angels strive to lift you up,
So strive to help thy brother.
The highest law of God is love:
So love ye one another.

LIFE is love.

Love is life's inspiration.

Act your pity; do your charity.

Good grows through active work.

Practice in your lives the faith that is in you.

AMENABILITY to law implies freedom of action.

INDIVIDUAL responsibility implies freedom of action.

THE results of doing prove the relation of the act to the law.

APPLY your philosophy; teach your wisdom.
Love not passively where active love is needed.

Among the virtuous of mankind affection is golden. Its words are voiced in Heaven. On earth its language finds expression in smiles, caresses and tears.

THE Law is Divine Will, and sustains man's relation to Divine purposes. While it carries happiness to all who fulfill its injunctions, its transgression produces inharmonious conditions inevitably.

DEER RIDGE.

SPIRITUAL ATTRACTION.

BEGINNING with the lowest, all spiritual consciousnesses are immortal. Thus the interior world of spirit is thronged with intelligences that have had their correspondences on the material side; and decarnated intelligences are attracted by and harmonically combine under the domination of incarnated souls, according to mutual progressive necessities. The human being is a combination of various spiritual consciousnesses, the will standing in the relation to this aggregation of intelligent forces that the Queen does to the hive. It dominates a populous empire, the savage and partially civilized usually being in the majority; but every soul in matter attracts and receives as it aspires, so that in every soul inheres the power to perfect its populous consciousnesses, or polity, in harmony and happiness throughout. If the aspiration is to produce mysterious sounds and apparitions, or to set in motion the leaden and mottled terre-magnetic currents to invigorate animal life, or to uphold an exclusive sectarian religious system, or for other worldly purposes, the motive of the conjurers being to make money or reputation, sympathetic forces will be attracted to aid in such directions; and if, in the spirit of Universal Love, the aspiration is to be instrumental in spreading the light of truth, and to harmonize into peace and fraternity discordant tribes and nations, all unmindful of self, angels will leave their high estate to assist in the accomplishment, and the lower will be illuminated out of existence by the higher, as Aaron's rod swallowed the self-lifed serpents of the magicians.

For The Universal Republic.

THE MASK OF GOLD.

ALICE ESSEL.

In golden times in Egypt
A mask of gold was placed
Upon the lifeless visage
By death's decay defaced.
(Corruption hid with gold—
A symbol manifold),
A counterpart behold
In this the age of shams:
Gold masks are still the fashion,
Though they mask the living head,—
Yet living, its corruption
Is worse than Egypt's dead.

For The World's Advance-Thought.

SOUL-COMMUNION VS. THEOCRATIC DESPOTISM.

BY JAMES G. CLARK.

Just now, when Dr. Crafts and other well-meaning bigots seem to be surrendering the principle of love and advocating the application of civil law to the consciences of men touching Sunday religion and morality, it is comforting and assuring to see the Star of Whole-World Soul-Communion rising upon the contending nations. For more than eighteen hundred years the Christian sects have perverted the proclamation of "Peace on earth and good will to men," virtually tacking on "an amendment" which adds: "Not unless all men first become Christians."

The Soul-Communion idea is prayer for "peace" without regard to intellectual beliefs or creed and race division lines, trusting to the great overshadowing spirit of mutual love and concession to unite all in a common brotherhood, and to finally bring harmony out of disorder, as the great diapason of Niagara Falls controls all the other octaves and blends them into one deep, everlasting song.

Progress is made through the conflict of forces in which the best finally conquer. And, looking at the signs of the times, I am convinced that Soul-Communion has been established just in time to tide us over that perilous period during which the various religious sects—having lost faith in the efficacy of their own partial and perverted methods, through which they have converted spiritual truths into half-truths—are beginning to appeal to legal and civil force to help prolong life in their decaying dogmas.

Like the faith of Dr. Brown-Sequard, that his "elixir of life," extracted from inferior animal remains, was to restore physical life and elasticity to old age, their faith in the re-vitalizing properties of a "National Amendment" was born of their despair of keeping alive an oppressive and superstitious regard for Sunday observance without injecting into the body politic—through the hyperdermic syringe invented by Senator Blair, and in the hands of Dr. Crafts—liberal extracts from the obsolete methods of a dead Constantine.

That these modern "Crusaders" in behalf of "legal" violence will fail in their Christless designs, and that the Soul-Communion principle is to be the quickening spirit of the power that shall vanquish them, I am fully convinced.

When that grand Reformer and Prophet, Parker Pillsbury, now eighty years old, and the last of an

immortal line of Anti-Slavery seers—was in the glory of his young manhood predicting civil war unless we abolished legalized bondage and let the oppressed go free, there was no Soul-Communion Star shining through the moral gloom that rested upon the national conscience. All was night. State and Church were alike selfish and corrupt, so far as regarded any full interpretations of either the National Constitution or of Christ. And in the midst of this ecclesiastical and civil darkness moved those heroic pioneers—Garrison, Whittier, Green, Phillips, Smith, Pillsbury, Jackson, and a few others of whom the world was not worthy—crying aloud and sparing not, and, with the passing light of their moral lanterns, revealing to grave Doctors of state and divine law their mutual hypocrisy and rottenness before the eye of heaven.

It was a repetition of the old, old story of Christ rebuking the Scribes and Pharisees—the old predictions of woe and destruction ahead for the nation—followed by the customary stoning and crucifixion of the Prophets, and finally by the fulfillment that left not one stone upon another of the temple of Slavery.

Fifty years ago, in a speech before a little gathering of Abolitionists, I heard Parker Pillsbury—then a young man of little more than thirty years, while I was hardly ten—exclaim, in his impassioned, yet persuasive, manner: "I am a man of peace, and believe in following to the letter the command of Christ—'resist not evil, but overcome evil with good'—but I warn the people of this nation that unless the oppressed are allowed to go in peace out of their chains their fetters will be broken by force; and the slaves will go forth through the Red Sea to their Promised Land."

Pillsbury's "voice in the wilderness" was lost and forgotten in the mad, selfish rush of the people over the seemingly more vital issues of "high and low tariff," and in the cry of "Tippecanoe and Tyler too."

But the Prophet was right: the war came and the slave was freed.

Pillsbury, Whittier and Garrison were almost alone in those early days as advocates of the non-resistant policy in overcoming the evil of Slavery. There could be no other solution but war, for the churches monopolized the "means of grace," claimed to hold the keys to the kingdom of heaven, while they kicked out of the fold all "disturbers" like Pillsbury and Garrison, and slammed the doors in the face of Jesus himself, in the person of many a poor hunted fugitive who followed the North Star till it crossed the Canadian line and "came and stood still over the place where the young child" of Freedom lay in a British manger.

Times are different now,

"For men have lost their iron creeds
In searching for the common good,
And found in love and kindly deeds
A better bond of brotherhood."

Within forty years a New Spiritual Dispensation, which knows nothing of sect or race, has dawned upon the world. The babe in the manger has outgrown the churches, and has reasserted the old truth that "God is no respecter of persons" or creeds. Spiritualism—the new and broad state-

ment of an old truth—with all its faults and mistakes, and all its seeming irreverence for old forms and types, has proved itself the greatest solvent of the ages.

Under its democratic sway a vast multitude of true Reformers have sprung into active life outside the churches, while millions inside the creeds have been spiritualized and warmed into a more genial and practical Christianity.

The "world" is no longer denied spiritual food because it cannot accept it at the hands of authorized agents inside of the church walls on the sole condition of subscribing to certain human inventions called creeds and tenets, for the bread comes fresh from heaven—from those who never, in their new life, forget the loved ones left behind, and who bestow their ministrations where they are most needed, and in the same broad and generous spirit that fed five thousand hungry ones with five loaves and two fishes.

All this has made a mighty change in humanitarian atmosphere and in the spiritual altitude of the people—even of the whole world—such as renders the idea of Soul Communion natural, easy and practicable to representative minds and hearts in every rank, creed and class, and such as will render impossible any policy of "Theocratic Despotism," whose "tiger step"—as Hudson Tuttle fitly expresses it—is gradually approaching us from the old jungles of dying dogmas.

STUMBLING-BLOCKS.

A LEADING Oregon journal says: "The Universal Peace Union is a Society that desires to abolish War, and in the pursuit of its Utopian dream has often made itself a subject of ridicule."

He that looks upon the abolition of war as "Utopian," and the efforts of a Peace Society for its abolition as "ridiculous," is, to the extent of his influence, inciting to strife and warfare and a stumbling-block on the road of progression.

The efforts of the Abolitionists in their day were considered "Utopian and ridiculous," but notwithstanding African Slavery was brought to an end. So will be human slavery, of all kinds, in spite of stumbling-blocks.

This journal furthermore says: "It (the Society) comes forward now with a suggestion entirely worthy of general support, viz., the creation of a material relief fund for relieving distresses caused by flood or fire, pestilence or famine, cyclones or earthquakes, or any similar catastrophes."

Floods, fires, earthquakes, etc., are passion-externalizations due to a state of warfare in the souls of mankind; and so long as men foster the causes, so long will they have to suffer from the destructive effects. Those who see and live only in the external are always trying to doctor the effects of diseased conditions, leaving the cause undisturbed.

Whatever is in the human mind finds expression, sooner or later, in the material world. The causes of war are so entrenched in men's souls, so deeply rooted, it requires painful and persistent efforts to annihilate them.

You will look for God more successfully in a bee-hive or ant-hill than in any church.

The Universal Republic.

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PORTLAND, OREGON, AND LONDON, ENGLAND---Part IV.

Vol. i, No. xi--New Series.

Written for the Universal Republic.
LOVE OF HUMANITY.

ALICE ESSEL.

He loves humanity most who loves himself best--
Not pamp'ring idle follies and sensual vice,
But honors and exalts within himself good thoughts;
For bearing homage to these he makes them potent,
And they alone constitute humanity's strength.
Like to the heaven-smiling sun, they shine supreme
When most exalted. Singly and alone he shines
When risen above the night time of shadowy thoughts,
And silently he lifts with life-giving soul-force
A sordid world, who seek for solace in the dust.
Love for humanity is not the love of power,
Of fame, pompous pride and sense-bound luxury,
But love of all the lofty attributes of Soul,
Apart from all mankind can give of earthly things.
Without the All-Potential Universal-Forces
Centered in the breast, the orator's grand flight
And the poet's winged-words of rhythmic eloquence
Are but mirages of ambitious intellect,
Which we admire, but soon forget in daily strife.

Portland, Sept. 1.

ANOTHER PLAN OF PEACEFUL CONQUEST.

In Part III we submitted somewhat in detail a plan by which France might, without expenditure of blood or money, make a conquest of the world--that is, impress her policies upon and bind to her in interest all nations; and this plan, it was pointed out, any of her other great nations might adopt--France being selected to illustrate its working for her reason that the engineers had made out a case for its application and trial, (the construction of a ship canal from Paris to the Mediterranean coast). We will now submit a plan of the same general character, in which it will be practicable for all the nations to become interested.

There is no great war in operation, and the nations of Europe are now only concerned in maintaining "the balance of power" by supporting military establishments equal to probable emergencies in case they should become involved in war. So far as numbers under arms are concerned, these nations know all about each other's military strength--the statistics are freely published by each, without attempt at concealment or misrepresentation. So the "balance" would be just as firmly maintained by each nation withdrawing from present inactive service, by mutual agreement, any number of soldiers that would leave unchanged the proportionate strength of the armies as now related to each other. Say all should withdraw one-third of their enrolled soldiers. (We do violence to our moral convictions in thus compromising with the war spirit; but the end sought justifies it). Along with the soldiers thus withdrawn from military service must be continued the expenditures that are now made to maintain them. Then let the forces so liberated from military service be massed and made subject, including the

funds currently used for their maintenance, to a Supervising or Directing Board composed of representatives of the nations, apportioned according to the quota contributed by each. Then let the combined forces, with the treasury of maintenance, be directed to opening wagon-roads and constructing railroads from the coast districts of Africa into such interior districts as may be made available to civilized industry in agricultural, pastoral and manufacturing pursuits.

Being a guaranteed international enterprise of peace and civilization, the cruelties that have heretofore marked the advance of superior nations into savage lands would not be tolerated, even in thought, but the natives everywhere encountered would welcome the new-comers as saviors; it would end the African slave trade horrors; districts could be allotted for settlement and development to the different nations by mutual agreement, thus affording all an outlet for their surplus population, and reducing to the minimum, if not entirely obviating, future national difficulties over territorial rights on that continent; and, as certainly as the crusade wars, entailing the slaughter of three millions of human beings, and the destruction of countless millions of property, resulted in estranging worshipers from a common altar, and separating them into a multitude of diverse faiths, this great Co-operative Enterprise of the Nations, banded together in the interests of Humanity, would usher in an era of peace and prosperity to abide.

Reflecting that fifty years ago great portions of the western part of this continent were set down on the maps as irreclaimable deserts that now embrace thrifty populations, we may reasonably conclude that there are in interior Africa, where flowing water is abundantly available for irrigation, whole empires of reclaimable territory that has been loosely enclosed within desert lines by the map-makers.

If America has no standing army she could draw upon for her quota of men, she has her increasing army of idlers to provide for, and she likewise has her great store-houses of grains and meats from which to contribute supplies. And then is there not here suggested a solution of our "race problem," seemingly steadily growing more perplexing and threatening? Would not the manumitted slaves of the United States find their special mission in taking the lead in redeeming to civilization the lands of their ancestors?

LIVE in your higher nature and perplexing and fruitless thinking will cease to wear away your life-energies--the thought of truth will come to you when needed, as freely as daylight comes to awaking nature.

GOD IS LOVE.

To the Editors of the Companion-Papers:

I MUST enter a protest against the thought of your correspondent in the article in the first issue of the new form of the Universal Republic entitled "National Arbitration and Peace." It is a strong, powerful paper, and full of truth and of awful significance and suggestive thought, but when it speaks of Omnipotence seizing two great armies, "one in His right hand and the other in His left, and dashing them in pieces against each other," what a horrible thought of "Our Father" God, whose name is Love! And again: "But for War how could human or Divine Justice ever have been magnified and glorified?"

Needs it such awful work to magnify, nay glorify, Divine Justice? Let us, above all things, have true thoughts of God. The mad passions of men may hurl armies against each other in deadly warfare. However it may look to man, we may be sure Divine Justice will never need the sacrifice of Life, Love or Truth to magnify It.

Yours in the Faith, E. R. T. HINK.
Dayton, Ohio.

WAR INCITERS.

We have an exemplification at the present time of how wars are often brought about through the greed of men for gain. The Alaska Commercial Company, and the Pacific Railroads that have the Canadian Pacific Railroad for competitor, are trying to involve this country in the horrors of war with Canada and England, simply for the purpose of maintaining selfish and extortionate monopolies. Everything is being done to excite popular prejudices and passions. A few years ago war would have been the outgrowth of this skillfully planned plot; but now, through the forces evolved by Soul-Communion, the expanding consciousness of the people see through the selfish scheme.

THAT only which we evolve belongs to us, is a part of us, just as every stalk, leaf and blossom is an evolution from the tree and is a part of it. Beautiful surroundings, houses, clothes, etc., are not our real selves. The aim should be, therefore, to evolve that which will minister to happiness irrespective of surroundings, for we are continually being transplanted in this life, and happiness from surroundings cannot be enduring.

In answer to the address presented by American students in Paris during their reception by President Carnot the President said: "When you go home you will best aid the American Republic by exalting the policy of peace above that of war and discord, for the latter paralyzes the strength and dissipates the resources of nations."

THE HEART OF THE WORLD.

ALL forces pulsate from the center to the circumference. All forms of life have their centers, worlds as well as human beings; and such centers may be termed the heart. The impulses from the center extend to the circumference, just as a stone thrown in the water causes circle after circle, in ever-widening extent, to expand out from the central impulse. The motions and emotions of the earth are generated and governed from its center or heart. There is more life in the center of the earth than there is on the surface, for the same reason that there is more action in the heart than there is in the skin.

The sun represents the stone thrown in the water, and the circles that result represent the ever-widening circles of Central Spiritual Force thrown off by the sun. Upon the outermost circles of these Central Forces worlds are strung like beads upon circular wires, and it is the spinning movement of the circles of Central Force that carries the worlds along. The hoop containing a glass of water that is swung round without spilling a drop of water gives a faint analogy of the action of Central Force in carrying worlds and their contents around the sun.

Verily the heart of the world pulsates and throbs as the heart of man, and like in him the Soul-Force is the cause of its actions and unites it indissolubly to other worlds.

It is the seat of the affections, the Central Heart of Celestial Being, that sustains and governs worlds. As the prophet of old has said, "Out of the heart are the issues of life."

When man's heart is stirred by hatred his actions become destructive, and then the heart of the planet responds and sends out the impulses from the center that rend the earth with cyclones, tempests, earthquakes, etc. The ebb and flow of the tides are the planet's heart-throbs, and the great disturbances of the rivers and seas are due to the agitation of the planet's heart, which affects the circulation just as it does in man.

All recent agitations denote "a change of heart," and when the center changes the circumference can no longer abide in the old order of things.

From the Central Heart of Being,
From the Sight of the All-Seeing.
Come I to the outer world—
Through the Central Force of Feeling
Grandeur Light and Life revealing,
With Love's Fire-Flag unfurled.
Whirling with Celestial Forces,
Watching planets in their courses,
I inmost wisdom gained;
Know that Life is Force unending,
And that all mankind ascending
By angel hosts are trained.
Not by strife, in sense remaining,
Earthly man is Godship gaining,—
Not by gold and not by lust,
But by Inner Soul evolving,
And Life's inmost problems solving.
Gods are grown from out the dust.

The vast distances of the fixed stars are superficially established by the fact that when viewed through an ordinary magnifying glass they do not seem to enlarge, as do the planets.

CONFIRMATORY.

FOLLOWING is a special dispatch from the National Park hotel and telegraph center:

"Mammoth Hot Springs, Wyo., Sept. 11.—During the past twenty-four hours there have been great convulsions of nature, and the subterranean commotion was followed by tremendous explosions of gas and steam in the Upper Geyser Basin. All of the system is in an active outbreak, the large geysers being especially demonstrative. The Giant and Giantess are in furious activity, as are many others which have long lain dormant and were supposed to have been extinct."

"Scientists explain that this phenomenal outburst is directly traceable to and connected with the atmospheric and submarine demonstrations of the great storms that are prevailing along the Atlantic coast."

The above dispatch was sent out when the great tidal commotions and coast storms along the Atlantic were at their height.

It is now in order to reproduce the following from an editorial headed "Universality of Life," in the Companion-Papers of September, 1888:

Along with ocean currents properly belongs geyser action as evidence that the earth is constructed on regular physiological principles. May not the Gulf Stream originate in some sub-marine region which, could it be exposed to view, would present scenes similar to those of geyser regions, and disclose natural conditions like unto them? The extent of territory about the headwaters of the Yellowstone over which geysers, eruptive and non-eruptive, are in operation, is about three thousand square miles. Within this radius the volumes of water thrown to the surface are too vast in quantity to make the theory reasonable that it is filtered down from adjacent peaks through crevices and subterranean channels, for the altitude of the geysers is very great, being from seven to eight thousand feet, and there is ample surface drainage. Geyser water is thrown out of boiling temperature, and it is of the same "deep indigo blue" as the Gulf Stream water described by Mr. Blodgett—in fact the chromatic plates of geyser water in the first government reports were considered ideal rather than real in their deep blueness until landscape painters on the ground gave to their canvas still more intense coloring. May we not here, as surmised by Mr. Blodgett in relation to Gulf Stream water, have earth-blood coming to the surface for aeration, thence to return and diffuse its purifying and reinvigorating influences to all parts of the world-system, like human blood coursing to and fro in the human system? Mark the wide distribution of the National Park geyser waters: It goes to all the oceans—through the Mississippi to the Gulf of Mexico, through the Colorado to the Gulf of California, and through the Columbia to the Pacific Ocean. In the American geyser basins are vast deposits of silica, in all manner of marbly and alabaster-like configurations, from the pearly bead up to the great crater-cone; and the fact that the geyser regions of Iceland, Asia Minor, Australia, and elsewhere, present the same general con-

ditions and characteristics goes far to prove the same uses and purposes for all in the economy of Nature. Certainly no theory of causation yet advanced explains the presence of silica incrustations wherever geyseric energy is manifested.

Simultaneously with the late tidal and geyser commotions a sharp shock of earthquake was experienced in and about Wilkesbarre, Pennsylvania, and a mysterious force, noiselessly and unjarringly, up-lifted a great rock reef at Appleton, Wisconsin, the site of an extensive paper factory—these being diverse manifestations of one impulse of power operating from the low seaboard throughout the intervening regions and on through to the continental summits.

Mother Earth is the all-including life for all inhabiting her. The requirement on her part is natural that her children shall universalize their lives with her life. Her happiness and theirs alike depends upon this. The false assumptions of the existence of "chemical action" and "mechanical forces" in natural operations must cease. All forces are moral, all effects have spiritual significance. The One-Life Economy is now giving warning in many ways that all out of harmony with it will be transmuted into good or universal uses. Selfishness will not be allowed standing ground.

The plain and unimpeachable records of the earth's surface formations, her *cutaneous conditions*, show that as great changes have occurred in the past as it would be for the Atlantic coasts to sink, while fairer lands for a fairer race would rise to view from the tranquil depths of the Occidental Pacific. His mind illuminated by Soul-Communion Spherical Light, "Alonzo" wrote for the Companion-Papers a year and a half ago:

"The great unconscious deep shall part,
New firmaments arise,
And continents that seas sweep o'er
Shall spread to sunny skies.

It has been so in earthly type,
And will be so once more,
When Soul awakens from her sleep
And sings the songs of yore."

Seek safety in the Good of All ere it be too late!

EXPECTED.

We expect to soon begin the publication of a series of original papers from the pen of Captain Charles Pfoundes, of London, an English gentleman of rare knowledge of Oriental languages and religions. He is acquainted with the Japanese and Chinese tongues, having translated into English the literature of both. He is neither a Buddhist nor Theosophist, but an earnest student of Orientalism and seeker of Truth and Light. Those who have had the pleasure of reading the valuable and interesting series of Russell Webb would be especially delighted with the expected series from the pen of Captain Pfoundes. We presume we are indebted to our inspirational London friend Caroline Corner for this Oriental scholar's attention being directed to the mission of the Companion-Papers.

Has the Pacific Ocean the natural power to arrest spiritual progress as manifested in the universal migratory movements from East to West?

For The World's Advance-Thought.
THE NEW CONQUERORS.

ALICE ESKEL.

YOU Bonapartes and Cæsars,
That sit enthron'd on bones,
The skeletons of battles,
These are your lawful thrones!

Oh, monstrous minds! so bloody
That lives were less than sand
To feed your great ambition
To gain the sea and land—

Oh, callous hearts! that vaunted
Your deeds of murder high;
Cared not for orphan children,
And scorned the widow's cry,—

The framework of your greatness
At last is overthrown;
The Light of Truth has pierced it,
Its rottenness has shown.

No more shall men of battle
Be worshiped of mankind;
No more shall cruel tyrants
Rear thrones and glory find:

Now Peace shall have its heroes,
And Love shall rule the state,
And men shall kill with kindness
All selfishness and hate.

Portland, Sept. 5.

GOD'S PLAN.

IN an article contributed to the "Religio-Philosophical Journal" by W. Whitworth, of North Dover, Ohio, this conclusion is reached:

"When I note the steady influx of British capital for investment in our land and great industrial plants, that British capitalists are beginning to strike hands with American corporate monopolies, to the end that these two only sources of wealth shall be held in their exclusive control, it requires small reflection to arrive at the assurance of a coming time when the middle class will be to a great extent wiped out of existence, when the nation will become divided into a few giant owners of everything, and a great mass of toilers held as their helpless serfs at whatever of remuneration they may please to give."

Such a deplorable state of affairs would be reached were it not that the lessons of experience do not require being extended so far. The sympathy expressed by working-men of other nations in the case of their London dock-workers in the recent strike lights up the general prospect most hopefully. When British workmen, American workmen, and workmen of all other nations, "strike hands" in a spirit of true fraternity, then will new forces be awakened and old ones strengthened and quickened that will emancipate labor from despotic control everywhere and shake to pieces and make impossible the reorganization of unjust monopolies. Co-operation is God's Plan, and it will be universally adopted when people who are the victims of monopolistic rule eradicate from their own natures the elements of exclusiveness and selfishness.

"Duluth Industrial Age."

We welcome The World's Advance-Thought to our exchange list. It is one of the ablest publications in the country and will set people to thinking wherever it is read.

NATURAL LAW AND DIVINE
HARMONY-

To the Editors of THE UNIVERSAL REPUBLIC:

THE unrestricted growth of selfishness and avarice have produced unbalanced, inharmonious and evil conditions, and under these conditions result misery and degradation.

Whether or not the unequal lot of the industrious and honest poor, and the enforced idleness and suffering of the many afloat, be triumphantly announced as disciplinary to the spirit, the plain fact remains of starvation of body, mind, and soul!

And he who attributes the same to the beneficent design and intention of the Creator of All Good is guilty of blasphemy.

The working of natural law tends towards harmony; and the natural working of spiritual law is towards peace and good will and brotherly love. And the natural result of the combined harmonies is progress in all that elevates, ennobles and blesses mankind.

The great work of great souls is to produce better conditions, that justice may reign, the rights of all persons be respected, the weak be sustained, and the innocent protected.

The great rush, crush, push and bruise methods of "business" must be changed for the Christ-Principle. (Not the modern church practice). Then will all men be brethren in brotherly love, each inspired to love his neighbor better than himself, even as did He in will and deed.

S. H. HERRING,

(in answer to SAMUEL BLODGETT).

CONVENTION OF LIBERALS.

To the Editors of the Companion-Papers:

ON October 12th, 13th and 14th the Liberals of Oregon and the Northwest will meet in Convention at the Masonic Hall in this city at 10 a. m. Ten or twelve able and eminent speakers, male and female, are engaged, being Spiritualists, Free Religionists, Adventists, Free Thinkers, Agnostics, Materialists, etc. The aim and object of this Convention will be to adopt means to keep Church and State forever separated, to keep God out of the Constitution, and to prevent the "Blair Sunday Bill" from becoming a law.

The Christian Sabbath Union, the W. C. T. U., the Young Men's Christian Association, and the churches everywhere, are working for these ends, and Liberals must wake up at once or we will be in the meshes of the Church Power and have New England Blue Laws upon us again.

Every Spiritualist and Liberal in the land should aim to attend this Convention, for our liberties are indeed imperiled. The Church Power is holding Conventions and meetings everywhere to accomplish their intolerant ends.

Send your name and money (if able to help pay expenses) to C. Beales, Portland, Or., who will be manager of this Convention. C. BEALES,
President Oregon State Secular Union.

GOING as an invited guest of one of the members to the Portland Single-Tax Club, Mr. W. J. Colville responded to an invitation to speak in a half speech of great power.

W. J. COLVILLE.

A FOUNTAIN of true inspiration is flowing in Portland in the person of W. J. Colville, whose fame as an illuminated speaker and writer extends throughout the civilized world. In the nature of his spiritual gifts he certainly stands alone in many respects, however unsurpassed may be the inspirational flights, in their respective fields, using tongue or pen, of other instruments. In versatility of talent and mental reserve-force his powers are indeed marvelous. He can speak profoundly for two hours or longer on a scientific topic suggested by his audience, in which it would seem all the libraries contain are at his command; and then, without leaving the platform, take up an entirely different subject, suggested by a new audience, and handle it as ably and at as great length; and, if required, still holding the platform, he will crown the double lecture with a poem improvised upon a subject offered by any one of his hearers; and after this answer questions as long as any one is disposed to ask them. Mr. Colville is a great Spiritual Phonograph which records and repeats the wisdom-thoughts of the race. But Mr. Colville is far from being cold and unimpassioned on the platform. Though rather effeminate in frame, his movements are usually graceful, his gesticulations generally being in place, and his face, naturally expressive of high intelligence, displays features of animation in keeping with the varying thoughts and ideas that are given utterance. Every intelligent man and woman in Portland should hear his lectures. His spontaneous outflowings are at times truly eloquent.

ABIDING HIS TIME.

One of the ablest and the most inspirational of all who have occupied pulpits in the State of Oregon is J. W. Spriggs, for three years the regular pastor of the Christian Church in Salem. He retired from the position because, in the opinion of some of his church members, as expressed by themselves, "he was preaching too liberal doctrines." Mr. Spriggs is now living quietly with his family at Seattle, his sterling integrity, industrious habits, and fine natural ability securing him a livelihood; and he, like many others of the noblest spirits that ever studied and tried to impart to others the life-giving truths of the Nazarene, will be heard from in more conspicuous ways as a spiritual teacher in the future—when the Light advances a little further. Once their true spiritual appetites are developed, the people will not longer be put off with dead forms. The demand will be for teachers who can feel and teach spiritual truth independently of records and rituals.

MR. S. B. RIGGEN, one of the foremost of the "Single Tax" champions of the Pacific Coast, recently delivered in Cook's Music Hall, in this city, occupying an evening in the Sunday Spiritual Evolution Course, an able lecture on "The Ethics of the Single-Tax Theory." The refined and intelligent audience could not restrain emphatic marks of approval.

THE UNIVERSAL REPUBLIC.

For The Universal Republic.

THE MAGDALEN.

ALICE ESKEL.

STONE HER! ye Pharisees, stone her with stones!
Ye that have made her the outcast she is!

Ye that plead necessity for carrion vice
To hold her in its iron tentacles,
While you, ye whited sepulchres, invite
Within your hearts the fiery demon, lust!

Stone her! you that are guiltless of her crime!
Stone her, you that are spotless, good and pure!
(If none but these do execute judgment
Then were she saved indeed to virtue).

O, cruel world, distorted with passions,
You gaze into her soul and see yourselves,
And therefore you do hate the foul picture,
And would break the mirror into fragments:
For were love within your breast, and not lust,
Its soul-lit pity would redeem her life,
As the planted seeds change dirt to flowers,
Portland, Ogn., August 1.

AGAIN ON THE SLAVE-BLOCK.

AND this time they are whites. A dispatch from Moberly, Missouri, dated August 26, states that in that town on that day four white men were put up at public auction, "duly advertised according to law," there being a large crowd present. "The bidding was not very spirited"—owing, we may suppose, to the overstock of the labor market and the fact that men can be found in Missouri, as elsewhere in the United States, to perform the hardest and most disagreeable kind of labor—such being the cheapest kind of labor—for little more than board and "tobacco money."

Two of these white slaves were sold to farmers at two dollars a head, and another was bid in at seventy-five cents. The fourth could find no purchaser and was returned to jail. The three that were sold must serve their purchasers for four months. Their crime was being out of employment and out of money.

In its sovereignty the State Legislature might have fixed the slaving time at four years, or forty years—an illustration of the "flexibility" of our "glorious free institutions," and the facility with which they can be adjusted to the changing necessities of the people—now very rapidly changing from the original principles to a wealth aristocracy on the one side and a poverty slaveism on the other.

But probably the worst feature is not presented by the fact that the United States Senate is practically a monetary oligarchy, and that national legislation is uniformly directed and shaped in the interest of material wealth as against the natural and constitution-promised rights of the people. The chief cause of these deplorable conditions has been, and the greatest danger of yet worse lies in, the stolid, selfish, ignorant, animalistic indifference of the masses themselves to the moral forces and influences through which alone true freedom can be attained and conserved. Men who would avail themselves of the opportunity to be oppressors cannot preserve or enjoy true freedom. As a rule the skilled workman receiving four dollars a day for his services will as earnestly look for the lowest bidder to saw a cord of wood for him as the capitalist will look for the highest offer

of interest for his loans or the largest per centage of profit for his investments.

As long as human nature continues the same the outcome must ever be the same, odds not what written constitutions and statutes may be: in the reckless rush of each to get ahead in the race, selfishness being the one actuating motive of all, the misfortunes of the unfortunates who lag behind will be made the excuse or ground of suspicion to thrust upon them further indignities, to make their oppressions heavier. Though it may be well known just where and how fires originate in a great conflagration, suspicion will be directed and openly charged against the poor starving wretches who, spurned from door to door, are wandering over the country begging "for leave to toil"—though unable to pay for the privilege of using a district telephone, they will be charged with forming conspiracies of incendiarism and plunder extending over whole States and Territories. And with what flippancy and contemptuous indifference the newspapers record the increasing instances of escape from "man's inhumanity to man" by suicide!—

"Rattle his bones over the stones:
Only a pauper nobody owns!"

The only hope is in a regenerated humanity. To this end we are working; nor are we working in vain. The subtle forces for its accomplishment are in the air everywhere, constantly growing more potential, and the culmination is not far off. There is surely danger and tribulation ahead for all who have not yet awakened to the truth that the principle of human brotherhood is of the universal energies—that wronging a neighbor is bringing the conditions of death and destruction to self.

COMBINE, NATIONS OF THE WORLD!

O, nations of the world, the crisis is near! Combine for charity! Combine to give sympathy and aid! Combine to awaken the souls that sleep! The hour is near when all will need!

Fill your war-ships with supplies, not for war, but to sustain and save. Prepare your soldiers to help succor each other from the cataclysm of their own unworthiness.

This "one touch of nature will make the whole world kin," and with the nations thus united a new earth-heaven shall blossom from out the ruins wrought by injustice, selfishness and hatred.

[*"Hermetist," Chicago, Illinois.*]

The World's Advance-Thought comes to us as a 16-page quarto, and in a new dress. We congratulate it on both points. The change from the blanket form is proof, if any were lacking, of the good sense of its management. It is as nearly perfect in matter and manner as it is possible for a mundane thing to be. It is the champion of the Power of Thought, and a leader in the doctrine of Universal Soul Harmony. Subscription (price \$1.50 per year) will be received by the Hermetist Publishing Company.

It is on one side "a great wave of infidelity," and on the other "a great spiritual wave." Has any one felt a backward motion of the earth?

THINK THE GOOD THOUGHT.

RECOGNIZING by anticipation the calamitous makes conditions favorable for its occurrence. We recognize the truth that in the general progressive movement of moral nature evil shall pass away; but we leave the evil to take care of itself, while we primarily concern ourselves in the interest of the good. "Sufficient unto the day is the evil thereof." Better cultivate in habitual thought and customary deed the spirit of love and charity, being ever ready to respond to the calls of conscience-sanctioned duty to mitigate suffering and relieve distress, than to concede the inevitability of evil by providing against it in material ways in advance. When the spiritual in human nature asserts its supremacy over the material cyclones, earthquakes, pestilences, destructive floods, and all other forms of evil, will be under its control.

[Translated from *Le Mot d'Ordre*, Paris, France].

LET us not delude ourselves. We are living in a century of ignorance and prejudice. Our strongest prejudice is our stubborn resistance to all ideas and things that are not known, accepted and labeled by the academies. Is it not astounding that in the face of scientific facts, obtained without a shadow of doubt by investigators, especially those relating to "hypnotism" and "suggestion," proven to be verities by Charcot, Crookes and Gibier, that there should be so few scientists eager to study them? To deny the reality of these phenomena would be childish. They are founded upon a solid basis. Why remain indifferent? Why leave in the hands of quacks the specialty of these studies?

A LARGE proportion of humanity gain their livelihood and prosper materially by the physical, mental and moral infirmities of the remainder. Under the present state of consciousness certain classes think it is to their interest to keep people in ignorance and moral darkness. The doctor profits by physical sickness; the lawyer grows rich by the increase of strife and contention; the emoluments of judges and police-courts depend upon having criminals to punish; no personal responsibility for sins means big fees for the clergy who pretend to furnish a Christ to atone for them, and they are not satisfied with a "sinle-tax" upon upon this ignorance and sin, but tax it continually.

THE "Commercio del Valle" says: "Preparing for possible war will insure perpetual peace" (to this Republic). Perpetual peace does not lie in the increase of war-ships, forts and the munitions of war, but in the decrease of warlike and hateful feelings in the minds of the people. The man who carries a bowie-knife and revolver is always prepared for war, but it does not insure peace for him; on the contrary, he will be tempted to break the peace on the slightest provocation. As long as we harbor the tiger he is very apt to use his claws.

WHAT count millions dead in error against one alive in truth?

THE ONE-LIFE ECONOMY.

OVERSHADOWING all other truths ever flashed upon human minds is that of the One-Life Economy. Much has been said in all times, and especially in modern times, of the Fatherhood of God and the Brotherhood of Man; but the One-Life Economy as a living realization in human experience has been deferred to this day. The foretyped ones are indeed here who feel their life-currents circulating through all other forms of life. The vast majority now on the earth will not come into living realization, and it will be a long time before even a considerable minority will have even an adequate mental conception, of this sublime truth; but, like all universal forces to those not yet advanced to their direct perception and understanding, it will prove itself by its phenomenal evidences; and in the study of these phenomena it will become known that not one single theory to ameliorate the conditions of and elevate humanity has yet taken form that will be a specific remedy for any evil or class of evils it is directed to remedy.

An outlying thought or two is all we will venture upon the subject at this time—just enough to intimate the straight and true line of work to lovers of their fellows. The dominion of soul includes every atom of matter, each degree of soul or life-expression holding and controlling according to its stage and necessities of unfoldment. It is impossible for any form of life to appear on this planet whose necessities of natural life are not exactly provided for—not an atom too much, not an atom too little. As well think of a nut-producing tree bringing forth nuts without suitable envelops for the kernels as for a world of matter to produce incarnated souls without ample outside provision for them. The problem of over-population is a myth, and the Rev. Thomas Robert Malthus was a dreamer of unsubstantial dreams. The supply for all balances precisely with the requirements of all, and the many lives are essentially One Life on this earth.

The ignorance of this truth is the cause of all human suffering and distress. Those who suppose they have more material wealth than others are afflicted with unnatural excrescences; and those who suppose their fellows' injustice is withholding from them are suffering from soul-torpidity. The excrescences will be thrown off by the suffocating lives, and taken up as growth elements by the impoverished souls. The equalization of the forces will be the restored Paradise.

WM. H. KIMBALL, readers will be pleased to hear, has so far convalesced that it is likely the "Granite State Papers" will be a feature of our next. But, as highly as we and all value Mr. Kimball's contributions, it is hoped he will not weary himself with writing until entirely restored.

THE mission of the human soul is to glorify material conditions and not be debasingly held in behest to them.

WHAT count millions dead in error against one alive in truth?

A DOUBLE MISTAKE.

THE "Golden Gate" says Eunice Sleeper, who deeded the company publishing it property valued at \$40,000, "is besieged with begging letters from all parts of the world;" and the "Golden Gate" further says that "all her once fine estate, except a small portion necessary for her maintenance, has been given away to charitable purposes," and that it now "is a waste of time and postage stamps to appeal to her for aid." Those who cannot put soul enough in their work to attract what is necessary for its prosecution without humiliating themselves at the feet of Mammon are mistaken in supposing it to be spiritual; and equally mistaken are they who suppose "the gift of God may be purchased with money."

Written for the World's Advance-Thought.

THE FIRES ON THE ALTAR.

BY LA SALLE.

EVERY passion is as a fire burning in the mind. Each passion feeds on or consumes a different substance, and the forces of the bodily life are taxed to furnish the elements for its subsistence. A controlling passion may gain in power and intensity till it governs all the functions of the body, forcing them to yield their substance; but if return is not made in kind or equivalent to each organ taxed, it either starves and dies, or, becoming perverted, yields a poison instead of a nourishment.

The sex-passion, for want of reciprocation in its finer elements, and pacifying contentments, may turn to apathy and insensibility; or it may be infused with a maddening poison, like the stings of scorpions; or it may become capable of exerting a fatal fascination, like the head of Medusa.

The passion for gaining money becoming a ruling force, smothers out all finer sensibilities. As leprosy gradually deadens the nerves of the physical body, so the love of money or material possessions deadens the sensibilities of the soul. The benumbed body of the leper is a physical symbol of the cankered soul of the money-worshiper.

The green fires of envy and jealousy are fed from the secreted poisons of minds to whom the success or happiness of others brings torture instead of joy. The victims of envy and jealousy cherish their own tortures—from their own envenomed animosities is fed the flame that consumes them.

Love of fame and pride of opinion are also destroying fires, flashing meteors that set in utter darkness. The hatred manifested towards criminals and unfortunates is itself a criminal madness. It often arises out of envy; men punish others for doing the things they want to do themselves, and thus condemn themselves.

Impatience and discontent are self-inflicted burnings, self-imposed burdens. Thou art not responsible for thy existence. Thou canst not roll away the stone from the door of the sepulchre where thy Savior is buried. Thy fingers are not deft enough to disentangle the thread of thy destiny. Discontent, like incontinence, is destructive dissipation. Content and continence are constructive economies. When Purification has had her perfect work the Angel of thy Deliverance will appear and

induct thee into the mysteries of thy being.

Strange fires on the altars light with smothered glare the fog-bound realms where Baal and Mammon rule. The smoke ascends forever where the fires of physical passion and material vanity consume the vitalities of those who worship illusive phantoms and sacrifice themselves to demons.

In the temples of Chastity the sacred fire of vestal purity burns ever; but consumes not. Pure emotions burn not up nor destroy the bodies they illumine; they preserve and save; they recreate and renew; they purify and heal. Their elements are emitted from an interior world as fast as channels are opened for their expression.

And at the sacred shrine of Duty and Devotion to Truth the Angels of God watch with the Knight of the Rosy Cross who keeps his vigils and his vows.

In the American International Congress that is to meet in Washington next October, says "El Comercio del Valle," of St. Louis, the smallest and least important of the continental or insular Republics of America will have the same power, voice and influence as the largest and most influential. In other words each country represented in the Congress, including the United States of America, will have one vote and no more in the decision of any and all questions to be submitted. The plan will be that of State representation in the Senate.

THE materialistic mind cannot adequately comprehend present thought, much less estimate its value. Because the materialistic mind lives, or rather exists, in the creaturely instead of the creative. Its comprehension altogether bound by external effects, from these it concedes superiority to the preceding causal thought; but of the nature of the preceding causal thought it knows as little as it does of present thought. The fruitage of present thought will far surpass the highest ideals of ancient thinkers.

THE republication by "The Esoteric," of Boston, of Eva A. H. Barnes' stirring anthem, "Lo! Now the Blessed Comforter has Come!" originally published in The World's Advance-Thought, leads us to suggest that it would be well for a New Dispensation musical composer to take it in hand and christen it with a suitable melody.

DR. E. PARSONS, one of the foremost advance-thinkers, and a contributor to the World's Advance-Thought, has passed to soul-life from Savannah, Ga. He was the oldest dentist in the country, and inventor of some of the most important dental instruments in use.

In a lecture here the Rev. T. De Witt Talmage said: "When my father died my part of the legacy was the old family bible." Would it not now be but natural justice for Mr. Talmage to offer the other legatees small shares of his princely salary and of his dollar-a-ticket income?

"SACRED records" are greatest stumbling-blocks in the paths of many who are now seeking light.

THOUGHT AGITATIONS.

GREAT mental activity is being evinced in the direction of inventing external adornments for the interior thoughts of truth that are being newly expressed. One of the most inspirational and ingenious of such efforts is described in a book entitled "Palingenesia," going with which, in a separate volume, is a collection of explanatory colored diagrams and engravings. This work is intended to show what the natural conditions of the Earth will be when she shall have been fitted for the coming Divine Humanity. Another theory, semi-spiritual and semi-material, is, that the Earth serves a mere utensilary purpose, or is a great vessel to hold life through a ripening cycle, when the contents are emptied out and the process is repeated. Then we have the "Koreshan" theory, which assumes the Earth to be a hollow sphere, in the interior and upon the concave sides of which its inhabitants live and on which the continents are outspread—the sun and stars being focal points of light in the interior of this hollow globe radiated out from magnetic and electric conditions basally located in the enclosing shell. Prof. R. O. Spear, representing the last theory, is now in this city, and finds responses to his advertisement for pupils to be instructed in it. It is represented by a magazine publication in Chicago, in which we find the truth promulgated in the first issue of *The World's Advance-Thought*, that soul is the leading desire or central thought of individual being, is held to be fundamental, and we also notice in it much of Professor Merton's ("Sivartia's") lines of thought.

The spiritual uses of these multiplying terrene theories is to extend thought from person, family, neighborhood and nation to the Planetary Life; when the circle will widen indefinitely. And in due time Mother Earth herself will prove that she takes on and throws off her material robes as the human actor does his costume.

Prof. E. E. MARTIN, of the Spokane Falls Business College, has sojourned in Portland since our last, during which we frequently found pleasure and profit in conversing with him. He is an intelligent and consistent spiritual advance-thinker, joyously and with abundant success seeking to add to his stores of wisdom every hour. Above the red veins are the more vital white veins in his structure, and he lives the truth he feeds upon. We were glad to hear from Prof. Martin that "E. M. W.," famed and held in veneration for his rich and ripe spiritual ideas by the redeemed and redeeming throughout the country and beyond our American shores, is contented and flourishing in his mountain city home.

HON. CHAMPION S. CHASE, four times Mayor of Omaha, and well known in business circles of the West, embraced Portland in a "swing around the circle" of the New Northwest. We were particularly well pleased to hear from him of the progress of the towns and business interests of the Black Hills district of Dakota, one of several rich districts West of the Missouri river in which we, the senior, aided in laying the first foundation-stones of civilization.

HOPEFUL SIGN IN OREGON.

OREGON'S Reformers have come together, compromised their differences of opinion on minor points, and agreed to harmoniously act against the organized greed and dishonesty which seems to be specially characteristic of both the old party organizations. As mere politicians we have no views nor preferences to publish to the world, but we see in this movement the manifestation of spiritual forces that are beginning everywhere to externalize themselves in fraternal unions to oppose time-sanctioned policies of wrong and injustice; and such movements will achieve success and increase in power surpassing the expectations of the most hopeful and ardent of their advocates. The broadening and rectifying of views that will result from comparative lines of reasoning to the one object of juster and wiser social conditions means the evolution of moral forces in politics of revolutionizing power. It is bringing into combined, effective action the political factors of unknown quantity that heretofore the artful schemers in politics have been able to overwhelm in detail from lack of intelligent concert of thought and working plan on the part of their voting representatives.

The feature of this Oregon Fraternization Platform that is most objectionable to us is the unjust spirit of discrimination, as we view it, manifested against foreigners, a spirit altogether unreasonable and unnatural to the movement, generally considered; but this probably only shows how far short a minority of the delegates fell of the noble spirit of broad and generous liberality that would be vindicated by success at the polls, and which such minority must and will outgrow. Now sink personal differences, overcome selfish interests, forget prejudices, and on to victory!

J. HENEAGE CARTER, Esq., a gentleman who has been sorely afflicted in bodily ways, being badly distorted by paralysis and rheumatic affections, comes to us bearing a kindly letter from our friend L. N. Fowler, of London, Editor of the "Phrenological Magazine." He is making his living by microscopic exhibits, and we request friends wherever he may appear on this Coast not to pass him by as an ordinary "street fakir," but accord him generous and respectful consideration—which he merits.

LUTHER R. MARSH, once law partner of Daniel Webster, has in process of printing a work on the spiritual nature of man and evidences of the soul's immortality. We presume Mr. Marsh's personal investigations will mainly or very largely enter into the book's composition. It will take its place among other testimonies from some of the best minds of the nation and age of spiritual truth; and, not being sent forth for gain, or to bolster up a special school of thought, we have no doubt there will be a lively demand for it among investigators and thinkers.

ONE of the firmly-rooted and healthily-developing moral institutions of Portland is the Spiritual Evolution Society, under the auspices of which free lectures are given every Sunday evening at Cook's Music Hall, Abington Building, Third street.

CONSERVATISM.

ACTIVITY, movement, variety, belong to Progression.

Fixity belongs to the lowest planes of evolution. The people who boast of being fixed in their opinions are very nearly allied to the mineral kingdom: they show their affinity by being buried in their money interests.

Nothing new and beneficial to humanity ever came from "fixed opinion."

Fixity and Progression are contradictory terms.

A GENTLEMAN bearing a letter from the senior editor of the *Companion-Papers* appears before a man and his wife to make inquiries regarding the contents of the letter. The gentleman sought for information speaks kindly and approvingly, though with feigned or real smiles that might be differently interpreted—but he is a good, spiritual-natured man, as we know,—while his wife somewhat churlishly manifests a disposition to be more cautious and qualified in the endorsement. We heard every word and noted every expression of countenance of the parties, though they were in a distant city. If the evidence of this item were not needed by the parties who can testify to its truth it would be withheld.

AMONG American patriots who are working in unison with the translated patriots of all countries to do away with the horrors of war and lighten the unnecessary burdens imposed upon laborers everywhere, none are more active than Henry Clay, whose soul in earth-life beat responsive to the aspirations for liberty of the South American nations, of Greece, and of all states struggling for freedom.

ONE of the most devoted lady workers in the United States for the dissemination of spiritual truth is Miss H. M. Young, of Boston, who indispensably co-operates with W. J. Colville to that end. In her perfect devotion and singleness of aim, to the utter disregard of material interests and personal comforts, her example is seldom paralleled.

FATHER PETERS, one of Portland's pioneers, now residing in the suburban city of Mount Tabor, informed us, with a smile of age-defying youthfulness, that, though in his 83d year, according to the almanac record, he had just finished one of the finest cisterns in the city. His rejuvenating fountain is spiritual truth—where may be found "all the gray-haired boys."

Hertha, by Elizabeth Hughes; price 75 cents; Elizabeth Hughes, Salisbury Block, Los Angeles, California. It is only necessary to read the name of Mrs. Hughes on the title page of this delightful work to insure it a hearty welcome among all classes. She is well known as one of the most advanced spiritual thinkers of the age. No one will be disappointed in reading "Hertha."

THERE is no danger of getting "God in the Constitution" until the people, especially the creed-bound portion of them, get a little more of Him in themselves.

[Calvin B. McDonald in "The Carrier Dove]."

A POETESS RESTORED TO SIGHT.

FOR a long time Mrs. Eliza A. Pittsinger, the noted poetess, residing with her sister, Mrs. Ingram Holcomb, had been slowly growing blind, through cataract; and at length one of her eyes became wholly sightless, and the other nearly so. For many months she has been unable to read, and could write only by dictation. After various resorts to oculists and healers, she put herself under treatment with Dr. Pardee, who has performed a successful operation on the left eye, which had become wholly sightless; and the happy woman can now see to read fine print with it as well as ever. A similar operation is to be performed on the other; and of that result she has no apprehension. As a writer of heroic and patriotic verse, Mrs. Pittsinger is known throughout the Union. What John C. Whittier is to New England she is to the Pacific shore. During the late war many of her poems were of unexampled grandeur, while those of more recent date are stamped with great originality and a high order of inspiration. The eclipse of her splendid powers, and the heart-breaking calamity which withdrew her, as it was believed, forever from the literary world, were lamented by hundreds of the leading people of San Francisco and Oakland; and in her restoration to light and joy and happiness, and to the long-forsaken households of her social friends, Dr. Pardee has achieved a professional success.

TO BE GUARDED AGAINST.

SINCE the Companion-Papers successfully directed the soul-forces of the Unity to frustrating the attempt of the plutocrats to plunder tax-payers and waste one hundred and twenty-five millions of dollars in building fortifications—that would be useless for defensive purposes, and only effective in temporarily fanning into renewed vitality the fast expiring war spirit—we have watched with interest the progress of the movement (one of the several ways suggested in which the vast sum could be usefully expended) to bring into availability by irrigation the vast arid tracts of the inter-mountain regions. The soul-force element is in the project, and it cannot fail. What is now to be most vigilantly guarded against, as warningly set forth when the matter was first prominently brought before the people, is such loose or designedly evil legislation as would make it possible for speculators and monopolists to come in and defeat the beneficent object—the securing of land in small holdings to actual cultivators.

THE sooner people will break asunder and utterly destroy the pieces of the chains that still hold them to the hope of salvation in dead records and dead deities the sooner they will realize the truth that the New Jerusalem has already descended upon the earth. It is now here, and its gates are wide open; but the blind multitudes continue to jostle each other in the desert places outside.

THE sectarian school is a religious West Point. For its beneficiaries to withdraw their homage from the founding church is held to be treasonous.

A WOMAN'S OPINION.

To the Editors of the Companion Papers.

WHEN we reflect how long and patiently woman has listened to the setting forth of the "Plan of Redemption," that "Plan" which is the outgrowth of her own degradation, is it not time that she went back in her thought to the "beginning" and inquired, What was the "Plan of Creation?" Theology does not go any further back in the history of the race than to the "Fall." There it begins its work by laying all the blame of the "Fall" at woman's door. Thus by bearing false witness against woman it abased her. Through that abasement it brought her into subjection, and out of her subjection has developed that spiritual aristocracy the priestly caste. Ever since that serpent, the priest, obtained a foothold in the world he has assumed to rule by divine right over the world. He has commanded woman to accept a "Thus saith the Priest" for a "Thus saith the Lord." When in the "fullness of time" woman shall hear the voice of God walking in the garden of her own soul, saying, "Daughter, arise and stand upon thy feet," what will become of the priestly caste? For without having women in subjection they could no more maintain their position as a caste than kings could maintain their position as a caste without having men in subjection.

LUCY A. RAMSDEN.

Danville, N. Y., July 10.

It is gratifying to advocates of national disarmament and international courts of justice that "The Church Union" of New York City, one of the ablest and most useful of the non-sectarian religious publications, is giving special consideration to these humanitarian and most important of political interests. "The Union" commands the vantage-ground for inducing concert of thought and voice on the part of the ministry to extend and strengthen the Peace Sentiment among the nations, and it will find its highest and holiest uses in doing so.

FROM Emma Hardinge Britten's "Two World's" we learn that "one of the best and bravest champions of spiritual truth" of Scotland, Mr. George W. Waldron, of Glasgow, is now on his way with his family to the Pacific Coast, in search of a home and a milder climate than prevails in his native land. Mr. Walrond will find warm hearts, free and truth-seeking minds, fruitful lands, the brightest summer skies and mild winters, here in Oregon.

MISS LEOLA HALL, Clayton, Indiana: "The more I study the bible the further I am removed from all sectarianism. To me it has a higher mission than church organizing. The World's Advance-Thought comes to me just as I need it."

HON. BINGER HERMAN, Oregon's single and singularly faithful and obliging Representative in Congress, has been spending his summer vacation among his constituents, studying their needs. Personally he receives, and justly, universal respect.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:23 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:40 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. John's, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:13 p. m.

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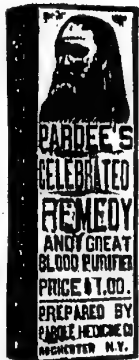
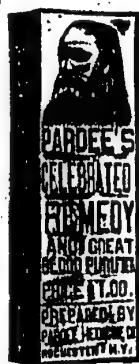
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For The World's Advance-Thought.

DIVINE WOMAN.

ALICE ESKEI.

SPHINX OF THE AGES! silent, yet most potent—
 Shrouded within you, O, Mother Soul of Love,
 Is the solution of the many problems
 That mystify and bewilder blinded man.
 He, full of ambition, and strong in pride,
 Knows not your silent, Celestial soul-force,
 But thinks his noisy clamor rules the planet;
 While you—unconsciously—do govern,
 Greatest in life are the all-silent powers;
 Innermost are they and mightiest in the soul:
 And were it not for you, pure, gentle woman,
 (Through whom the finer forces are evolved),
 The world would lose its balance and go astray.
 All hail, thou patient, silent burden-bearer.
 Divine Woman! renovator of the race!
 Your time has come! You, the last, shall now be first.
 All hail and honor, O, Queen of the New Age!

MILLENNIAL SUNRISE PAPERS.

For The World's Advance-Thought.

THE COMING ORDER OF THE WORLD.

BY E. M. W.

THE bulk of the present mankind, whether rich or poor, are on the natural-corporeal plane of life, and are immersed in the lusts of the flesh. The cultured portion and the scientist are in the natural-rational degree. High above these is the Christ-Plane, or the Arch-Natural Life, which embodies heaven in earth and so fills earth with heaven. The law of selection is nature's law carried into the higher degree—the survival of the fittest. The coming race will be neither male nor female as separate, but two-in-one, being the children of the evolution. The proper man is a twin creature; two persons indwelling with each other; eternal mate with eternal mate; man-woman, woman-man. This was the state of the Man of Galilee; this is the resurrection state of man on earth, and it leads in the finalities of evolution, to physical immortality. New Adam dwells with new Eve, the guest of God and at home in Paradise. Nature is sexual, but man bi-sexual. The unit of the race is not the *Vir* or *Mulier*, but the two-in-one. The planet is in labor till it brings to the sun's bosom God's man-woman child, the queenly king, in whom the heavens and earth beam reconciled.

God speaks in evolution: whatever is against evolution is against God. The aim of man's uprise is the absolute elimination of evil—a state of being in which the friction of choice is ended, and the conflict of motive has ceased to clash in the brain. Choice and effort and struggle disappear in a fixedness of instinctive right-doing. The whole force of the soul moves in the direction of the right thing. All that we now do by stress of will, passes over into instinct, while the man goes ever on to higher moral conditions, through ever diviner outreaches of evolution. The resurrection of the race has begun. Our humanity is becoming demagnetized of its animal elements. It is being reborn into the dual life, by gradual evolutionary change. And the departed shall return each to his own.

This is the life-effort of the race—this is the order in which Creation has travelled from the beginning. In the formation of the new type of hu-

man nature, new states cannot be grafted into old conditions. All things must become new. The New Man will eat no flesh, and partake of nothing which must previously be slain. Fruits, vegetables, grains and the milk of the domestic animals constitute his diet, while the ambrosial fruits require no mastication, but turn to aroma upon the palate. Nothing is slain henceforth, as no more germs are permitted to unfold than are needed to maintain the balance of nature. The animals, at the end of their life-cycle, dissolve rather than de- cease. Noxious insects and poisonous reptiles will pass away as the Titanic saurians have. The carnivora will disappear or be evolved to the herbivora, and as an ancient prediction has it, the lambs and the lions shall feed together and be led by the infant hand. Man in his uplift, lifts all forms that are below. The dense congregation of the human race in huge cities ceases when the New Order gains away. The noisome alley, the crowded tenement houses are supplanted by the cottage with its garden and field. Middle men are no more, nor the hungry class of small traders who elbow each other in all towns. Uniformity in weight and measure, currency and postal exchanges prevail throughout the world, and all the children of men will speak one language into which all partial dialects will flow and disappear. Civilization will flower into a perpetually ascending series of Divine Gifts. The unsightly weeds of the present day will be displaced by balsamic plants and odorous flowers. The fruit-bearing trees will become transcendent in their fruitage. The area of the citron and the orange will extend itself northward for thousands of miles. The Arctic zone itself will yield up its vast and gloomy solitudes to the tillage and habitation of man: for animate and inanimate nature sympathize with the human body and rise with its uprise; and the earthly creation, groaning and burdened, feels within itself the birth-pangs of a New Era and waits for its deliverance.

The old body of man is an opaque clod; the new body is semi-transparent, like a statue of Parian marble, and luminous from within; its type is the white camellia blossom. The old body is grossly nourished by the processes of animal digestion: the new is fed with aromal food, and the excretory functions are not known except as in the flowers which exhale all extraneous particles by an insensible process into the atmospheric circulations. The old body is fettered by gravity to the terrene surface, like the clod from which it comes, and is localized to the orb's expanse; the new body, according to the conditions of its will, traverses the sidereal immensity, passing from orb to orb with the celerity of thought, and is made the freeman of the Commonwealth of the Universal Family throughout all space. The eyes will grow lentic and telescopic, so that through them an aerial landscape vaster than the surface of a world may be condensed upon one foreground and visioned on the sight. They will breathe through the ganglions of the breast until the body becomes gradually one sensorium, thinking not through any one local organism, but in every nerve; being made a form of intelligence for the divine substance of in-

telligence. In their aromalized bodies death changes to translation—the ripened soul, having lived below so long as it will, becomes detached from the orb, as the mature fruit from its stalk, and enters upon a second state in the Superior Life, while the natural form exhales away. In this way they are caught up into the ether, and their mortality is swallowed up of Life: This is realized Arcadia, where joy dwells with universal Pan in the sacred groves. The old-time misfortunes are forgot and cease to leave a scar. The calamities of the flesh are ended; the great Saturnian year dawns at last; the goal of humanity is won. Here dwell the peace-makers, and they are called the Children of God. Here dwell the pure in heart, for they see God. Here dwell the meek and they inherit the earth. Creeds, customs, tongues depart; the war-drum makes no sound.

Nature is the realm of shadows and appearances, and the natural folk are to the Arch-Natural People as are the natives of the clay to the children of the ether and the fire. Thus the mere natural man dwells upon the edge of the darkness, and molders and declines and ceases in fantasy and sin. He glides erect in part, and then grovels like the worm. The Arch-Natural Man is a virtue whom all the virtues serve in unison. They are vestal or marital purities. They are the elect of earth's real chivalry and nobility, the flower of all its courtesy, the sweetness of its purity and ripeness of its regeneration. There are no drones, and here for the first time there is fullness of bread for all bread-earners. They stand at once in the joy of eternal innocence and the tranquility of established virtue. They feel the vast pulsations of the new-born prime. Blue space floats like a river between the isled stars. Pleasure and duty are blended, and pain becomes an extinct sensation. In the endless ascension of their states and days miracle is instituted into natural law, and natural law uplifted into miracle. The body tends to become a form of mind working out its corporate immortality. It is a luminous body composed of elements that are vital globules, each in the solar image; it is an organism of infinitesimal suns. The whole body feeds through new and living pores, and is nourished by the astral system. Here is music transformed from a vibration to an existence. Here Art attains its coronation where the statue follows the sculptor's hands, and flows in fluent music to stand an image of verity, being fashioned through the evolution of substance. Here is mortality builded up structurally into the immortal. Man-woman spaced in one double form. These are the potencies of an endless life.

The Arch-Natural man subsists day by day by means of increments of substance, which renew the wasting tissues, making new germ-cells as the old ones become naught. Thus in the higher evolution the organic renewal goes ever on. "Whoso eateth me shall live by me." By the evolvement of the higher type of cell-germs he grows bodily out of his nature-heredity, till he stands at last in the public order of the Kingdom of Heaven, incorrupt, impeccable, released alike from the body of sin and the sequence of death. Truth waits

upon organic transposition. The new cells as they form in the body evolve into the vortical, so that the whole body, by course, becomes in the vortical or arch-natural degree. These are the new children of Deucalion and Pyrrha, who shall repopulate the globe. In a word these are men, not shadows of men, not pigmies, not simulations; but personal forms for the indwelling of incarnate God. But those who are of the darkness and not of the light, find no entrance to the marriage supper of the Lamb; therefore they waste away, and are resolved into their molecules again. One short season of life is sufficient to exhaust the ability of the body to evolve new germ-cells in place of those that disappear. The Son of Man finds no place to lay his head in the body of this abortive mankind, till the race shall stand in the universal form of woman-man, each one a Son of God, a daughter-son. There Christos dwells in that bright form. He won from the sepulchral worm. This closes the era of conjecture and opens the day of reality, when a race who will be neither male nor female shall possess the planet, and reveal the splendors of the true human type.*

* See first verse of fifth chapter of second Epistle of Clement to the Corinthians for a wonderful prediction of the Coming Order of the world.

FALSE AND FATAL TEACHINGS.

UNDER prevailing low-consciousness religious teachings the two-fold error has gained lodgment in the human mind, that God rewards in this life in material ways, with this world's goods; and that when the human soul departs this life it leaves behind all responsibilities relating to property interests. Thus, in the prevailing ignorance of life laws on the part of the very ones who stand forth as spiritual teachers, self-getting is encouraged in this life, and neighbor-forgetting is assumed to be according to the Divine Order in the next one. These false and pernicious teachings have made infernal conditions for myriads on both the spiritual and material sides.

Why will not people listen to the truth that gives life—life eternal, and happiness at every stage of the soul's progress? Instead, they turn deaf ears to its utterance, crying out, as of old, against the instruments of its promulgation.

No one does, and no one can, in the absolute sense, own one single atom. Every particle under individual control is held for the good of all under trusteeship conditions that cannot, by any power or force in the universe, be set aside or modified; and these conditions will be fulfilling continuously until the last destiny affected shall have been outwrought. The influence of the motive follows as a life-condition the doing, above or below, as the case may be. Who leaves material wealth to be used in selfish and evil ways will be chained and held by life sensibilities to the consequences, the downward tendency; and who directs material wealth to beneficent purposes will likewise have an eternal estate, a posthumous consciousness of lasting bliss, in the good thereby accomplished. The life-lines are continuous, are not broken at any point, and spiritual responsibility is not withdrawn

at any stage or place. Every atom and aggregation of atoms is teaching and being taught. All things, in all relationships, are interlinked and interblended in the unfoldment of the Divine Plan; the essences of all things inflow to and outflow from the Infinite Soul, and a jar never results from its unific impulses throughout the countless myriads of vibrations of the universal symphony. Imperfections are as impossible to the Whole as perfections are to the self-willed partial movements. The tree does not end its life with the topmost branch, nor begin it with its lowest root—beyond the visible the invisible essences extend right on, the visible tree being but an apparition in a spiral round of the Infinite Energy, as every planet is.

And so with human souls in their illusive material dreams. Until the sensibilities rise out of the grossness of the material into the refined essences of being, "the life of the resurrection" of Jesus, the human soul will be subject to the pains and penalties of decay and death; and this is the terrible condition of the black-swarming spirits who, when physical death overtakes them, perpetuate their selfishness and continue in the root-stage of existence by the disposition they make of what they call "my property."

But "all is well that ends well." The miser in every act and thought is engaged in spiritual work; and so at every turn in the dark soil is the worm. All have missions, and the mission of each is adapted to his or her stage of soul-unfoldment and ruling aspiration—the material for the material, the spiritual for the spiritual. The man who lives in the brown-stone palace and figures up his securities at millions is simply used to hold under orderly regulation the gross elements of external life until, in God's good time, the people shall have been spiritually prepared to appropriate and use them wisely. The mines and forests, the lands and waters, the railroads, telegraphs, steamships, telephones, with all the other wonderful devices of utility and ornament, with still more wonderful to come, will be for the common and equal benefit of the people at large, just as soon as the people at large become morally fitted to wisely appreciate and use such advantages.

EVEN the one among men who claims to be the very Voice of God cannot get squarely onto the only life-ground of the Eternal Present. The Pope now wants Jerusalem, as if the shadow of a shade of the past of Calvary still lingers there. The yesterday of the universe is no more—not enough remains of it to illuminate a key-hole—no light, no life, no anything there. If Jesus and his example of immortality are not present realizations they are non-existent.

ALL that has been rightfully belongs to your Present; but how small a portion of it holds a place in your consciousness! Let your soul expand, that the universal treasures may flow in.

THAT thought is Divinely creative whose individual source, by universality of sympathy and perception, represents the Infinite Source. The race thought makes the race world.

CHURCH INFIDELITY AND MATERIALISM.

OFTEN it happens that we make a visit to one of the churches a feature of our Sunday devotions and indulgences, when we can spare the time from other duties and appointments. We have listened to sermons in most of the Portland places of public worship. The singing always pleases, and often we are interested in and sometimes feel profited by the pulpit remarks. But seldom do we visit places of denominational worship that we are not shocked at evidences of infidelity to the truths taught by Jesus, and of gross materialism. At one church, boasting a large membership, the minister told of a hard, stubborn infidel, to whom appeals had been made in vain, until a wealthy member of the church soliciting his conversion offered him ten dollars for every successive day he would read a chapter in the bible. "The second day," said the minister, "he found Jesus, he was saved." After appeals to a man's moral sense and reason to trust for salvation to a man-made scheme fails, the end is achieved by appealing to his cupidity, his low mercenary nature! To excuse this minister for thus perverting truth while standing up as a spiritual teacher on the ground of ignorance is the most merciful judgment admissible. People can no more be brought into the light of spiritual truth by such willfully or ignorantly false presentations of it, than they can hope to find it when worldly-wealth-getting holds the first place in their hearts and minds. The material consciousness is the tomb from which the spiritual consciousness struggles to resurrect itself; and in the glory of the resurrection spirit is lord, matter is servant.

At another time, and in another Portland church, also one of the most popular, experience-telling being in order, we heard one of the "pillars," after felicitously reporting his own worldly prosperity, promise the young people present that God would make them rich and keep them so if they would faithfully serve him! Another "pillar" here arose and "clinched the argument" by telling of a man "back East" who was "poor as a church mouse" till he became a church member, when his possessions increased till he became one of the heaviest tax-payers in the county. He did not explain, however, that somebody lost every dollar that Mammon-rewarding church-member gained that he did not earn by honest toil. But it is due that church to say one of its members had the courage to fittingly rebuke then and there such worse than Paganistic ideas of Christian duty and Christian rewards.

The most dangerous forms of infidelity and materialistic skepticism are right in the so-called Christian churches.

AS VOCAL sounds unordered and undirected by mind are meaningless gibberish, just so spiritual phenomena is unintelligible jargon (also dangerous) when not subject to soul rule.

MATTER is God's foot-stool, not his crown; but many who call themselves His servants spread the material conditions over them as parasols are used, to shut out the light.

THE UNITY DIVINE.

Air: "Auld Lang Syne."

O brotherhood and sisterhood
In ev'ry clime and land,
United for the true and good,
Invincible we stand.
Removed are lands and floods between,
Our hearts and hopes are one:
As God and angels do above
On earth it shall be done—
On earth it shall be done;
As God and angels do above
On earth it shall be done.

The peace of God as incense rare
Around the souls is shed
That blend in love, in concord are,
The light of truth to spread;
For them the angel hosts descend
To guard, protect and guide,—
For them the smiling heavens bend,
The storms of earth subside—
The storms of earth subside:
For them the smiling heavens bend,
The storms of earth subside.

O joy, O peace, O rest Divine!—
Celestial blessings sure
For souls that lovingly combine
And form a union pure.
The pow'r of God goes with His peace—
Behold the shadows fly!
The right shall reign and strife shall cease,
And death itself shall die—
And death itself shall die:
The right shall reign and strife shall cease
And death itself shall die.

H. N. MAGUIRE.

"LOOKING BACKWARD."

REV. W. E. COPELAND BEFORE
THE PACIFIC UNITARIAN
CONVENTION.

OF NOTHING did Jesus have so much to say as of the Kingdom of God or the Kingdom of Heaven. The burden of all his sermons was the exceeding value of the Kingdom of God. To secure entrance the disciple was to sacrifice everything else. Having entered, one needed nothing; everything was provided. The question of the utmost importance to every one claiming to be a disciple of Jesus is, what did the Master mean by "The Kingdom of God?"

A careful study of the passages in which the phrase, Kingdom of God or Kingdom of Heaven occurs, makes plain the fact that Jesus has in mind two quite different conditions, one external, the other internal; one relating to society, the other to the individual. Some passages can only refer to a spiritual state into which the individual entered; most, evidently refer to a social condition entirely unlike that in which the people of the first century were living, and equally unlike the condition of society now existent.

The Church in general has concerned itself altogether with the internal, nor has it very clearly explained that internal. The social state, of which Jesus has so much to say, has been transferred from the earth to another state of existence, in some far off future. When men shall have put on their spiritual bodies and entered the world of

spirits, or when the earth has been purified by fire, then may we expect to find the Kingdom of God. Before that a few may hope partially to realize the heavenly condition while yet in their bodies on the earth; to this end in the Roman Catholic Church monasteries and convents have been erected, and those who wished to dwell in the Kingdom of God urged to enter these commonwealths. The Roman Church admits by this policy that in society, as at present constituted, it is almost impossible to secure union with God. Outside the Roman Church, here and there, one has withdrawn from the world and lived the Perfect Life; still on one's fingers can almost be counted those who have succeeded in entering the Kingdom of God while yet on earth.

The Protestant Churches all object to the Roman Catholic idea that the Kingdom of God can only be found in a monastery or convent, yet take no steps to change the present social condition, so that while in the world one may yet not be of the world.

It is evident that while men are compelled to spend most of their time in a fierce battle to obtain enough to eat and wear it is impossible to live the Higher Life, which depends on harmony and peace. It is a common experience with religious teachers that when they urge men and women to devote more time to religion and to spiritual exercises the answer is made, "We are so busy getting a living—making money to have something on hand for a season of sickness or trouble—that we have no time." And the excuse under present social conditions, in which fierce competition applies the spur to every one, is a perfectly legitimate one. We cannot expect people to go hungry and naked in order that they may have time to walk in the Perfect Way.

That the disciples might realize the spiritual condition in which union with God is secured, when they have the Kingdom of Heaven formed within, it is necessary that society be remodeled and ordered in the New Way, which was an earthy prototype of that spiritual oneness with God which would be all satisfying. To be sure in our present social condition a very few may live the Higher Life; but there can be no very general entrance upon the Perfect Way. For humanity in general to reach the destined goal the surroundings must be such as to promote spirituality.

While Jesus, like all other teachers who attempted to instruct the multitude in secret things which had been imparted to them, had much to say of the Perfect Way wherein the traveler arrives at a knowledge of the truth, and a spiritual power given only to those who have conquered self, he differed from the others in that he attempted a change, a revolution, in society which should assist the pilgrims who attempted "the strait and narrow way." Not only were a few to dwell in the Kingdom of God, as had been the custom from the beginning of time; not only were the secret societies into which the chosen few had been initiated to be continued; but the many were also to be brought to a knowledge of the Secret Doctrine, and to be so instructed that they might live the Higher Life

while yet in their bodies on the earth. Many were called and but few chosen, because only a few were in that social condition in which they could entirely devote themselves to an unselfish life.

Jesus plainly saw that in society as then existing, (and no great change has taken place since his death), it was well nigh impossible for any to live The Life. Love of riches especially stood in their way; also love of power and fame—all of which he had conquered before he began his great work. Jesus is the Representative Man, standing for all human kind; as he lived so must all live who would attain oneness with God. The temptation is typical of the trial through which every aspirant after the Higher Life must pass. Love of riches, of power and of fame—which are different forms of love of self—must be conquered before the disciple can take the first step in that road over which have traveled all who have become Sons of God. Unusually strong, the great Teacher, like a few before him and since his time, succeeded in mastering the love of self, of the individual; but to make the way easier for his disciples, to bring about a general conversion to the Higher Life, he ordains a new social condition.

He begins with the external and lays down the lines on which the City of God, the New Jerusalem out of the Heavens, is to be builded—that Heavenly City which the Apocalyptic seer saw descending upon the earth, passing from the spiritual condition, in which it had long existed invisible to the flesh-veiled eyes of man, to the material, where it should be seen in all its beauty on the earth. The Apostles looked upon the Church which was established after the death of the Master as the New Jerusalem upon earth, which indeed should become more perfect when a second time the Lord should come upon the earth and separate the sheep from the goats. As it existed in the first two centuries it was a vast improvement on the social condition obtaining outside its membership; but it was to be improved until there should be "a new heaven and a new earth."

That I am right in my interpretation of the meaning of the phrase, Kingdom of God, is evident from the fact that the Church for some time after the death of Jesus, exactly how long it seems difficult to ascertain, was constituted as Jesus had instructed the disciples. It lasted, at least in some parts of the Roman Empire, until after Church and State were united under Constantine, and the Mammon of Unrighteousness was fairly enthroned as universal ruler in things ecclesiastical. It was a Christian Republic, or a Commune, in which no member had any private property; everything was to be placed in the common treasury; every one was to work, and from the common wealth a support was to be provided for every member. Life was simple; the needs of the brothers and sisters were few, and supplied at no great expense. A small amount of work done daily by each member brought in revenue enough not only to support the brothers and sisters, but to largely supply the wants of the needy and inferior outside the Church.

In this condition the disciples had time and op-

portunity to cultivate the spiritual powers and realize the Kingdom of Heaven within. And we find in this Christian Republic that the members were possessed of powers which we should call miraculous; but which are natural to those who have given to the Higher Self the entire control of the complex man. Many are disposed to regard the account of the wonders worked as fables; but a close investigation and a comparison of the early Christians with the disciples of other religions which also aimed at the establishment of God's Kingdom on the earth, or, failing that, at the development of the Higher Self, convinces the student that the early Church had powers which we should call supernatural, and, to those immersed in earthly things, are supernatural, but to those who have risen above the earth are altogether natural.

I think that now we can see the relation between Edward Bellamy's inspired novel "Looking Backward" and the Kingdom of God. The purpose of the novel is to lead the reader to work for the establishment of the external Kingdom of God, which, once having replaced the present state of society, all the glories of the Kingdom of Heaven within may be realized—to do away with competition, which is brutal, and replace it with co-operation, which is human and almost divine.

Why has the Church utterly failed to bring the Kingdom of Heaven upon earth?—for it must be evident even to the careless observer that it has failed. For the plain reason that it has forsaken that strait and narrow way in which Jesus ordained that it should walk—forsaken and condemned it, scorned it, and utterly repudiated it, indeed declared that Jesus never meant it for men while on earth.

Wealth has not been wanting for the building the New Jerusalem. At some time in its history, as in England before the secularization of the estate the Church, it owned the larger part of the property within the realm. Indeed, since the first centuries the treasury of the Church has been full to overflowing. It was rich enough to buy the adherence of the world; it could make it an object pecuniarily for men and women to join it; it could satisfy the love of beauty, of magnificent display, and please both eye and ear.

Talent more than enough has been found among its teachers. During a large part of its history the choicest talent in the civilized world has been devoted to its service. At one period, when as yet Europe was in the feudal condition and power, or fame could only come to those of noble birth, talented men of the lower classes entered the Church; indeed every one who was not a fighter and wanted honor entered the priesthood. And even after feudalism had passed, still talent was always at the call of the Church.

Every variety of interpretation of the fundamental doctrines of Christianity has been tried in vain. Creed after creed has been elaborated—every possible form of service, from the pomp and magnificence of the Roman Church to the barrenness of the Quaker meetings. Nothing in the way of doctrine, form or ceremony but has been in turn

used by the Church, and always with the same result—a few have been interested, but the PEOPLE have turned away, and the Kingdom of Heaven was as far from earth as ever.

The needed external condition in which spirituality can thrive has not been provided. While the law of society is competition, while every one strives against every one else, while the main object of life is to get enough money to buy clothes, food and shelter, or to obtain better clothes, food and shelter than others have, careless of how much suffering may result to others, (and this is our sad condition), we can hope for no spiritual advance. How can we live at peace with one another, how can we do to others what we would have others do to us, how can we turn the other cheek, when by so doing we endanger our very existence? While the unnecessary struggle for existence, which is the law of the animal world, obtains in society, how can we hope to live other than the animal life? In the fierce struggle to live, amid the hoarse and angry shouts of the wrangling multitude, how is it possible to secure that equanimity of mind which alone will permit us to practice the Golden Rule?

What the Church and its leaders should specially interest themselves in, is the evolution from the present social state, which is altogether un-Christian, to the true Kingdom of God, the rise from the brutal to the human, the advance from the material to the spiritual. We bewail the progress of materialism. What else can we expect, when the Church itself is altogether interested in the material? Would Christianity regain the power she once possessed, let her direct all her strength to a change in our present brutalized social state. And this is exactly the purpose of "Looking Backward"—to bring about a social condition in which an injury to one is the concern of all—a condition not for an isolated individual here and there, but for the nation; and not for one nation only, but for all nations. A condition when war will be impossible, when vice and crime will be reduced to the minimum—when, competition forever abolished, the only possible strife shall be to see who can do the most for the race.

Since the fatal alliance between Church and State, consummated under Constantine, individuals have not been wanting who have walked in the Perfect Way—else indeed had Christianity altogether disappeared; but these individual lives, grand, beautiful as they have been, have had no permanent effect. Of course it is possible, under the prevailing conditions, for enthusiastic souls to live at-one with God; but the establishment of the Kingdom of Heaven on Earth, for which we pray, but which we do not want, will be impossible until society is remodeled. What a mockery is the repetition daily of the Lord's Prayer, "Thy Kingdom Come," which, if answered, would destroy all those things which we prize most highly, would, for most of us, take away our sole occupation—that of making money! Yet the world can be regenerated only when this prayer is answered, and God's Kingdom does come. "Thy will be done!" What then would become of our present lives? How

dull to most of us, the struggle for riches having ended, would life be!

Evidently while every one is compelled to enter upon a fierce competition in order to live at all, it is impossible for true fraternity to exist; yet fraternity is essential to the Kingdom of God. The calling one another brother and sister in church and prayer meeting, while outside each seeks to gain some advantage over the other, each to increase fortune at the expense of the other, such hypocrisy is not fraternity, and has nothing in common with that brotherly love so highly commended by Jesus and the Apostles. What we need is true Fraternity, growing out of Liberty and Equality.

"Looking Backward," then, is not a mere treatise on political economy: It is an essay whose purpose is to accomplish that which Jesus proposed as the end and aim of his ministry. And as such it is entitled to the careful study of all clergymen and of all men and women who call themselves Christian. It is the Voice of God—sounding somewhat strange when uttered through the pages of a novel, but nevertheless the Word from on High once more showing the only way by which it is possible for humanity in general to enter the Kingdom of God.

MISTAKING EFFECT FOR CAUSE.

NO ONE ever got for money paid therefor one iota of spiritual light. No college and no church built up by soliciting contributions of money—that is, that could not have been established without their projectors making themselves petitioners in the courts of Mammon—can be made a primary center for the radiation of spiritual light. Such world-creations can but send forth dead imitations of the living truth. The spirit power precedes and commands worldly power—neither autocratically nor courtierly, but by universal love-sovereignty, the eternal fitness of things. Institutionalized religious systems are not producers, but products: they are but the shadows, the reflections, of the spiritual conditions that are anterior to them. The earth and the fullness thereof are evolvments of interior soul-forces, and all things external thereto are utterly barren of evolutionary energy, of producing power. Soul-Communion could not have been carried around the world and established in all parts of it if mercenary or any manner of worldly motives or means had been the impelling power. But now, the foundation having been laid "without purse or scrip," how dinnful the lower airs with cries for money to build up temples of "universal worship!" One famed pulpit orator says, "I will acknowledge the receipt of every contribution, great or small, with my own hand." But up with the advanced land-marks; they are at least valuable to show progress made.

EXTERNAL organizations are the ice-palaces of the soul's winter season. They are dissolving away in the spring-tides. In the golden summer of Universal Love the last partition walls will disappear.

SPIRIT to matter is as flower to soil.

SOUL-COMMUNION—ITS MISSION AND MINISTERS.

To the Editors of The World's Advance-Thought:

I am seeking to endow each Evangelical denomination and the American Sunday School Union for home missionary work.

Will you kindly send me any year-book, minutes of proceedings, or other printed matter, giving the address of each or any part of the churches of your denomination, or state where the same may be obtained? Also give the address of your three leading ministers. Your early attention is urgently requested, and greatly favor

Yours very truly,

49 Day st., New York, Oct. 26. EDWIN T. ENGLISH.

If the people who, on the 27th of every month, in all parts of the world where printed matter, of any language, goes and finds readers, simultaneously devote one half hour to silent prayer or concentrating thought in invoking universal peace and inspiring [inbreathing] Divine Truth—corresponding at all points with the thirty minutes immediately following meridian here at Portland, Oregon—may be termed a denomination, the word must be broadened in significance to include the most spiritual elements of all the religious organizations, whether technically called Christian or not, who, recognizing the Golden Rule, affirmatively taught by Jesus, and said to have been negatively taught by Confucius, in faith hold to and aspire to be living expressions of the Fatherhood of God and the Brotherhood of Man.

That vast numbers participate in the monthly observance, in all the nations, who have not risen in consciousness to this high ideal, but enter the Communion with the hope and purpose of promoting selfish ends, is true; but as the lowest roots are as much a part of the tree as its highest branches—the essential good of the latter gradually being drawn up and transmuted into organic energy for higher structural uses—so the least soulful who come within the Communion influence are quickened in spiritual consciousness.

Whole-World Soul-Communion is an organism—a more perfect organism than any material structure. It harmoniously combines into unific force, to operate with perfect unanimity in the direction of the realization of the highest aspirations involved, all the spiritual grades and conditions it embraces. The first and final evidence of this, for those who are in a spiritual state to receive it, is the Divine Power that inheres in it. Then may not the tree be judged by its fruits? Good alone, and on higher and broader planes than ever before manifested, has resulted from Soul-Communion. Those who will enter the Communion, and become imbued with the true spirit of the call, will be illuminated to know that from it, as from a great Spiritual Sun, are radiating out the fraternizing influences that are now being felt and manifested in all schools and systems of thought, in nations, in alliances of nations, and throughout the whole world.

The truth in the preceding paragraph expressed, that all entering Soul-Communion in the light of its embodied spirit and truth, or honestly aspiring to such illumination, become constituents in a living, a Divinely-planned organism, has, like all spiritual truths, for the benefit of those who have not yet advanced beyond the comprehension of the types, its correspondences in the natural world. Bees work together, in and out of their hive, as

a single intelligence—birds take wing for migratory flights simultaneously, over hundreds of square miles of territory, as a single intelligence—fishes gather under a common impulse of intelligence to certain feeding banks from dispersions throughout the ocean depths—and the earth, an intelligence constituted of myriads upon myriads of minor intelligences, revolves and circles to the sun as a unit. Form-expressions of Divine Intelligence are of the material states and planes of consciousness, being shadow projections or symbols of the attributes and impulses, fragmentarily manifested, of the Infinite One Life. Until we reach in consciousness the central life-principle, the interior soul state, we cannot possess wholeness (holiness) of life.

That the nature of anything is determined by a life-impulse of intelligence within it, which may be called the central thought of its being, is not a metaphysical abstraction, but from its very simplicity, and the commonness of its typical illustrations, it does not challenge thought and induce meditation as do the assuming dicta of creeds and books held to be sacred. But search the records of the spontaneous expressions of truth of Jesus, and therein will be found abundant evidence that he taught that as was the thought-impulse so was the moral nature. To his unerring spiritual perception the crime was already committed in the lustful thought. The stately pile no more expresses outwardly the subjective or interior thought of intelligence of its architectural plan than does the tiniest flower. Thus the spiritual element extends into and fixes the external character or environing conditions of all things. Not by loud praying or outer forms of worship do we cultivate the spiritual, but by grasping in thought the highest ideals of perfection and goodness and exercising the will-power of the soul in the direction of their realization. The ardent desire of the caterpillar to move faster is the evolutionary force that at last gives it wings to fly. But in no stage of its progress can the soul rise and expand in consciousness beyond the ideals of its aspirations. The soul or central thought, the interior life-principle, of Whole-World Soul-Communion, is the desire for a world of peace and harmony, of love and wisdom; and, true to the universal law, it will evolve, and is evolving, this happy environment—just as naturally as the soul of the bird evolves its plumage and song, as the soul of the flower evolves its coloring and odor.

You will now understand that while Whole-World Soul-Communion is not positively iconoclastic to any degree, or in any direct way, it is pre-eminently constructive on the highest planes of thought, its aim and object, in the Providence of God, being to bring to the life realization of humanity the sublime truth promulgated by Paul "in the midst of Mars-hill," at Athens—that "God dwelleth not in temples made with hands, neither is He worshipped with men's hands (with gold offerings and ceremonial adulations) as if He needed anything, seeing He giveth to all life, and breath, and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth."

Such spiritual work is high above the school systems, yet within and through them it largely operates. If the endowment of "each Evangelic denomination," etc., for "home missionary work," is your present highest conception of religious duty, you should act accordingly. But remember that in spiritual work the widow's mite, given unselfishly and as a *true soul-offering*, counts for more than millions given in a worldly spirit or to perpetuate one's name in the memory of men. All the millions of the national treasury, as a mere money power, could not have carried around the world and established monthly Soul-Communion. Money and all earthly things and affections are subordinate to the Power that has done this.

You ask for the address of our "three leading ministers." Every one whose soul strives for freedom from lower seekings, for that truth which can alone give freedom to body, mind and soul—whose sympathies, unconfined by the dividing walls of men's planning and construction, flow out into the whole Universe of Good—is a minister of Whole-World Soul-Communion.

How many millions regularly unite in Whole-World Soul-Communion, in all parts of the world, cannot be estimated with definiteness. We know the movement to be making progress in the Buddhist countries; there are observers among the Mahometans, and it is believed it will extend among the peoples of that faith; some months ago a Dresden paper estimated the number of observers in Germany at ten millions; the progress is believed to be at least as great in France and other parts of Europe; and there are now few hamlets or neighborhoods in Great Britain and the United States where the heavenly call has not been heard and heeded—probably in most cases silently.

We have heard of edifices being dedicated to Soul-Communion; but doubt that the majority of these, if any, have been consecrated to the sacred purpose in the broad, universal spirit of the call. Above temples made with hands and men's formulations of means and methods of salvation, that spirit will forever respond to the highest aspirations of the human soul.

Special organizational effort in the direction of the attainment of the Divine ideal embodied in Soul-Communion is natural and to be commended; but it will be impossible to embrace the movement in any synodical plan of government. There is no room, in its true spirit, for the play of worldly hopes and ambitions; it is purely spiritual, needing no "visible head."

Matter is nothing till spirit makes it something. If you would transmute worldly riches into imperishable spiritual wealth, so as to make yourself a conscious part of the Eternal Life, devote them to harmonizing the distracting differences of faith among men upon the universal truth of the unity of all life. Exactly how to do this you will best learn by consulting your own soul, divesting your mind of all sectarian preferences and prejudices.

Apology for length of this response to your brief note of inquiry is that it comprehends answers for other inquirers, thereby saving writing labor.

Portland, Oregon, Nov. 15, 1889.

MISS FRANCES E. WILLARD.

THE evil of intemperance can only be removed by spiritualizing the people. It has followed the race through all its history, and its plagues and curses will continue to blight and deform until human nature itself changes. It is an expression of the lower nature of man, and manifests itself variously and manifoldly. The indulgence of any vicious appetite is intemperate, whether smoking opium, eating morphine, smoking or chewing tobacco, "taking snuff," or doing anything else in the way of degrading and besotting the functions and faculties of man as a spiritual and rational being investing a physical organism.

External reformatory efforts can be but temporary. The only radical cure and the only effectual treatment of racial diseases—the most terrible of which in all the ages has been the partaking of intoxicants to excess—is the direction to that end of soul-forces evolved in self-regeneration. The would-be Reformer, in the pulpit or secular walks, who indulges in tobacco smoking or chewing, or any kindred vice, has no power to reform drunkards—his influence cannot reach their souls or life-centers, into which the life-changing leaven must be introduced to effect the desired end. There is no reformatory power where there is no self-reforming spirit; and in the case of every mortal there is necessity for reformation at some point or in some condition. That necessity and mortality pass away together.

But we take a lively interest in all reformatory movements, especially those directed against the universal and all-time evil of intemperance. They are at least valuable as external evidences of the progress that is being made by the silent soul-forces, in which alone are involved, and from which alone can be evolved, the power to uplift and regenerate the race. Of the various methods and means to abridge the evil we suppose the organization known as the Woman's Christian Temperance Union is the strongest and most important. At the head of it is the brave, good, soulful woman whose name is at the head of this article. We are glad to chronicle her re-election as President of the Union by a unanimous vote of its Delegates in National Convention assembled. She reaches out to compass all good. She is wisely comprehensive in her efforts; and understands the omnipotency of thought-forces. Under her administration the Union has distinguished itself by raising a strong voice against the horrors of war and appealing and pleading for Courts of Arbitration. Miss Willard is also a leading spirit in devising and working to carry into effect a plan to turn from ways of temptation poor and friendless girls in the great cities, and aid them in securing honorable and comfortable homes. While we see the path of duty for ourselves above all organizational trammels and obligations, our prayers and sympathies are with Francis E. Willard, for the work she is engaged in is of angel ministry.

THE whole Past forms God's Present, and in this Present He inbreathes the whole Future ere it begins to paint its scenes on the landscapes of Time.

Correspondence of "The Pacific Express."

THE SOUL-COMMUNION MOVEMENT.

FRANCES E. WILLARD, President of the Woman's Christian Temperance Union, in the course of an article considering the subject of Whole-World Soul-Communion—the simultaneous devotion on the 27th of each month, in all parts of the world, of thirty minutes to invoking, by concentration of thought to that end, peace and good will among all mankind—concludes thus:

"They may not pronounce all our shibboleths, and probably do not; but, like little Jack Horner, I choose to put in my thumb and pull out a plum from their pudding, leaving the indigestible, if there be any, untasted."

If there is anything indigestible to any class in the Soul-Communion movement, or that would be injurious to any class if digested and assimilated, now that the Divine Power that inheres in it has, unaided by men, carried it into all the nations, and is still further and constantly extending its heavenly reclaiming power, it is clearly the duty of all moralists, and especially those who have adopted as the pursuit and profession of life the holy calling of spiritual teachers, to point out and expose for avoidance and just condemnation such obnoxious features.

That noble and brave reforming soul, Frances E. Willard, takes out the plum that seems to her to be the sweetest and most luscious—the world-circling thought of temperate lives, firesides blessed with abundance and crowned with love, societies tranquil, enlightened and just—and says, in effect, "There are all kinds of good things in the pudding; I know of nothing bad."

All great spiritual teachers agree that the thought-atmosphere one induces and becomes enveloped in fixes the moral status within that sphere of influence. Jesus plainly taught that the sin was already committed in the lustful thought. We instinctively know that the external character is expressive of the desire or soul-impulse within. This interior life-principle is subject to cultivation; and this cultivation is the development of spiritual power, of moral force. A law of affinity governs the attractions of thought-atmospheres, and, as a positive or good force, the power involved is eternally cumulative. If the inhabitants of the earth would habitually think temperance, intemperate natures would become extinct and go the way of the monster creations of prehistoric times, to whom the purified airs were fatal. To supplant the evil thought with the good thought is to destroy evil at its root.

WHEREVER the spiritual thought goes there will be found its shadow side or Materialism. This is the present condition, and it will continue until the Spiritual Sun rises high enough to envelop all the planet. (But the mists are now rapidly rolling "in splendor from the beauty of the hills.") The great majority of church-members are Materialists, and one of the Christian sects is made up of Materialists—they believe God will kill off all who do not share their faith, and then continue their existence as material beings in sole possession of the earth. Terrible thunderings shall awaken the sleepers!

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:23 p. m.
Baltimore, Md.	3:03 p. m.
Burlington, Vt.	8:13 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:13 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:53 p. m.
Columbia, S. C.	2:43 p. m.
Columbus, Ohio	2:33 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:03 p. m.
Detroit, Mich.	2:33 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:13 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:13 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:23 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:43 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:13 p. m.
Mobile, Ala.	2:13 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:13 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:33 p. m.
Ottawa, Canada	3:03 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:43 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:33 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:53 p. m.
St. Paul, Minn.	1:53 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:43 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:23 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:03 p. m.
Vera Cruz, Mexico	1:43 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:13 p. m.

THE matter-blinded and soul-shriveled affected to treat with lightness the wisdom-expressions of Ralph Waldo Emerson forty years ago. The moths are again flying in the light. Emerson abides with the Eternal Present; his immortality is self-demonstrated.

For The World's Advance-Thought.

ANOTHER WITNESS.

A. G. HOLLIESTER.

IN A SALLE, in The World's Advance-Thought No III discloses the "narrow door" of Jesus' teachings, both to Occultism and to immortality. A door too narrow to admit selfishness and sensuality, but leading through straightness into spaciousness and unbounded freedom—a freedom which is to that of the sensualist as the freedom of earth and sky is to a treadmill.—a freedom to possess and enjoy the truest and grandest things in earth and heaven—to soar among the stars of intellectual and spiritual light, and gather the rarest jewels and richest fruits produced by every race and every clime, inaccessible to corruption and decay—a freedom to dispense all good things to the needy and appreciating as fast as they will clear themselves to receive and retain them.

Because few are willing to be undeceived by the experience of others, mankind mostly feed on illusions, and must try every conceivable way and invent every possible device to shun "the narrow door" and grasp the coveted prize of eternal peace and rest without parting from their delusions and without divesting themselves of the enveloping protoplasmic mud, which imprisons and enslaves while it gratifies their lowest passions.

Immortality means deathlessness. It is not a product of nature nor of evolution, but it is a life from above, proclaimed by Jesus and his Apostles, and which it is the mission of all true disciples of his to communicate. They teach the "secret doctrine" openly, together with the moralities, to all who will listen, to a mixed multitude of any and every degree of perception and of understanding, well knowing that only those prepared and "drawn by the Father" and Mother of Spirits, having eyes and ears to perceive and hearts to understand the truth of the Perfect Life, will be raised thereby. Such will be drawn inward and upward towards one Primal Center.

They teach that God is light, and in him is no darkness and that all direct light is life. Consequently, all who would come to Him, must come into the light, works and all, that is focused in His messengers in whom He dwells. For "there is nothing covered that shall not be uncovered, neither hid that shall not be known and come abroad. That which was spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in the inner chamber shall be published on the housetops." This with reference to the hypocrisy of men in professing great outward sanctity before the world, while within they are full of extortion and avarice, excess and all manner of uncleanness.

"For every idle word that men shall speak they shall give account thereof in the day of judgment." The root meaning of the word translated judgment, in scriptural Greek, is separation. "And this is the judgment, [turning point, separation], that light has come into the world. And men loved darkness rather than light, because their works are evil. Every one doing vile things hates the light, neither comes to the light lest his works be re-

proved. He that doeth the truth comes to the light, that his works may be made manifest that they are wrought in God."

Here is shown the affinity between evil works and darkness, and their inhering antagonism to light, the presence of which produces separation between precious and vile, evil and good, falsehood and truth.

Jesus foretells a harvest at the end of the age, when tares should be separated from wheat, and he would send forth his messengers, and they should gather out of his kingdom all scandals and them that do the lawlessness, and then shall the righteous shine forth as the sun in the Kingdom of their Father. The kingdom of Christ is in the hearts of his people, the same who, before they hear the gospel, constitute the world, or field of the householder, in which the good seed was sown, and afterward the tares.

None can reasonably deny that the sins which men commit, such as lying, thieving, adultery, fornication, murder, slander, fraud, lasciviousness, also evil dispositions, such as lust, envy, malice, lawlessness and revenge, and all false doctrines taught for true, are tares of the enemy, that have come from an evil source. These are gathered out in the harvest, which is the *krisis* or turning point and period of "separation," from all that mars or hurts, from all that is rudimental, tentative and provisional, including the matrix of matter into which spirit is cast for a time, to gain experience and discipline and develop its powers. This is the season of judgment, which comes in due time to every spirit that has matured its fruits in the psychic or astral body, and ultimately to nations, and the world composed of individuals.

Let Christianity be expounded by those who have entered "the narrow door" and walked in the straight way of the judgment that removes the tares, and it will be found that only the moralities which constitute the merest rudiments thereof can be received by those who continue the life and practices of the world. No matter how subtle their reasonings, how expansive their intellects, how soaring their imaginations, how versatile their talents, nor how fine their perceptions, they cannot rise above their chosen element, or kingdom, only as they make room for a higher to enter in and raise them. Whatever doctrinal matter they absorb for nutrition will be either transmuted or translated so as to conform it to the life they are living, or it will be extruded and rejected as intractable substance, for this is the law of all living organisms.

Hence the necessity of fixing our thoughts on the higher, endless and perfect life, and daily rejecting the lower with all its feeders, if we would escape its limitations and irritations, its immoralities and disappointments, fatigues and disease, and rise to that pure emancipated state to which the whole truth in Christ is the way.

It is something more than a veneer and outside polish, or a set of rules for conduct that leaves the core of rebellion in the heart untouched, to "accuse before God day and night." It is a remedy which, if truly applied, penetrates to the most se-

cret cause of evil, turns the light upon every dark corner, discloses every hidden transaction and the motives thereof, and floods the mind with the light of the new and endless life, which flows down from above and forms a new environment for the soul.

After the covering is voluntarily removed, and the cross of daily self-denial, which is "the yoke of Christ," has been assumed, the divine uplifting life thenceforth ever flowing from the inmost sanctuary within, like a spring of living waters pouring forth, carries all corruption and soil and stain before it, washes the heart till cleansed from carnal taint, making its desires pure, and so revolutionizes the character.

For The World's Advance-Thought.

THE TWO THIEVES.

HUMANITY always has been and is now crucified between two thieves—Theology and Materialism. There is some hope for Materialism. Materialists are usually honest in their denials; but Theology is the impenitent thief. Theology never seeks the truth—it always hates and fears the truth, and in going about to establish its own opinions, and in trying to retain its obsessing despotism over the minds of men, it never hesitates to murder those that refuse to submit to its authority.

Theology has no sympathy with humanity nor its hopes nor aspirations. It ignores feelings, as it ignores facts. The holiest and purest feelings of human nature it ruthlessly outrages, while it denies facts, or ascribes them to the work of the devil. Speculations, polemical discussions, fine-spun webs of theory and sophistry, the illusive forms of truth without any of the substance, the ghosts of dead virtues without any of their living power, these are the deceits which it makes men worship, while it denies or ignores in practice every principle which it professes in theory. Materialism begins and ends in mud; Theology begins and ends in pretence and imposture.

ALONZO.

Soul-growth in self and promotion of soul-growth in others is by absorption in higher thought-atmospheres and radiation into lower atmospheres. Noisy declamation has little to do with either process. He who follows the plow may be more favored in his spiritual conditions than he to whom the temples of worldly wisdom are ever open.

THE "lessons of history" are not of first consideration to New Dispensationists in deciding upon policies for the present and future, but are mainly valuable as records of progress made. New inspirations are coming to meet the necessities of new exigencies.

Join not unthinkingly in the common condemnation. There is many a Jean Valjean in the world, many a Magdalen who has been the last mourner at the burial of Truth and the first witness of its resurrection.

INCREASE the capacity of your soul. No medium can get above his or her plane of consciousness.

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For The Universal Republic.
THE MYSTERY OF THE AGES.

BY ALICE ESKEL.

IN the solemn land of Egypt,
By the banks of ancient Nile,
I wandered once in vision
And saw Gizeh's stately pile.

There appeared to me Osiris,
Who clasped me by the hand,
Saying, "Come! to you are open
The mysteries of this land:

Men revere death's silent temples—
So secrets deep were placed
In this pyramidal structure,
That Time has not effaced.

It was builded by the Soul Kings,
Who sought wisdom from within;
Their researches lie recorded
Here, afar from earthly din.

From the Sphinx a secret passage
Leads below this mystic shrine
To vast hidden record chambers—
The work of the Sacred Trine.

Here the whole past is recorded,
And the future time foretold:
These, when rightly questioned,
Can all mysteries unfold."

ONE FORCE VARIOUSLY MANIFESTED.

EX-PRIME MINISTER GLADSTONE, in the course of a recent speech, said:

"It is not extravagance to say that, although there were only two millions of people in the thirteen American States at the time of the Revolution, the group of statesmen that proceeded from them were a match for any in the whole world, and were superior to those of any one epoch."

The statesmen of the American Revolution did not proceed, in any partial or special sense, from the two millions of people then inhabiting the North American continent. As well could the buds form and unfold on a tree-branch after it had been severed from the tree. The roots of the tree of

human freedom had been and are being nurtured by human experiences in all parts of the world and of all preceding times, and the leading spirits of the American Revolution and of the Republic's organizational period were no more representative of local conditions of human nature than the seeds of an apple are representative of its nature more than of any other apple from the same tree.

Just as the extending vine attracts and assimilates elements of strength as it nearer approaches perfection, until it blooms and fruits, so the Tree of Life (the human race representing its highest sub-Celestial development) enlarges, enriches and vitalizes as the year-marks multiply—these being the indices in rising order of spiritual progress. It is a vast night-time procession to the earth-side view—a procession in which all are moving—but only passing glimpses are here and there had of party flambeaus and legendary bearings; it is the one river, reflecting back ever-changing images.

The Spiritual Evolutionist is now ready to build his beautiful superstructure upon the ground-works of the Material Evolutionist. Inspiration will supply the material, every piece fashioned to its predestined place. Here are some samples, picked up at random: Christianity came to spiritualize without doctrinalizing Paganism; Mahometanism came to restore from the mythological distractions the composing thought of the unity of life; feudal government succeeded the imperial and autocratic systems as the fore-runner of further and more equitable divisions of political power—at last, when the race become morally qualified therefor, to ultimate in that perfect freedom in which each will make his own rights secure by respecting his neighbor's; as a needed element in illustrating and demonstrating the practicability of the popular representative system, the independence of character of the American Indian was needed and appropriated; also was demanded and has been appropriated, as a needed element of loyalty, the submissiveness of nature of the African. Minor experiences manifest the operation of the same psychological law—one example being that the co-operative feature of the polity of the Mormons, the desert conquerors and reclaimers—enlarged, elaborated and ennobled to the grander purpose—is obviously to become a constitutional element of the general industrial system. As the kernels of things are reached and appropriated, in the course of human progress, the husks fall away, in their times and seasons to be redeemed to higher uses, and thus all things come into availability as required. This is the perpetual motion of soul.

The Creedists have denounced and the "Liberal" have eulogized the heroes and sages of the American Revolution as infidels. Both are wrong—

neither can see with the eye of the spirit. In their day and generation George Washington, (who was strictured by a Boston minister for not kneeling in the course of this minister's ministrations), Thomas Jefferson, Thomas Paine, and their compatriots, had more abounding faith in the One True God than any of the churchmen. The destinies they were called to fulfill prove this; and stronger proof there could not be. All great advances in human progress are of necessity characterized by enlarged spiritual consciousness on the part of the conscious instruments of consummation; and the new and larger consciousness of course is infidelity to the old and lower, for in the broadening light of the former the latter's boundaries will fade out and disappear. The heroes and sages of the American Revolution could not have done their work without rising in consciousness above the old prescribed lines of thought.

THE TRUE REMEDY.

AN Oregon daily paper says: "It is reasonably certain that the hanging of a criminal terminates his career of crime, while the criminal who escapes with imprisonment is ready when his term expires to repeat the offence."

If the editor can prove that thoughts are not living entities that enter minds receptive to them, then he will be able to prove that a career of crime terminates with the hanging of the criminal. Ideas that enter the mind are suggestions to good or bad actions, and the spirit of the murdered criminal may be more dangerous than when in the body, for, being invisible to the physical eye, his suggestions may influence weak minds to commit crime when they would not do so if they could see from whence or whom the suggestions came.

No wonder criminals are ready to repeat the offense, for they are fed on thoughts of crime continually during their term of imprisonment. Most of the managers of prisons look upon the inmates with contempt and hatred, and practice all manner of cruelties for infraction of prison discipline. The worst in their natures is cultivated, to the entire exclusion of the good.

It is possible to turn penitentiaries into such reformatories that it will be impossible for one to commit crime after leaving its protecting and educating care. But its managers would have to be living teachers—that is, persons who live and are a part of the harmonious truth they would impart.

Rights of gods themselves do not extend beyond right uses.

HEAVEN is easily available, but to reach God requires vast soul labor and experience.

For the Universal Republic,
THE UNIVERSAL SYMPHONY.

ALICE ESKEL.

THROUGH all the countless ages
The voices of the sages
Have sung the soul's refrain.

A single note of gladness
At first broke on the madness
Of man's benighted brain;

Then mystic notes of music
Welled up enthusiastic
From seers who caught the strain.

Now all the chords are blending,
For all the world is tending
To give sweet Peace acclaim.

The symphony Celestial,
Its chorus universal,
Is now mankind's refrain.

GRANITE STATE PAPERS.

For The Universal Republic.
GOVERNMENT:

ITS NATURE, FORMS AND CONDITIONS IN OPERATION.

BY WM. H. KIMBALL.

ITS NATURE:

Government, in its essential nature or design, is a servant to Man. In human experience Man is the Object; Institutions are means to Him: Man is magisterial; Government is ministerial.

THE FORMS OF GOVERNMENT ARE:

1. DESPOTIC AUTHORITY, (for human helplessness or Childhood);
2. COMPLEX OR MIXED AUTHORITY, (for Youthhood or the unfolding power of man);
3. COMPOSITE OR SCIENTIFIC AUTHORITY, (for full Manhood—human powers unfolded and scientifically operated).

OPERATIONS:

DESPOTIC or Absolute Government, empirically and selfishly operated, exhibits the authority of a personal ruler perverted to selfish ends, against the interests and rights of the governed; or, at least, misjudged and unjust, and so begetting disorder and turbulence as protests against oppression and wrong.

Despotic or Absolute Government, scientifically and socially operated, exhibits the authority of the ruler exerted faithfully and truly in behalf of all, according to their needs. It realizes the primary form in Government truly related to the primary form of the human mind; serving it, accordingly, as in its inexperienced and helpless conditions it were utterly incompetent to serve itself.

Mixed Government, in its empirical or unscientific processes, exhibits authority much more diffuse than Despotism, being distributed through partial civic forms which in some measure recognize human rights and powers. Yet in this condition it is operated mostly on its own behalf—most-

ly exclusive of human rights and interests; and so, oppressing the masses, opposing progress, fomenting constant unrest and strife, and finally leading to revolution outright.

This form, (Mixed Government), in scientific expression, delegates power to man in proportion to his capacity to use; reserving in institutional forms or methods, such determinate power as will finally rule in all questions of rights that may arise; but will always distinctly determine such questions upon human grounds—upon human rights and interests—and not with a view to avenge wrongdoing and vindicate authority merely.

It aims to unfold and qualify individuality with the design of ultimately enfranchising the citizen in the free use of all the powers of a mature manhood. Yet, for the time being—during its own proper use and needs as an educational power—it must operate various checks and restraints, and tutelary methods, in order to keep all citizens truly poised for progress to final, full achievement.

Composite Authority, in empirical or unscientific expression, recognizes and distinctly proclaims the right of all to "life, liberty and the pursuit of happiness;" but it does not comprehend and institute the organic or associating laws by which such rights can be realized void of friction that will wear and tear the system. It locates power in the whole people—formally distributes authority to all, and thus attempts to actualize universal "liberty" and universal "happiness." But inasmuch as the unrestrained action of special factors, void of scientific selection, is sure to beget painful discordance, (as illustrated by unscientific expression of musical tones), the personal freedom and power involved in this system, beget conflict and discordance without end, when it is thus attempted empirically. Inasmuch as this form of government is capable of the amplest harmony and delight in the practical unity and co-operation of all the people when it is rightly operative, in so much is it more capable of the most wretched discordance and distresses when it is operated upon the inverse principle of *unregulated* freedom, wherein self-service completely controverts the principle of public, general or associate service. For when freedom and power are accorded, as inherent rights, to all citizens without exception, and then set in operation upon the animus of self-service almost exclusively, void of any commanding methods by which to associate, unitize, or accordantly relate these diverse powers, strife and distractions of every kind are sure to ensue; antagonisms and conflicts, in some form or other, are found universal and unceasing. Such distribution of power while yet citizenship were poised upon self-interest—confronting self with opposing self amongst all citizens, (at least in material affairs generally), how were it possible to avoid general strife and misery? It were folly to expect anything else under such circumstances. All that would prevent universal crime, rapacity and misery would be found in the stern manliness or cultivated moral force pervading a large percentage of citizens. For the system, having its conception in riper manhood, and being exclusively pertinent thereto and fully im-

plying it, cannot get even germinal projection or formal inauguration in a very low condition of human culture. But neither intellectual nor moral culture could avert the numerous evils indicated as the natural outgrowth of "free government" while yet it were merely empirical or unscientific in its expression. For a system that empowers all, and then leaves such powers to operate through as many diverse interests as there are people composing it, cannot do otherwise than beget innumerable and endless distractions. Continued thus, it must crowd and crush the simple, or such as are weak and helpless from any cause, and thus finally destroy the system itself. For while it were theoretically a government "of the people, by the people, for the people," it were thus actually a rule of the stronger and more crafty *against* the weaker and more simple. But there is another view of this matter, full of the most cheering assurance, to which let us now turn. It is:

Composite or "Free Government" in its ultimate or scientific form. This form, conducted with scientific exactness during its developing or qualifying conditions, aims mainly to found and administer such means as are competent to educate all citizens in all their powers, mental, moral and physical. It must do this in order that it may come, finally, to fully matured conditions, wherein all citizens are fully empowered and free, and all institutions are perfectly adjusted and infallible in service. In this result is realized the full play of *absolute authority*, in institutions scientifically adjusted in amplest service to MAN, and the full play of *absolute freedom*, in human genius and power operating accordantly therewith; just as in the science by which tonal power is ordered in musical harmony, when one is educated therein in a way to comprehend and operate the *Absolute Harmony*—the eternal law or authority of total combination—one is thereby empowered, or made free in the unrestricted use of musical powers, and prepared to revel in the delights of harmony thenceforth. Human freedom and power, in any direction, are only perfected through knowledge of, and conformity with, immutable law. Human power, in whatever realm directed, must forever be under the yoke and burden of God's immutable authority; but when the human mind is duly educated and enlightened therein, the "yoke is easy and the burden is light;" for, in the end, freedom and authority become perfectly married—when the productive power of both are duly realized. The law of liberty and the liberty of law are found to be one in true science—full, comprehensive knowing—in which alone is man perfectly enfranchised and his energies duly inspired. While the laws of creation (special or general) make a "yoke" of supreme authority, constant and sure, the human mind when educated into a knowledge of those laws is prepared to assume that yoke—accept and act by such laws—and is sure to find therein its own full freedom.

Thus the sure promise of positive freedom and order for all is the grand objective in government; which promise is to be realized through processes of development vitalized by that object, in scientific

organization accordant therewith. This third degree of development, thus proceeding under clear scientific direction, cannot, of course, actualize such final excellence; for, be it remembered, that development, by its very nature, is a process of unfolding what has first folded up as an involved verity; and evolutionary or productive processes are always different from the methods of full attainments and use. But the clear conception of such forms and uses is the only adequate base of scientific development—of intelligent structural endeavor leading to uses. Hence trineism, as fundamental to composite or associating order, *tends*, when scientifically operated, to an intelligent and consistent evolution and organization of comprehensive results or ultimate uses. It tends to a due co-ordination of previous opposing forces, whether in individual or combined form.

If I have made myself understood, it will be seen that the character of human conditions and institutional forms contemplated by the third degree in the developing series—the degree of composite order—are those basic to our American system of “free government.” And it must be also evident that the national conduct thus far has been under the direction of blending empiricism that totally failed to comprehend the national designs and needs; instead of that scientific direction requisite to the orderly progress of the nation to the great results involved and promised in its code of principles.

ABOVE THE AVERAGE.

SYLVESTER PENNOYER, Oregon's Governor, sends forth a model thanksgiving proclamation, as compared with other such state promulgations. Here it is, omitting preceding and concluding formalities:

“I would remind the good people of this Commonwealth that no expressions of gratitude can be more acceptable to Heaven than the gifts from their abundance in aid of the poor.”

As good as it could be for the stage of spiritual development of the race; but the more advanced in soul culture would amend by saying no expression of gratitude can be more acceptable to heaven than the recognition of the truth that it is because of spiritual ignorance that we have the poor always among us—the truth that God's law of love, justice and wisdom would supply every one according to needs and in ways to secure the highest degree of happiness for all, if man's folly would not bring distress and suffering to all by opposing selfishness to the operation of the beneficent law.

But being a world whose inhabitants love darkness rather than light, who cherish the dying body and know not of the life-giving soul, be it done unto them according to their understanding.

PROBABLY there is no newspaper of England outside of London of greater influence than “The Manchester Guardian.” The “Guardian” gives the Soul-Communion idea high consideration, regarding it as one of the most powerful instrumentalities of good ever brought forth.

Soul leads and refines mind and matter.

HE STILL LINGERS.

GENERAL GIBBON, Commander of the Military Department of the Pacific, recommends, in his annual report, the immediate expenditure of \$20,000,000 in Pacific Coast defenses. But General Gibbon is one of the old dispensation-lingers who think the nations will go right along slaughtering human beings and destroying the fruits of poor men's toil as heretofore. We submit for his consideration, and the consideration of the head of the department to which his report is addressed; the fact that English engineers have reported that Gibraltar, the strongest fortress in the world, is no longer impregnable—that it could not withstand the guns and steel-clads now afloat. Coast defenses have ceased to be practicable. Who does not feel with each passing day that the probabilities of military and naval adjustments of international troubles are growing more and more remote? Anyway, another general war can only be thought of as the breaking up of a long, dreary winter of barbarism, to be succeeded by an endless era of peace and good will.

“LIGHT FOR NORTHERN EUROPE.”

To the Editors of the Companion-Papers:

UNDER this heading, in March, 1888, in commenting on my essay, “Woman Created in the Image of God,” in the issue of that date, you promised that I would be instrumental in spreading the light of the New Dispensation in the Scandinavian kingdoms. A few months later I returned to Norway, my native country, feeling that I had a mission in that direction. It was an encouragement, an inspiration, that friendly recognition. I feel the uplifting influence still, and most needfully, for I have begun my work here, and on all sides opposing elements are being arrayed against me. I feel the hostility of Church and State, as represented by the privileged “higher classes” of these institutions.

I have lectured once in Christiania, choosing for my theme, to celebrate the centennial jubilee of the year, “The French Nation: Part I, the Revolution; Part II, After Sedan.” I am arranging for lectures in Copenhagen and Stockholm. But everywhere the Reactionary tendency is felt very strongly. Among the poorer classes, conventionally called “lower classes,” the Reformer puts forth the most successful efforts. They are stretching themselves towards the light like plants growing in a cellar.

A Norwegian named Maurits Kartevold, a country-place watch-maker, without any education except what he has given himself, has made a very remarkable piece of mechanism, illustrating the progressive bent of his mind and independence of thought. He thinks all that is best and noblest in religions should work together with science; and in harmony with the thought he calls his mechanism, built on the clock plan, “The Universal Temple.” All the departments of thought, religion, science, etc., are appropriately represented. The dead religions are immovable; those of present hope and interest are “marching on.” There, the mission of each ingeniously and forcibly illus-

trated, are Brahma of the Hindoos, Zeus and Pallas Athene of the Greeks, Jehovah of the Hebrews, Christ and the Evangelists, and the Goddess of Liberty, trumpet in hand. A picture gallery of the most illustrious men is embraced, Plato, Aristotle, Gutenberg, Copernicus, Galileo, Newton, Voltaire, Rousseau, Franklin, Lincoln, Goethe, Lessing, Hugo, Darwin, Paulus, Socrates, Sanct Olaf, and —Woman, the Minerva of the Future, carrying the Sun of Enlightenment.

In the center of the clock is represented the struggle for liberty. Tyranny, in the form of a tiger, is driven forward by a figure in a Pope-like costume; while Minerva, with her lance in the mouth of the beast, is forcing it backward. There are pictorial illustrations of English progress from 1215, of American progress from 1776, of French progress from 1789, of Norwegian progress from 1814. Over this is written, “Look for light in history, nature, experience, conscience and science,” and still higher is the inscription, “The Truth will make you Free.” This, in a monarchy, and under a state church rule, is a hopeful indication.

There is a growing association of spiritual investigators here, and “The Morning Dawn,” their organ, is a credit to the cause.

Soul-Communion roots in the moral soil of Norway as the sturdy pine does in the natural soil.

AASTA HANSTEEN.

Christiania, Norway, October 15.

THE COMMON MOTHER.

To the Editors of THE UNIVERSAL REPUBLIC:

NOTHING can be clearer in morality than the absolute impossibility of property in the Creator's Land.

The Earth is our common mother, out of whom we are taken and unto whose bosom we must return.

To-day it is the ambition of man to monopolize as much as possible of the best parts of the earth's surface—to hold not for honest, needed use, but for price and hire; but in the new and rapidly coming order, the great question with each will be, how little land will suffice for me, to the end that others too shall not be despoiled and hindered of their inherent, equal right?

And in this view it becomes important for society to supply its own needs by the appropriation of ground-rent in place of all forms of taxation upon what is rightfully property, or upon any form of industry or its products.

A. P. BROWN.

Jersey City, Oct. 20.

The editor of “The Pacific Banner,” of Winthrop Center, Maine, one of the most prominent of the temperance advocates, says: “Soul-Communion is the greatest weapon we have for the advancement of the cause so near our hearts.”

FRANCES E. WILLARD, President of The Women's Christian Temperance Union, writes at length on the Soul-Communion idea, treating it in terms of highest commendation.

HOWEVER visionary and impracticable it may seem, every idea of reforming old conditions into new and better is valuable in outworking the general progress.

SOUTHERN CROSS PAPERS.

For the Universal Republic.

THE PRESS VERSUS THE PULPIT.

BY THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND.

CONSPICUOUSLY among the stern facts of the present day is that of the Press proving to be superior to the Pulpit. The nominal church-goers, who hang apparently upon the utterances of the fully primed orators of the respective church organizations, said orators representing a kind of vested interest that no one knows how to dispense with at the present stage of human affairs, are quietly and unconsciously becoming interiorly invaded and overcome by the felt and admitted superiority of the Press in meeting the requirements of the famished interiors of the race. The Press is very surely undermining the foundations of ecclesiasticism and its hoary-headed superstitions, and the Pulpit is vainly endeavoring to hold its own and keep the already tottering superstructures of the various churches from tumbling down altogether and involving their superstitious devotees in their ruins.

Those whose eyes are opened wide enough to perceive this feel neither concern nor alarm at the sight. The Pessimist's view is not showing at all from the standpoint they are occupying; they are in full view of the silver lining to the dark cloud, and let whatever dark and dismal thing may show itself within the experience of the Racial Man, they know that it only serves to mark the progress already made, and the progress yet to be made, ere the goal of the Racial Man's destiny is fully attained. Except from a standpoint of marked imperfection Pessimism cannot be seen; there has been no failure in anything the Divine Sovereignty has had in hand; the progress intended is all the time being happily and accurately attained, in spite of all external appearances to the contrary: yes, and a wondrously satisfying Optimism is the very truth of the case all the time.

The Press is the power destined to bring to naught Pulpit things that are, so that no flesh shall glory in the Divine presence. The World's Advance-Thought is truly named; it is doing a mighty work in the desired direction. More power to it, and to every truly liberal paper or magazine running on similar lines, say I; and the sentiment is now being echoed by thousands. The dogmatism and tyranny of the Pulpit is in the act of shaking off its mortal coil. It has been held *in terrorem* over the undeveloped "fearful and unbelieving" ones just as long as it was qualified to do so; now, that light is becoming more widespread and general, the means by which it swayed over people in the past are fast losing their power for good, and the day draws near when they will be fairly entitled to receive a decent interment. While the Pulpit held its own there was nothing better available to dethrone it; but now, that something better and mightier is coming in, and coming in to stay—its own time at any rate—the vanquished will have to make "a virtue of necessity" and join hands with those who are preparing everything for its funeral.

There is scarcely any necessity for attempting to resuscitate what has been nothing more than a time-serving expedient. Some reality in the form of organization and genuine social life is desirable; but a resuscitation of the formal meetings, partings and harangues with which the Racial Man's past history has been crowded are certainly not at all desirable. The Press can never dispense entirely with the living voice; but so far as solid instruction and enlightenment are concerned the Press certainly surpasses the Pulpit in every respect for imparting it, and gatherings could be utilized to much better purpose for Soul-Communion or social intercourse than for formally sitting around and listening to a harangue the bulk of which would quickly thereafter be almost forgotten. What a world of labor and time is thrown away in every such effort! The speaker's weary hours of protracted study; the listener's wearied efforts of preparation for the event; the journey to the place of meeting; the time occupied in sitting it out or whiling it away—these are all wasted labors when compared with the results which a printed discourse is competent to accomplish. How many thousands may be served over and over again by an article in print, costing little if any more effort in production than the industriously prepared sermon or speech. And then, if it escape the memory, there it is at hand to go to for further refreshings; and if it be deep and profound, and demands that the depths of one's nature be brought to bear upon it, so as to fully and fairly grapple with it, then in solitude, when lost to all surroundings, the nature may indulge itself and the very innermost be stirred up to feast upon the deep thoughts laid before it.

Much may be said for the Pulpit, no doubt. Impassioned oratory from a thoroughly genuine spiritual man is not a thing to be despised. It has had its day, and (for the present) it has evidently about outrun that day. When a higher state of being is ultimated it may or it may not be resuscitated. The probabilities are that then vocal utterances between man and man will be no longer required, that thought will be so charged with spirit force and vitality that it will penetrate every nook and cranny, and go much farther than vocal utterances now do; and then probably the days of the Press itself will be numbered.

All hail each and every event that comes in the perfect ordering of Divine Providence towards the fulfillment of man's predestined future! Truly we know not what we shall be. We are not straitened in God; we are only straitened in ourselves. There are latent powers yet to unfold in human nature that will set man on a very much more exalted pinnacle in every way than he now occupies. There are too many of the "fearful and unbelieving" crowd yet abroad to allow these powers to show so rapidly as they might. We are, as a Race, all tied up in the one bundle of life together; and so, although some are struggling hard with their surroundings to pierce the gloom and remove the obstacles to human progress as a whole, those very forward ones are still tied by subtle and powerful cords to the masses that hold back, and be-

yond a certain amount of elasticity there is in those cords they cannot forge greatly ahead. It is wisely ordered so; in love for the Race it has been decreed that the forward ones should either succeed by struggling to impel the laggards ahead, or that they should die in the attempt.

It was concerning the whole world that Jesus died. He was exerting himself thus to forge ahead and carry the world with him; but the world, in its fearfulness and unbelief, hung back, and he was made a victim in consequence. Every man that forges ahead in the same way, to the extent that he has the Race as a whole at heart, and has energy and ability to make his way, to that very extent, whatever comes upon him, whether death or aught besides, his efforts concern the entire Race. Nothing less than a Universal Movement is a Divine one. Nothing that makes its own boundaries, shutting in this and excluding that, pretentiously doing so to vindicate what it has construed to be the very truth—nothing showing such characteristics—is at-one with the God of the Universe, the Spirit of All Truth.

PACIFIC COLONIES.

WE have heard from a few families desirous of securing homes on the Pacific Slope. When from fifty to one hundred families, of desirable character, are ready to migrate, we will undertake to locate them in pleasant homes here in Oregon; and then, having made a success of this first settlement, we will undertake to indefinitely extend the work, including in the field of operations, according to the preferences of the different organizations, all the Pacific States and Territories.

Comfortable and prosperous homes can be found for thousands more than are now located in the Pacific valleys, providing they should be of moral nature and industrious habits. Heads of families and young men who can command \$1,000 or more, who are progressive and liberal in their views, and temperate and industrious in their habits, we will be pleased to correspond with to the end of selecting locations for them.

The majority in a colony organization should be farmers, but all useful occupations may be represented.

By coming in bodies of from 50 to 100 families greatly reduced transportation rates may be obtained; and the immediate enhancement of values that would result from the settlement of such bodies in any district would alone go a long way towards offsetting original investments.

We do not consider it at all feasible to ask those who may feel desirous to migrate under this call to subscribe to pre-arranged social rules. People naturally honest and inclined to deal justly with their fellows need not thus formally obligate themselves; and those of different character could not be restrained by merely signing their names.

Under the plan of inauguration each will own what he or she may purchase. Model social conditions will be hoped for as the natural evolutionary result of bringing such choice spirits in association.

There shall be no concealed rights or interests.

OPINIONS MAY DIFFER—TRUTHS EVER AGREE.

To the Editors of the Companion Papers:

HOW CAN we account for the great difference in belief among thinking people upon questions that should rest upon a logical conclusion? Certain the fault is not with the fact itself, for there is nothing in nature but what is as substantial in foundation of truth as any problem in mathematics.

Our ability to either understand or to comprehend or to demonstrate any fact in science or truth in metaphysics, is certainly a matter of personal development and of mental and spiritual endowment.

Perhaps the most serious matter of all, in the way of a clear path to fundamental principles, is our mis-education. And it is more difficult to unlearn what has been falsely inculcated than it is to fathom truth when once the mind is clear of rubbish.

Of course the great mass of humanity, in its inferior capacity and undeveloped condition, make little or no effort to think and reason out conclusions. They are most likely to accept as truth, unquestioned, whatever has been handed down by an equally crude preceding generation, with faith in priest and creed.

We are all more or less retarded and confused by pre-conceived ideas and impressions falsely given to us, entailed upon us by our social surroundings, which, in spite of our efforts to disengage them, will still stick to us and warp us on one side or the other.

Then we are likely to jump at conclusions in our haste to gain the truth, and in our impatience under a suspension of judgment.

It is a great and a serious trial, after reasoning one's self out of an erroneous belief with fear and trembling, to gain a firm foothold upon conscious truth and struggle up through the maze of undergrowth into the undoubted light and freedom of universal actuality.

When looking upon the world of humanity as it is, perhaps we might wonder that there is as much unanimity of opinion and belief among thinking persons as there is. There is a grain of truth in every creed. To select that and discard all else is a difficult thing to one who outgrows a system of religion.

The great danger is in discarding spirituality altogether, as illusory and unwise. It is well to stand upon what is known and knowable. Demonstrable fact is the foundation of true religion. For no fact in nature is in conflict with truth; but there is a connection, link by link and step by step, upward, and a Divine Harmony from base to pinnacle, from center to circumference, from commonest fact to sublimest truth. And as man's faculties are properly educated and developed from the lowest to the highest, so does truth upon truth, unfold to his discernment, and his aspirations rise in spirituality, and his obligations and love increase towards mankind.

A wider vision embraces a wider margin of realities, while the immensity of the obtainable and the illimitable becomes the inspiring features to a Progressive Soul.

S. H. HERRING.

POWER AND USES OF THOUGHT.

Written for The Universal Republic.

E. PARSONS.

THOUGHT on the Celestial Plane produces great exaltation. Then can we appreciate the angels' song: "Glory to God in the highest; peace on earth, good will to men."

All power is manifested in ultimates. Thought is the ultimate of the finite mind, and the outward cause of all development. No human achievement is possible without thought. Its rapidity of motion cannot be measured by time or space. It makes present to our minds in an instant any person, place or thing thought about, no matter how far the object may be from the body, if within the limits of knowledge.

Knowledge is compounded of ideas, and ideas are compounded of thoughts—which are the great factors in mental structure. Mind has no power to act on mind or in matter without thought. This makes clear why the Lord employs human instruments in saving His ignorant and erring children. The World's Advance-Thought had its origin in thoughts about spiritual truth; and in the same way originated the plan of Whole-World Soul-Communion. The Communion would not fill its uses were not thoughts transmissible from mind to mind. It is well known that there is an aura or sensitive sphere emanating from everything. With man thought has power to move the affections and suggest thought to another. The greater the number of minds harmoniously concentrated on a given subject the greater the power to accomplish the desired end. That the thoughts of a single Reformer have revolutionized the thoughts of vast numbers on religious subjects is well known. Then who can estimate the glorious results effected by the Lord in his Second Coming through the instrumentality of Whole-World Soul-Communion? But those who will divinely co-operate must divest their minds of all sectarian ties and selfishness, seeking only the elevation of humanity from gross naturalism to a rational understanding of and obedience to spiritual truth, which alone can bring about the desired end of Universal Brotherhood—the end of wars and the fulfillment of the promise to "make all things new."

Love and affection may be felt, but cannot be seen without being materialized by means of thought. Thought, single or compound, has geometrical figure, which is transferred to memory for future use. We cannot will, speak or do anything without thought.

Savannah, Georgia.

SINCE our last hundreds of human lives and property worth millions upon millions of dollars have been swallowed up by floods and fires. The explosion of a cartridge factory in Antwerp, resulting in the instant death of nearly two hundred, the wounding of a vast number, and the destruction of property valued at seven millions of dollars, leads in horror.

ABOVE is the last letter written by Dr. Parsons for publication. He is now in the fuller light.

[From the "National View].

A PLEA FOR CHURCH UNION.

IT is an admitted fact that people only quarrel over what they cannot understand or non-essentials. The indications are that these differences will be entirely ignored by the coming World's Religious Conference, and thus will be destroyed the great cause for contention and inharmony over the earth. When this source of discord shall forever disappear, then the proper unification of all nations can proceed according to the prayer of earth's best people, who have always agreed that after all the golden rule is the sum and substance of all true religion.

After the adjournment of this Conference, and the address to the world shall have been proclaimed, day-break for all the nations will then become visible, and the way opened for the abolition of all military establishments, for which there will be no longer any use. The many millions of people who have been protesting against the unsatisfying church creeds, which have been so long offered to earth's hungry children, have at last prepared the way for the spiritualization of humanity from sin and misery, by the divine influence of God's Holy Spirit.

* * * * *

It is admitted by all honest investigators of the many demonstrations of the Holy Spirit during the past forty years, which, by the incoming light of truth have caused creeds to tremble, error to die, and humanity to rise to its proper sphere of knowledge, that they are clearly identical with the experiences of Primitive Christianity.

THEY STILL MULTIPLY.

THOMAS COOK, of Hot Springs, Arkansas, "Spiritual Headquarters for this Earth," is one of the most confident of the latest Second Comers. He admits, however, that he is "but half a representative of the sacred truth, for woman will be represented in this Messiahship, and God will raise up a woman, that the prophecies may be fulfilled concerning the lamb of God and his bride." When this brother gets above the types, onto the true spiritual plane—where the essences of things are centered and unlighted, thence projecting outward their various form-expressions—he will find that figurative "bride" of holy writ to be within, of, and counterpartal as the receiving and subjective creative principle to the supreme will-power of, his own soul. These perfected beings, being all-in-all, need not local headquarters, like birds and foxes and unresurrected men and women.

JOHN S. CRUM, Vienna, Ill.: "The idea of organizing the highest character of spiritual forces of the whole earth into one united effort, at the same hour, all around the world, is a grand and beautiful idea. It will do more to harmonize the various and conflicting moral conditions than anything else could. The movement will gain strength and power as time rolls on and never go backward or downward."

FOR you no Christ ever lived or died until the Christ-Spirit becomes a present realization.

PENINSULA PAPERS.

For The Universal Republic.

HARMONY—NO. V.

SAMUEL BLODGETT.

IN Part IV I called attention to the greater opportunities laboring people now have as compared with former times; and while I hate no jot of my efforts to secure them greater and greater advantages, till the full realization of earth's bounties are accorded, I wish to note, for their benefit, the prodigal waste of opportunities now entirely within their control. Some, it is true, act with comparative wisdom and discretion, but the masses, especially in our large cities, do not. In those places ten hours' service fills the bill of the employer's demands for a day; and the question is, how far do they use the two hours gained to promote their own happiness and the happiness of their families and friends?

The liquor and tobacco habits do more towards keeping men in poverty and misery than the whole catalogue of social wrongs under which they suffer, and it is surprising to me that so many Reform writers palliate and excuse these voluntary sources of degradation and woe.

Of course no one can help aspiring to happiness, and they mean to use their spare time to this end; but they drift along in their weakness into channels of dissipation, which they themselves feel is lowering their manhood and keeps them in a feverish, unsatisfied condition, more adverse to real enjoyment than useful, though ceaseless, toil. Nothing should be called happiness, however much we may be carried away with fascinating excitement at the time, unless the remembrance thereof is pleasant and agreeable. And how many human lives are largely made up of what may be called regretted pleasures! The State of New York recently gave laborers Saturday afternoons as holiday time. Results do not seem to indicate that they have profited by the concession. My information is that it is the harvest time of the week for liquor saloons; and this being so, we may infer that gambling dens and brothels then find increased patronage too. Such a course turns blessings into curses.

The wage-earners should use the most of this time to store up useful knowledge and cultivate their sympathetic and spiritual natures. This would be joy that leaves no sting behind, would make them feel more and more the true dignity of life, would fit them for intelligent, unselfish, patriotic citizens, and would give them an interest in a higher and purer social atmosphere. If they generally worked for that purpose they could soon be fitted, intellectually, morally and financially, to run many branches of industry on the co-operative plan, thus taking all the profits there would be in the business. The retail trade takes enormous profits in many articles of necessity. If it did not there could not be three times as many employed in it as are necessary. Every trader, every agent, and every professional man, not actually needed for the convenience of the public, is really as much of a burden to the people as if they were actual paupers. There are not less than one million of

these non-producing superfluities in this country. Productive industry maintains them at an expense of not less than \$500,000,000 annually. People generally think they could not live without what is called the competition of these rivals. This is a mistake. There is almost always a real or implied understanding which combines to keep prices up. And how to rid the people of this incubus is one of the most serious and perhaps the least-thought-of problems Reformers must confront.

I think the time is coming when no one will be allowed a retail trade without a legal license for certain designated territory, in which only a stipulated profit or pay will be permitted. But preliminary to this must be voluntary unions, throwing a combined trade to certain stores, under contract, or combining to buy at wholesale, making the divisions themselves. The former plan has some advantages over the latter, but either can be made to work in most places, when the parties so combining have sufficient members to make it an object to a trader, and will cling together with fraternal sympathy. Of course it would have to be conducted on a cash basis, and the rules should not be relaxed in favor of any one; neither should any of the members be permitted to relieve the one they do business with from his obligation for any temporary convenience or gain. Other dealers would try to break them up, by offering special inducements at times to different members, but as an organization they would have nothing to fear except short-sighted selfishness and dishonesty in their own ranks. The Farmers' Alliance has made a beginning in this way, and I trust that temporary defeat will not stay the onward march of the idea till the standing army of retail leaches are reduced to useful numbers, the profits being measured by reasonable compensation for doing the business.

I am not prejudiced against those acting as agents between producer and consumer. I seek that which is desirable for humanity as a whole, having faith that whatever benefits the aggregate will be conducive to the well-being of individuals. We must utilize the machinery modern inventive genius has provided; and the only way to do this is to make every one useful in supplying human needs, regulating the hours of labor to the well supplying of those needs. If this could be accomplished, the physical exercise required would be actual enjoyment, at least in the United States.

Farming ought to be the most pleasant and desirable of all avocations, with plenty of leisure for social enjoyment and storing the mind with information and knowledge. But instead of this, no class is more harassed, no class work so many hours; and this notwithstanding inventive genius has been most partial to farmers. Why is this? The machinery that has been provided to facilitate farm labor has been of no advantage to the farmer. I believe they would have been, as a class, as rich to-day without these improvements as they are with them. The profits have all gone to other parties. But we may be glad that the advantages are here for them when they get considerate and united enough to take them. If they had taken

leisure as the machinery was introduced, in proportion to the labor saved by it, it would have been a blessing from the first, and all the time. Instead of this they have worked equally hard, so that, for the last twenty years, there has been continuous over-production.

Sixteen or seventeen years ago I wrote an article for "The New York Tribune" advising the farmers to combine and enter into an agreement all over the country to reduce their hours of field work to eight hours for a day. But the people were not ready to put the idea in practical effect. I now reiterate the advice. Let them unitedly curtail the hours of labor, both for themselves and their hired men. Let them take the blessings which belong to them of right, without fear, and they will not suffer in consequence.

We should learn to do without lawyers. We should hire physicians upon nearly the same plan that we hire clergymen, making it their interest to teach hygiene and keep those in their charge well.

I would like to have all the departments of labor meet in one grand National Convention to discuss the labor question and announce authoritatively a united aspiration and purpose. Good would surely come of it, if it were composed of reasonable, moderate people, having an all-embracing sympathy. But it would not amount to much if the delegates were bigoted, impracticable, factional fanatics, having, as Paul said, "a zeal, but not according to knowledge."

Grahamville, Fla., Oct. 22.

Mr. J. C. McQUINSTON, of Cincinnati, Ohio, taking in Portland in a general business tour, got hold of a copy of the Companion-Papers—as most people do when ready for it, wherever they may be—which led to his calling upon us. We found him to be an old acquaintance of an uncle, and the interview was pleasant and profitable. Mr. McQuinston travels extensively, is naturally observing, and takes interest in watching and studying the flow of the currents of moral thought. He feels that a New Dispensation of spiritual truth is at hand; and we will write him down as a part and partaker thereof.

R. E. WHITEFIELD, a lineal descendant of the inspired George Whitefield, whose eloquence and zeal revived a wonderful interest in religion in England and the American Colonies in the early years of Methodism, placing his name permanently in history as one of the most powerful and faithful of Christian ministers, was a recent caller at our editorial room. Mr. Whitefield's keen eyes and intelligent countenance indicate his honorable descent. He is engaged in business in San Francisco.

A WHIRLWIND gyrated over the city of Tacoma, on Sunday, the 17th inst., when the ministers were delivering their forenoon sermons. One church was unroofed, and two congregations were broken up in panic. The church in which W. E. Copeland was discoursing in favor of issuing newspapers on Sunday was uninjured, his hearers were not thrown into disorder.

TWO BLOODLESS REVOLUTIONS.

BRASIL furnishes two examples of bloodless political revolutions. In the early part of the present century the invasion of Portugal by the French resulted in the whole royal family removing from Lisbon to their colonial capitol of Rio Janeiro. This was followed by a liberal foreign policy, under which Brazil's population, trade and wealth rapidly increased.

During the transition period of the South American States from colonial dependencies of Spain to independent forms of government, (from 1820 to 1825), Brazil became sympathetically affected in favor of her continental neighbors, and, further urged by a condition of anarchy and misrule in Portugal, under a rival branch of the royal family, declared her independence, when Pedro I, son of John VI, king of Portugal and Brazil, and father of Don John Charles Pedro of our times, (Pedro II), was elected Emperor. The mother country could not, convulsed with political dissensions as she was, oppose the movement by force, and thus the independence of Brazil was established with little agitation and no bloodshed—an event certainly without a parallel in the political history of the New World, and we do not recall any in that of the Old World.

In 1831 Pedro I abdicated in favor of his son, then six years old, and directed all his energies and means to restoring tranquility to Portugal, the crown of which had been usurped from his daughter by his brother Don Miguel. Brazil was thereafter governed by a regency till 1841, when Pedro II ascended the throne.

Pedro II introduced measures to ameliorate the condition of the Brazilian slaves, and finally freed them, and the arts of peace and industry always found in him an advocate and patron. He has ever been popular at home and respected abroad.

Now come the tidings of Brazil's transformation into a Republic, without even a riotous demonstration; and it is said that Don Pedro himself (*sub rosa*) advised and facilitated the change, fearing that bloodshed and anarchy would follow his death as Emperor.

History presents many examples of sovereigns offering and giving their lives and abdicating to perpetuate dynastic rule; but the example of Pedro II, as it is now coming to be understood, stands out singularly brilliant and sublime.

We see in this bloodless advance-step of Brazil a hope for the future of South America as bright as a Savior Star. Brazil alone embraces imperial extents of territory of rich soils that are wilder and less explored than were the regions between the Columbia and Missouri rivers seventy-five years ago. They are equal under development to sustaining great nations; and the time for their appropriation by civilized man has come.

The negative rivulets of inharmony are combining into a vast ocean of inharmony that will overwhelm all of like character. The positive streams of Harmony are all uniting to form that perfect Sun of Righteousness that shall exalt the good in mankind. Choose: the end of the Old Order is near.

DAWN OF THE SPIRITUAL REPUBLIC.

SINCE putting in type the article on another page headed "Pacific Colonies," the movement to locate in communal settlements on the Pacific Coast people of advanced spiritual thought has assumed unexpected importance. Progressive-minded people in all parts of the country are evincing interest, and this interest will extend to the European countries. The inspirations of this issue—prominently Mr. Kimball's magnificent article on "Government," "E. M. W.'s" occultly powerful article on "The Coming Order of the World" and Mr. Copeland's "Looking Backward" discourse—indicate to us (as there is no preconcerted plan, on the part of mortals, in supplying subject-matter for the various issues of this journal) that this Colonization Movement has a deep interior significance. Within and of it is organic energy of truly spiritual nature.

We do not propose that subscribing to pre-arranged social rules, or to any extent losing individual control of individual property interests, shall be features in this movement. Let the soul-forces of good people mingle, and their need be no apprehension regarding the results. The main thing is to bring together the needed constructive elements—moral, intelligent, temperate, industrious, law-abiding, progressive and inspirational people, who, while acknowledging "the yoke and burden of God's immutable authority," will be "duly educated and enlightened therein," so that yoke will be easy, that burden light. The fore-comers of the New Era are now numerous enough for collective action. Mankind at large need the social models which they alone can furnish.

Corresponding Secretaries in different parts of the country will soon be supplied with suitable printed matter. In the meantime we will continue to briefly answer inquirers.

PARKER PILLSBURY MAY COME.

PARKER PILLSBURY, Reformer of two generations and life-long advocate and defender of free thought and human rights, is moving hitherward. A recent letter from William H. Kimball, of Concord, N. H., contains this paragraph: "Our good brother Parker Pillsbury has been circulating in the West for a long time, and I am questioning whether he will not reach you before he is through with it. He is now eighty years old, I believe, and is vigorous and spry as a youth." Wherever the desire is ardent and hopes are high for the betterment of humanity, and honesty and sincerity are accorded their due, Parker Pillsbury is sure of hearty welcomes. He is one of the precious few who practice what they preach.

The failure of the October number in reaching subscribers has caused groundless apprehension in the minds of some friends. Having to perform all the work connected with the business ourselves, (except the invaluable services rendered by contributors), it must be done in the way disclosed to us as the work proceeds. Twelve parts make a volume, and every subscriber shall receive every part due.

Written for The Universal Republic.

SPIRIT OF THE TIMES.

THOMAS P. FREEMAN.

THIS is a great Republic of ours, but there is a Greater, whose Laws must, in a measure, rule ours. The spirit of these Laws is being infused, more and more, every day, among the nations of the earth, by the Power that created man. Men say that they recognize this Power, while their actions show that they do not recognize any power above their own will. Jesus Christ said, "By their actions ye shall know them."

Men may build a wall above the level of the sea and keep its waters out, then claim that they have stopped its power; yet it remains a fact, that they have not stopped its movements or altered its level. Men may be a small part of this great Power, but they are not The Power. If a stone is thrown from the earth it will come back, notwithstanding it has a center of attraction in itself, because there is a greater center in the earth, whose laws must be obeyed. Men must learn that there are Laws that they did not make, that they must obey. When they attempt to break these Laws, their punishment is obeying these Laws.

These Laws will not excuse men's ignorance—therefore, it is necessary for them to learn to understand them.

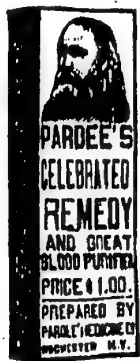
Prejudice against each other, on the ground of color, is the greatest stumbling block in the way of men to-day. It is true that the Caucasians have the bible on their side in their class distinctions, but it is equally true that all others have the Natural Law and Jesus Christ on their side. It can not be shown that Jesus ever made any distinction. Simon the Canaanite was one of his disciples, and when all the others left Jesus, he staid to the last and helped him carry the cross up the hill. This Simon was one of the so-called accursed.

This unnatural, un-Christian, un-Godly distinction must be removed, and the inhabitants of the earth come together on the level of intelligence and morality.

Portland, Oregon, Oct. 27.

BENJAMIN G. SMITH, of the Mrs. Frank Leslie journalistic family, is the author of a work just coming from the press bearing the title, "From Over the Border; a Book of Prophecies and Fancies Concerning the Life to Come." Its typography and binding are spoken of as neat and beautiful, embracing 238 16mo. pages for one dollar. Benjamin G. Smith is a writer of force and originality, and his is one of the most inspirational pens of the day, phenomenally rich of inspirational pens as the day is. The book may be ordered of Charles H. Kerr & Co., its publishers, 175 Dearborn street, Chicago.

MRS. D. E. PARSONS, Onset, Mass.: "Your paper is in advance of all others for us, and corroborates our own inspiration, besides answering many queries. We find that from month to month we receive thoughts which are given in your immediately succeeding issue. The paper is itself an inspiration, a connecting influence among advanced people that makes them a Unity of Power."



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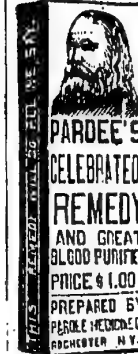
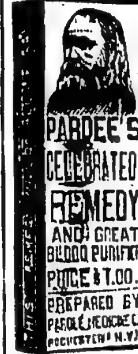
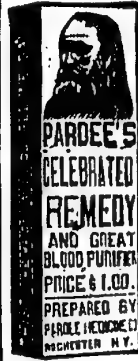
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For The World's Advance-Thought.

TO BE.

ALICE ESKEL.

TO BE—that is the question; for our being Does not depend upon our capricious will—
 We can not give or take Life; the form may die—
 We break the vessel that holds Life's essence,
 And, though it 'scapes the grasp of mortal hands,
 It still dwells in the spirit's deathless realms.
 Life is and ever will be! No power in man
 Can to his puny works impart life and growth;
 He does but imitate their deathless action
 In all the instruments his skill can fashion.
 Involved in Life are endless evolutions,
 But the dead fabrications of boastful man
 Give birth to naught, and fall swiftly to decay;
 His art is put to shame by living pictures;
 In all his great achievements the mortal pupil
 Is but a child that carves frail toys of matter,
 Bowing down to worship his own handiwork,
 While Master Life, the cause, is oft ignored,
 Life is not less by loss of form, but more,
 Can the seed expand and still remain the same?
 Can the tree see light while yet beneath the sod?
 Each change from seed to blossom is higher gain,
 And then that blossom's product extends its sway
 Till one seed's life may soon spread o'er the planet.
 Death is larger gain—not loss and oblivion:
 Life takes an atom and grows it to a world.

Portland, Oregon.

THE NEW "NEWNESS."

A HARMONY HALL ADDRESS BY H. N. MAGUIRE.

A PAPER entitled "The Newness" has appeared in "The Century" which essays to portray the Advance-Thought Spirit that manifested itself in remarkable ways in New England from forty to fifty years ago. The author of this satire labors to sustain the humorous mood from beginning to end and make it the most important feature; and herein the old stage custom of succeeding the play of weight and seriousness with the farce is breached. He may have adopted the role of the satirist and humorist, or, as the Spiritualists say, he may have been "controlled" to do so, to reach minds that would be closed by prejudice against a frank narration and philosophical explanation. Any-way, in almost every paragraph of "The Newness" paper, and in it as a whole, are points of such import for those who are free-minded enough to seek and wise enough to appreciate them that the facetious parts fall flat.

It opens by declaring that "The Newness," breaking out "like an epidemic," "subsided and disappeared almost as rapidly as it arose." This statement may go uncontradicted to the dead—for the continued slumber of whose souls most current magazine literature is printed; but the interest of the live in the record made and making calls for protest. Material worlds outliving our little home orb as the crow tribe outlive microscopic insects vanish into nothingness; but Universal Truth, that

was before and will be after the progeny of Time, can never perish. The "Newness" of half a century ago had been, still is, and ever will be, "Newness." The Divine in all its varying manifestations, as an experience of the individual consciousness, comes in the spirit of immortal youth—it is the highest life realization of a Present that forever unfolds and never ends, as perpetually and constantly making all things more brightly new! Such is the life of the spirit, the life in the spirit. Not always do the years bear onward. Souls of the New "Newness" are now living ages ahead of the world-man's most advanced time-marks; while in the Old Oldness of church and school and party are sleeping, like frogs rock-imprisoned from primal ages, the souls of the common humanity. The higher thought awakened half a century ago has been widening in scope and intensifying in energy every hour since.

"The Dial" [the recognized organ of the 'Newness'] was continued for four years," says this satirist, "being edited in the latter half of this period by Mr. Emerson, and died finally for want of sustenance. It made no great impression on the world, but its rare volumes are now valuable as a record of a singular episode in our spiritual history." The dead again sitting in judgment on the living! "Died finally for want of sustenance," as if truth were dependent upon the tinsel, the foibles and caprices, of forms of clay! "The Dial" came as a thing of life in a world of death; and is now, as a witness of the opening stage of soul resurrection and *avant-courier* thereof, a presence of intensified and ever-intensifying vitality. Its immortal life-principle often impresses itself upon us like the influence of an inspired orator reaching his climax of power.

"Imagination," do we hear? That imagination that is in line with the Divine Will, as all imagination (*soul image-making*) is on the universal or unselfish plane, is a *creative process*. The results appear on lower planes of consciousness as objective or material things, some of which are there idolized and grovelingly worshiped, and all of which are mistaken for substantial realities. Every cell and every group of cells in the human organism is a distinctive consciousness or intelligence within and of itself, but co-ordinately with all other parts held to the service of the whole; and this is a microcosmic representation of Infinite God structure. So say those who live the Law, who are the Law, and who alone are authorized to declare the Law. The same conclusion arrived at metaphysically belongs to the realm of speculative philosophy: positive philosophy belongs exclusively to the spiritually illuminated. But spiritual illumination is for all who will unselfishly aspire therefor.

Natural objects are but shadows of soul creations intangible to the gross physical senses; the shadow presentation being the only way of educating spirit-blind man up to the comprehension of the principle of Divine Wisdom that runs through and holds all things in consistent unity. For instance, a Divine Thought is shadowed to mortals in gold. As we come to understand the essential principle involved we find, though the love of gold is "the root of all evil," in the sense that its place or office of use is at the lowest mark of the scale of human consciousness, or where the conditions are grossest—in foundation excavation, we may say—yet it has been, and for a time longer will be, an important factor in the progress of the race. With the hope of enriching himself in the gold mines of the Northern Apennines Caesar first led his legions Gaulward; but that day had its "Newness," as every stage of human progress has had—there were then, as there are now, men and women on the life-side of events—and these saw the dark scenes of war and pillage constantly relieved and at last entirely overcome by the advancing light of the spirit: they saw beyond what has yet been realized to the lower-nature consciousness of humanity. They knew that Caesar, however unconsciously, was working for God instead of self, that he was on a civilizing instead of a gold-hunting expedition.

The same Divine Thought of human progress has been symbolized in the same way to human comprehension in the civilization of California, Australia, and the American mid-continental regions. The consummation of the Divine Purpose in this, as it will be humanly realized, is near at hand. In Alaska will be discovered the richest and most extensive deposits of gold that ever excited the cupidity of man, to speedily result in overland rapid-transit lines to the far northwestern harbors, and on across the straits and arms of the sea to the Asiatic ports, and still on through the capitals of Asia to the capitals of Europe and the British Isles; and then shall mankind begin to comprehend the inner meaning of the Divine Thought—the golden calf, his mission of struggle and strife about fulfilled, will then be hurled from his Cimmerian throne, when light and life will succeed shadow and shackle in human relationships. All this is a present realization to those who are in the life of the spirit.

See how imperiously that worldling walks forth from the bank with his six-figured certificate of deposit! And see how abjectly that rag-gatherer picks up the scrap the certificate-holder treads upon! The certificate and the scrap are alike but thought-symbols, as are mendicant and millionaire, considered as children of mortality. And who shall say that the thought involved in the

filthy scrap is not incomparably more valuable than that involved in the bank paper?—that the former is not pregnant of blessings, the latter of curses? The wisdom to answer these questions must be looked for in the interior light of the soul; and to develop this faculty of perfect discernment is the one object of human experiences, the only true measure of value of human acquisitions.

Time, and its twin delusion, appearance, are but floating vapor in the infinite firmament of verities. In the light of truth they have no standing. The human conception of time and its durations are but degrees of progress from a false to a true consciousness—the latter being immortality realized, life in the Eternal Present. A ripe peach is to its inhabitants a mighty world, channeled with rivers, basined with oceans, corrugated by mountain ranges. The very soil in its forest depths, like the soil of man's planetary world, is a compost of the dead; and yet rife with resurrecting life. Countless myriads of life-forms roam over the grassy swards and throng the forests of the peach-world, while birds make vocal the leafy coverts. Such are the revelations of the microscope.

These peach-world inhabitants have their distinct stages of existence, as has man—their birth-time, infancy-time, youth-time, adult-time and death-time. The consciousness of each is adjusted to its environment. The shortest-lived feels its progress from stage to stage of existence to be as protractedly tedious as man feels his to be. While a human hand is moving the peach-world from basket to mouth myriads of its inhabitants experience that "time was, time is, and time shall be no more." Should an extraordinarily divine one rise in consciousness above the consciousness of the peach-world itself, that is, the unitary consciousness of all the embraced intelligences, we could say to that most advanced one, "You have vanquished time, for all its qualities and measurements are local to the world you have outlived." *Outlived?* Certainly: this is immortality realized. Forms are but fleeting apparitions—nothingnesses aside from the invisible principle, the spirit of consciousness, that animates them, and this principle and spirit—always in the bloom of youth, ever in the warm, bright flush of "Newness"—continues right on extending its conquests amid and through all the mutations and limitations of time.

We may suppose that stubborn schools of philosophy and scientific investigation, with their microscopes and telescopes, are among the institutions of the inhabitants of the peach-world; and that also among them is religious orthodoxy, with its old records and infallible judgments, imprisoning and burning the scientific Bruneaus and Galileos who dare assert that the peach-world is not the center and most important part of the universe.

The soul or interior life-principle is immortal in the lowest as in the highest forms. Truly says the soul-sighted, the often Jesus-visions Shelley:

"I tell thee that those living things,
To whom the fragile blade of grass,
That springeth in the morn
And perishes ere noon;
Is an unbounded world,—
I tell thee that those viewless beings,

Whose mansion is the smallest particle
Of the impassive atmosphere,
Think, feel, and live, like man;
That their affections and antipathies,
Like his, produce the laws
Ruling their moral state;
And the minutest throb
That through their frame diffuses
The slightest, faintest motion,
Is fixed and indispensable
As the majestic laws
That rule yon rolling orbs."

Now, and again without reasoning outside the range of what are called scientific facts, we will consider an example at the opposite extreme—the outside planet Neptune and its inhabitants. The Neptune man's year, measured by the earth man's standard, a trip around the sun, is 166 times longer than the earthly year. This would make the Neptune man at three score and ten of his years as old as the earth man would be who had lived 11,520 years; he must have lived before the birth of Adam as long as has been the lapse of time since that event—must have been born thousands of years before time began to run on earth, according to the Jewish and Church-Christian records. But the Neptune man repines, as does the earth man, over the too rapid flight of the halcyon days of youth—when they are gone,—never dreaming in his fractional, sense-bound life that his circle of being is widening to eternal youth, for he looks back to the dead past, or forward to the unborn future, and cannot realize that life is, that all of life is now. Thus conceptions of time and space can only exist where and to the extent that the consciousness is bound by local movements. In the realized unity of all life these are *nil*. There the dividing shadow-lines fall not, "and there shall be no night there, and they need no candle, neither light of the sun," but shall live and rejoice forever in the fadeless glory of Universal Truth—God with all and all with God.

"But," says he of the earth-bound consciousness, as if determined not to be resurrected from the death-spell that is upon him, "do we not have the concurrence of all ages and all human experiences to prove that this material life is real, that its wealth and honors are substantial?"

No; there is no concurrence of testimony from independent sources and of distinct periods of time. The false worldly consciousness of one is the false worldly consciousness of all—of all who are life-centered in the worldly; and, as has been explained, time is but a fact of partial experience, not a truth of universal consciousness. That which is eternal cannot be predicated of either time or mere human experience.

The overshadowing earth consciousness of man is as a colored glass sphere would be to observers and objects within it. The light reflected through-out its interior would not be pure white or true light, but it would be prismatic, partial, like the medium of its transmission; yet it would be the only standard of perceptive judgment for all within the sphere, who could not understand and would consider as "impractical visionaries" all who in consciousness were above these colored-light illusions. We must transcendently rise in con-

sciousness above the material conditions before we can be essentially wise, before the white light of truth will flow in and show us things as they are.

The body of flesh is the grave from which the true life resurrects. The Materialist mistakes death for life, the shadow for the substance. The soul, emancipated from the delusions of time and matter, sees a whole universe of light where all is curtained from the view of the animal man. By-and-bye new types will be shadowed down to him from that realm of Light, of Life—that lofty, self-perpetuating Idealism he had made the subject of satire and ridicule, the "Newness" from which all his new things come as after-births—and these dead effects he will continue to pursue and cling to and worship as realities.

The author of "The Newness" obviously intends the pith of his satire to be in his record of what was called "The Brook Farm Association," in existence from forty to forty-five years ago. It was an association of about a hundred young Idealists or Transcendentalists, including both sexes, who, to realize a life of harmony, and enjoy congenial social influences, settled on a tract of two hundred acres of pastoral and cultivatable land a few miles west of Boston.

All these advanced souls, so far as known, became useful and honorable members of the general society after dissolving their special one, while a great proportion of the whole number (some still among us) have filled the civilized world with their fair fame. Of these young Idealists were Nathaniel Hawthorne, in the front rank of American literary geniuses; Henry David Thoreau, a naturalist of clear discernment and rare judgment; Amos Bronson Alcott, eminent teacher, philosopher and author; Theodore Parker, the Washington of the great moral revolution that has practically ended in breaking the domination of ecclesiastical despotism; Russell Lowell, ranking with the first of American poets and scholars, and diplomat of rare tact and ability; the universal-minded Channings; Charles A. Dana, who has given the world its best model of a cheap, all-embracing newspaper; G. W. Curtis, one of the most brilliant and polished essayists this generation has produced; and in warm sympathy with these choice spirits were Ralph Waldo Emerson, whose soul-light intensifies as the common humanity grow up to its appreciation; Margaret Fuller, the American Madame de Stael; Parker Pillsbury, still in the sunlight of the "Newness;" and many others bearing honorable and illustrious names.

The fact that such spirits as constituted "The Brook Farm Association" should be drawn together by a common impulse of sympathy affords in itself more food for thought than volumes of history of proselyting religions. It was the externalizing to view, at a certain point, of the interior soul-forces, ever operating in unison, to which things of time are as forming and dissolving clouds to the sun-fountains of light; and we may feel assured "The Brook Farm Association" was prophetic of the coming grander organization which shall embrace and hold in reciprocities of duty and obligation the whole human family.

Though few, if any, of "The Brook Farm Association" may have realized that they were living in the spirit, the very life, of subsequent external accomplishments, now boasted of as achievements of mortals in laboratory, council and camp, yet such is the truth; and any of the representatives now tarrying, in fullest appreciation of worldly honors and gains afterwards acquired, would declare that their most ecstatic moments were in that ideal realm. What the most soulful first ideally grasp and enjoy in vestal freshness go down in symbol, in shadow-type, to those on lower planes who are too gross to absorb and assimilate the essences of being. Go back in mind to "The Brook Farm Association" of forty-five years ago, contrast the outward life of that time with that of this, and you will not doubt that its members and sympathizers in thought were indeed living in a *spirit* of "Newness," were coming in with a new world. Railroads had not yet seriously interfered with stage roads west of the Alleghenies; the first experimental telegraph line had not been erected; ordinarily it required as much time to carry a letter one hundred miles as it now takes to carry it a thousand; the farmer was still using the sickle and scythe, and boots and shoes, hats and caps, iron and wooden goods, etc., were mostly made by hand; steamship navigation was in its infancy; candles and whale oil were the universal illuminating agencies outside the great cities; the greater portion of the Pacific Coast was in the undisputed possession of one foreign power, another foreign power claimed the balance of it, and very little of it had been explored; the idea of sub-marine cables was as remote as is now that of inter-planetary communication; Modern Spiritualism, with its wisdoms and wonders, its witcheries and wizardies, had not yet disturbed the dreams of the theological sleepers; the most visionary of all the Idealists were they who were believing African-slavery would be abolished; the telephone and the electric light had not been thought of, nor the use of electricity as a motive power. Truly the "Brook Farm" Idealists were in the flush of a sublime "Newness."

Other heralds are on the watch-towers crying out still more important advances—are in the spirit of a New "Newness." All resources and all efforts shall be subordinated to the law of universal use. The ideals of right and justice of the most soulful constitute the measure of the reach of the God-Power earthward. Only a short time longer shall selfishness be a controlling factor in human society. The age of altruism, of co-operative effort, of wise and just apportionments and distributions, is at hand. The people in communities and the people in nations are drawing nearer unto each other. The whole world of mankind shall be as one family, and they who are now unfairly acquiring, selfishly hoarding and misanthropically wasting, shall be called to account for their stewardships, and in the light of the rapidly advancing New Consciousness, when they shall see themselves as they are, they will call for mountains to fall upon them and hide them. Corrective occult forces are operating with increasing vigor!

For The World's Advance-Thought.
MUSINGS BENEATH THE PALMS.
ELIZA A. PITTSINGER.

HERE'S faith in the world to-day,
And joy in the life to come;
December is followed by May,
Its withered leaves by the bloom
Of a glory no power can stay;
And Victory's banners are waving over pall and bier and tomb.

Inspiration unfurls her wings,
They are brighter than lamps of gold;
The Soul in a new robe sings,
And a myriad hues unfold
From the blooms of love she brings;
And the altars are growing warm that were desolate, drear and cold.

Be glad, O ye children of earth!
Be glad, O my Soul to-day!
For wealth is transcended by worth,
And the harp has a new-born sway!
Be glad all ye nations of earth,
For life is at last victorious, and the Spirit is on its way!

The old, with its kingdom of sense,
Gives way to the kingdom of sight,
And a Power sublime and intense
Is flooding the world with its light;
And Love is the great defence,
While Charity holdeth the key to the gates of the Infinite.

Could I sing a true song for to-day,
What lesson, what theme should imblend?
What sweet loving words could I say
To a brother, a sister or friend?
What muse should inspire the lay?
To what summit of joy should it soar, or what valley of thought descend?

O, to be in a singing mood
Is a way to the heavenly goal!
And I long for some fair autumn wood,
For the music that long ago stole
(With its visions of beauty and good)
Into my life with a blessing, and showed me the Path of the Soul!

I yearn for the forest so sweet,
For the bird and the honey-bee's hum,
Where the grasses and bright flowers meet
And the discord of earth is dumb—
With a gypsy I fain would compete,
With my temple a mound of blossoms, and the shadowy glen my home.

I know there is woe in the world,
And I know there is balm to heal;
Then let not our banners be furled,
Nor smothered nor weary our zeal!
Ah yes, there is woe in the world!
But Faith in the souls of the helpers, and Power in their hands to heal!

There is hope for the patient and strong,
But a bane for each frailty and fear;
And a wonderful might doth belong
To a soul that is true and sincere
In the contest of right with the wrong—
Then on, O ye toilers and reapers! for the gleam of the harvest is here!

The theme of the Teacher is new,
He recks not the evil a sin;
He belongs to the good and the true,
And his mission does thus begin—
With God ever clear to his view,
I doubt not his cause will prevail, and the crown of the faithful he'll win.

And I ask if the Singer of Songs
May not bear the fair symbol and sign

Of some prophet of God who belongs,
In type and majestic design,
To a band who encounter the wrongs,
And with the great weapon of Spirit who conquer and grow divine?

As I lave in the fountain of sight,
I hear a sweet magical flow;
'Tis noon-day, and all is so bright,
And all is so vivid, I know
That the song of the poet is might;
And the Angel of Light sits crowned where the rythmical melodies flow.

Ah, the Angel of Light, it is sweet
To know she is Angel of Song!
And the buds that now spring at my feet
Will bloom in a garden ere long,
When the world and the singer will meet—
And one at an altar will kneel,
While the other, in faith made strong,
Will kneel at the shrine of a blessing and ask why it waited so long!

San Francisco, Jan. 23, 1890.

COME SOUL-FOREMOST TO THE WORK.

SPIRITUAL advance-thought people and Reformers in all parts of the world should rally to our support, that The World's Advance-Thought and The Universal Republic, without increase in subscription price for the two together, and with increased reading matter, may alternately issue in regular fortnightly editions. Through transferred articles and editorial comments in foreign journals the mission of the Companion-Papers is now well known throughout the nations. The spiritual light they reflect has been approvingly recognized by the most spiritual of all religious faiths. Especially in the matter of awaking the people of the nations to the horrors of war and inducing organized efforts to establish International Courts of Arbitration has the influence of the Companion-Papers been felt throughout the civilized world. Now that the world-embracing foundation has been firmly laid, let all who are in the Light duly appreciate the high and holy privilege of aiding in the upbuilding. Material aid spiritually extended to the Companion-Papers, coming as the external expression of internal soul sympathy, will prove an investment of guaranteed productiveness in time and through eternity.

FRANCES E. PARSONS, Rochester, N. Y.: "Hope to hear in your next issue your views regarding the relation of 'Russian influenza' to the soul-forces evolved through the simultaneous Whole-World Communion. I am conscious it is working the destruction of the old atomic particles, preliminary to the reconstruction of the New, which is the wine that demands new bottles, more perfect organic expressions." [Undoubtedly the epidemic is one of the agencies operating to the designated end; others will operate and are operating, as required].

M. DOANE, Worthington, Minn.: "The vast amount of good The World's Advance-Thought has done the world is beyond the ken of the natural man. The spirit of love that it breathes out over the world may be likened to the soft spring winds coming in from the south-lands, awaking to life the blooms that will be followed by life-giving fruits."

PROGRESSION.

ALICE ESKEL.

MAKE broad your mind! Let not the mists of narrow thought

Check your onward course, for endless is Progression,
Widening ever to the gaze of him who climbs.
Be brave, and let not the horizon's murky sky
Shrink your soul's high aspiration to advance beyond
The seeming limits of your mortal sense and sight.
Press on! nor heed the world's affrighted, coward voice
That bids you stay within the purview of the things
Grown hoary with custom and rank with vile abuse.
Press on! new worlds ever open to your firm will
And steadfast faith. 'Tis he alone who dares explore
The hidden realms that lie beyond the seen and known
Adds something to the power and majesty of mind,
And also adds to his progressive soul the wealth
That neither death nor Time's mutations can corrupt.
Portland, Oregon, Dec. 1.

STRENGTH OF THE INVISIBLE.
DISCOURSE BY REV. W. E. COPELAND,
OF TACOMA, WASHINGTON.

MAN lives in two worlds, the visible and the invisible, the sensual and the supersensual. Having a body, which is the constant object of his care, many would have us believe the visible world of which, through this body, he is always conscious is the only world about which he is to trouble himself; but the invisible world concerning which the senses make no report is, after all, the most important.

Many of you have attended a concert. When the music is rendered by a well-trained orchestra the various instruments combine to produce a multitude of sounds. These sounds, we know, are simply rhythmical motions in the air, which, received by the ear, through the wonderful mechanism of that organ, convey to the brain the waves of sound. Thus far the effect is perfectly plain; every one can understand the process: it is upon the body that the effect is produced, and we are dealing with the sensual world. But those who thoroughly appreciate music receive other impressions than sound-waves. We forget the theater, the instruments and the sounds; we understand the thought of the composer, and are borne beyond the walls of the building by which our bodies are enclosed. We wander in the woods alongside the brook or the river; we climb the mountain-side; the sun rises or sets; the birds sing; the thunder-clouds gather, the lightning flashes, the rain falls; the storm clears away. We pass from the earth to the companionship of the risen souls; we enter purgatory, hell and heaven; we witness the struggles of the soul, the eternal battle, the downfall of the wicked, the triumph of the good; we meet the angels and come into the very presence of God. All this belongs to the supersensual, to the invisible world. Not, then, the sounds of the instruments, not the systems of sound-waves, are the important parts of a symphony: the thought of the composer, which we cannot see, is the really important part of the concert. A number of black dots, more or less, as the case may be, is the visible part of the composition, and these dots represent sounds—the mode of producing the waves which are the audible part; but the

thoughts that pass through the brain, and to arouse which the score was written and the sounds united, reveal the composer's power—they belong to the invisible, and correctly report the power of the symphony or *sonata*. The value of music is in the thoughts which agitate the mind. The power of the orchestra is not in the sounds made, but in the thoughts awakened. These are more than noise, more than a harmonious combination of sounds. There is thought imprisoned in the score; it is let loose by the instruments, and on the sound-waves is borne in upon the mind.

The writer of the book of Genesis, or the book of beginnings, with rare insight into the mechanism of the universe, has begun his poem with the creation of Light. At first there was darkness, chaos. The Spirit of God moves upon the chaos, and God said, "Let there be Light!" and there was Light. Before that form of motion which we call light existed there could be no life, no progress. When this mode of life began all things were possible, and the subsequent evolution is easy to understand. To us who have learned the power of light, and its other form, heat, the importance to the universe of this mode of motion is evident; but the wonder is that among a people so ignorant of the world in which they lived as were the writers of the bible one could have been found with so keen an insight as to detect the supreme moment in the beginning of things and mark as the First Creative Act the beginning of light-waves.

Now the light is not audible, nor recognized by the sense of smell nor taste; it is only visible; and the most important part of the light-waves is not even to be seen. Those systems of motion which mean heat and chemical activity are the most important; not the light that is visible, but the light that is invisible, produces the most remarkable results. The ray of light when passed through the prism is separated into a number of colors; we have learned that the constituents of the sunbeam, which we call light, and which are seen in the rainbow arranged in different colors, are light-waves moving with different velocities. But thus far in our investigations there are certain motions not visible, not detected by the eye, and these invisible parts of the white light are the parts most powerful. On the red side of the spectrum are certain motions which convey the sensation of heat; we may cut off all the visible part of the ray of light, and yet heat will pass from the sun to the earth; and heat is that part of light which moves the world. Cold light would produce but slight impression on the economy of the earth. On the blue side of the spectrum are other waves which are not represented by any color perceived by the eye; these are chemically active, and are still more important in the production of life on the earth than even the heat-waves. Cut off all visible parts of the prism, prevent even the heat rays from reaching the earth, and yet the power of the sunbeam to produce those chemical changes so necessary to growth is by no means ended; but, freed from the other rays, becomes more powerful. So we learn from the study of a sunbeam that the parts of it invisible are stronger and more fruitful

of remarkable results than the parts which are visible.

But the strength of the invisible is more plainly seen in another mode of motion. We have had ages of stone, of iron, of steel, and this may very properly be called the age of electricity. By help of this mode of motion we can write and talk at long distances; we can produce a more brilliant light than sunlight; we can obtain a motive power, yet but little utilized, perhaps to surpass all we have yet possessed; and we have a remedial agent of great value. Only a few years have we experimented with this force, and yet what wonderful results have been already obtained! We know that this mode of motion may be changed into light and into heat, and *vice versa*. But it is a part of the invisible world. Electricity is all about us, but we are utterly unconscious of its presence. Its results, when known to the senses, are the most tremendous in Nature. Not long ago the force was believed to be the special possession of Gods. The ancients taught that fire was stolen from the Gods by a daring man. Far more presumptuous the man who appropriated electricity for every-day use, which, while serving us willingly, is a demon whom we must handle carefully. What electricity is we know not. Scientists tell us it is a mode of motion; but why motion should at one time be called heat, then light, then chemical activity, then electricity, and again simply motion, we know not. It is said that the only difference is in the rapidity of the motion; but what makes the difference in rapidity? That these forces are differences in ethereal motion is only a hypothesis; it is, however, a hypothesis which explains phenomena better than any other. Yet no one can prove it. This hypothesis supposes the existence of ether, which is a part of the invisible world. Matter, when its atoms come closest together, is known as a solid, which is inert and dead; when the atoms are farther removed it is a liquid, moves, and has power in itself; press the atoms farther apart and we have a gas, which is still more powerful; ether, we are told, is a form of matter in which the atoms are still more widely separated, and is the most powerful form in which matter is known, if it be a fact that there is such a thing as ether. And here we see that just in proportion as matter becomes invisible it becomes powerful. When we can plainly see the material it is inert; when we cannot see it at all, nor feel it, then its power is enormous. So that again we learn the lesson that the invisible world is far more powerful than the visible.

In the human body itself the invisible is the strongest. The body changes from day to day; that which is sensual or visible is in constant flux; but there is a power which remains constant through all this change. That which lives belongs to the invisible. We have many modes of motion at work in our bodies which we call forces. Strongest of all is the nerve force; but this force is not to be discerned by any sense yet known. We cannot see, hear, taste nor feel it; yet it is, and on it depends our existence. All sensations are produced through its agency. But for this nerve force we

should be profoundly ignorant of the external world; yet no one by means of the senses can detect this mode of motion; it belongs entirely to the supersensual world. We cannot explain the phenomena of human life without admitting its existence. We know that our hands and feet move in obedience to some force passing from our brains to those members; but here our knowledge ceases.

Nor is nerve motion the only invisible power in man. Even more carefully concealed from the senses is thought, which by its results is known to be the most powerful force in man. While thinking is generally the effect of some report from the external world brought over the nerves, yet frequently the most profound thought, and in its effects proved to be the most powerful, arises in the mind altogether independently of the senses. All those changes in humanity and in human control of matter which mark this as an exceptional age have been the result of human thought. While many theorize that thought is accompanied by motions among the molecules composing the brain, yet few would admit that it was the result of molecular motion; and some assert that without such motion thought is possible. Whether molecular motion in the brain is necessary to thought or not, so far as the thinker is concerned, thought is the result of a power belonging to the supersensual world. And this power, which controls all other powers, this motion, if motion it be, which uses all other motions, and at pleasure produces or suspends them, which has never yet been transmuted into those modes of motion known to science, is invisible.

Is it not, then, folly, when our closest study proves the majesty of the invisible, to assert there is no God, no spirit, no world of spirits, because these are not visible, not known to the senses? Surely, since strength belongs to the supersensual world; and increases just in proportion as our senses fail to discern it, may we not be justified in concluding that in man the invisible part, called the spirit, is the real source of whatever energy we find in him, and God, not known to the senses, is the Greatest Energy of All? And does not Science herself, to whom the Materialist is so fond of appealing, declare in terms which cannot be misunderstood that the invisible is stronger than the visible, the supersensual than the sensual, and that the further matter, by its tenuity or dispersion, is removed from the grasp of the senses, the more powerful it becomes? Just in proportion as it grows dense and can be recognized by the senses does it lose its strength, until in its greatest density it is absolutely inert.

If, then, strength resides in the invisible, Religion is justified in pointing man to the invisible God as the greatest power in the universe, and to the invisible spirit as the source of all human energy.

BEING is ever conscious. Unconsciousness is death, always and everywhere. Knowing by doing is a quickening into life; consciousness of being is life fully realized—life in essence.

For The World's Advance-Thought.
THE MERCENARY SEANCE.

E. M. W.

AMONG the countless hosts of spiritual beings living in the world of the fourth dimension, interpenetrating our own, there are those superior to this mankind, higher than the highest sage, and wiser than any mortal. Then there are those who are no better than we; and many lower and more brutal than the vilest savage. It is the latter class who usually communicate with us on the low plane of the mercenary seance, and in the detestable surroundings of heated cabinets. They perceive and sense us, for they are in close proximity to our abodes and planes of perception on the crass material ultimate.

For the race on earth is encompassed by its own dissoluteness and decay, flung off by human particles, to crowd the bordering and outlying Hades, Limbo and Gehenna. They crawl, and sprawl, and cling about mankind as the larvæ from the body of a decaying animal. Motives of gain and the unwholesome craving after gross and sensuous phenomena bring the seeker into the lowest order of contact with the invisible world. He plays with infernal fire; he opens himself to Mephitic influences and baneful psychic emanations, and links his interior structures to poisonous agencies in the unseen, which possess the power of torturing, both here and hereafter, in ways little dreamt of. He becomes the habitation of unclean spirits, who indulge themselves through the unbridled outflow of his evil passions, who feed upon his vital powers, and drain away the precious elements of his spiritual life.

The instinct of the grossly depraved, who are recently deceased, is to find for themselves human habitations for the gratification of their special vices pushed to an extreme. Thus they prey upon living men who unwarily, by attending on the seance, expose themselves to noxious organic conditions. Seldom indeed do the souls of good men who have died revisit the earth to appear again on the low plane of materialization. They leave behind them "the coat of skin," which they do not wish to resume. When at the sensuous seance Newton, Franklin, St. Paul or the Queen of Atlantis profess to appear and speak or walk, as an evidence of their identity, it is absolutely certain that the phenomenal appearance is that of some spook of the first water, or of some vulgar and villainous fraud, but lately dead, in whom the lusts of the flesh rule supreme.

This is the worship of the dead, the consecration of corpses, the religion of the charnel-house. The temple of the Holy Ghost is thus turned into a den of thieves. To earth-bound spirits, immersed in the delights of appetite and sense, when this earth fades away at death the true world of light is not realized. Such gross beings haunt the aural surroundings of our planet, and seek the society of mortals of the same low grade. They still hunger for the pleasures of the earth-life, having fitted themselves for no other. They frequent the spirit-conjuring resorts where, for a money consideration, lustful, coarse or demoniacal spirits induce the mo-

lecular activities by which matter appears and disappears, this being the highest plane they can reach. Such spooks, spiritual cadavers, and unfleshed ghouls, are the inspirers and gods of professional fortune-tellers and materializing mediums. They personate at seances "My darling child," "My dear mother," etc. They feed themselves through the magnetic auras and life-emanations of the audience. They fasten themselves upon the evokers. They are walking cess-pools, loathsome shells, perambulating grave-yards, lust-stained, lie-fraught vampyres.

But the picture has still darker shades. A growing number of these psychical professionals cultivate black magic. The astral remainder or shade of the departed soul holds in its fine structures the whole story of the man's life, even as the prehistoric raindrops still leave their imprints in the soft clay, now become rock. The will of the magician pierces into the astral realm like a lance, and when that will draws itself back into the world it draws back the shadow-man with it. Then the shadow is taken possession of by some coarse animal elementary, who is the servant of the medium, the picturings of events that are inscribed into the layers of his frame are unrolled, and the dead is imitated in word, gesture and recollection, so as to delude the sitters and spook-hunters, who straightway declare that the real man has returned to earthly manifestation "under strict test conditions!" All this is possible, and is frequently practiced at the present day, though it is downright sorcery, and cannot be done without the gravest spiritual consequences to all concerned. Some of the female adepts of the black art can, through the aid of their familiar or their servant elementary, thus personate any one whom they have ever seen, or of whom they may have beheld a likeness, or whose image can be photographed to their sensitives from the memory and brain of another.

During the age prior to that cataclysmal period known as the Noachic flood men became advanced in the evolution of inversion. They were civilized in evil. They sank below the conception of the Father of Life. They had stately priest-hoods founded on the principle of the black art and magical religion. By the evil ways of their occult intelligence they evolved a spectral pantheon of pseudo gods and demi-gods. These made themselves to appear as gods and goddesses, as Jupiters and Apollos, moving in fictitious splendor nor could their votaries discern that these apparitional and magical divinities were, within the form of their appearance, thrice accursed liars, hypocrites and fiends. These phantoms, of both sexes, were materialized and made permanent for days, appearing in the temples and houses in chemically attracted forms of condensation, and cohabiting with men and women by profane and shameful rites. The girdle of their religion was the resurrection of the brothel, veiled in the semblance of high heaven. This utter wickedness was followed by a cataclysm that caused the seas and fires to overwhelm their land, removing the last vestiges of the early mankind. The survivors of the diluvian catastrophe entered into new or-

ganic conditions, and served as the primitives of the present race of the human species.

History repeats itself in each great crisis of the race. It repeats itself, for the reason that the great tragedy of humanity is but one life-drama of mankind. Generations after generations of actors disappear successively from the stage, but in each new act the same contending principles reappear. Our civilization is moving in the downward spiral that the Atlanteans trod to their ruin. Already have the secret evocation and worship of lustful phantoms been carried to ruinous lengths by our psycho-debauchees. If by magical arts the final step in evil is taken, and these spectres, hags, imps, harpies, sirens, parasites, diaboli and ghostly vermin are clothed with quasi permanent forms, for ends of lewdness, as of old, the cataclysm follows by inevitable law—the *Dies ire* long foretold. The world is very ripe, and these are the last hours of the vanishing natural race. The quickened in life, as they quicken, become more and more prescient, more and more conscious that all things in the social and moral world are insecure and uncertain and that the omens indicate a coming catastrophe.

LIGHT OUT OF DARKNESS.

In a lecture in Salem nearly four years ago we said—having often before and in other relations expressed the same thought—that African slavery, as it existed in the United States, was right; as also that the emancipation of the slaves was right and an imperative necessity of evolutionary progress. We then prophetically foretold the accomplishment of the Divine purpose, which is now becoming apparent to all—the emigration to Africa of civilized Africans as missionary-colonists.

This amply justifying sequence of what has gone before is now rising into prominence in the minds of moral and social philosophers, and is receiving consideration in Congress. A Southern Senator spoke thus, in relation to a resolution introduced by him in the Senate looking to the United States Government securing “its just political power on the Congo:” “I ultimately have in view general emigration of the negroes of the United States to the Congo. They came from that country, and should return. Here their civilization is wasted; there it might be developed to the building up of a government and country that shall be a credit to them.”

In *The World's Advance-Thought* issue of March, 1889, among numerous ways suggested to wisely expend the \$126,378,800 Senator Dolph proposed to inhumanly devote to the erection of entirely useless coast defences, was that of assisting African-Americans to emigrate to the lands of their ancestors, and it was thus expressed: “\$123,378,800 to awake anew the expiring war spirit! That amount of money would set down in the salubrious highland regions of Africa five hundred thousand moral, industrious and intelligent African-Americans, with a year's supply of provisions, besides needed implements for agricultural and all manner of mechanical work. Allowing the ample sum of \$50 *per capita* for passage, each would have a working

stock of \$150 upon arrival, and there would be left a surplus of \$26,378,800 to invest in suitable merchandise to satisfy the natives for the right of occupation. Thus vast territories would be won from barbarism to civilization without firing a gun; God's Providence would be justified at last by the return as spiritual illuminators of those who were carried away as debased slaves; and the resulting Peace-Born Republic, assuming its proper relations with the rest of the world, under the shaping and organizing influences of commercial intercourse, would be a practical proof that racial differences are not insuperable obstacles to unity of human interests, but necessary conditions thereof. (Such proof is presented by every commercial exchange between different races; inharmonious conditions, of which war is the summary, have alone stood in the way of the realization of common fraternity. The tree of life is a unity, embracing roots as well as topmost boughs).”

The Reverend Elliott, of the Portland Unitarian Society, always polished and interesting in the pulpit, in a recent sermon essayed to rebuke the only reasonable position the Spiritual Evolutionist can take regarding African slavery in the United States, that on all sides it has been of the Divine educational methods. Interior Soul-Forces brought the planet into a nursery of aspiring life, infinitely varied in manifestation, from a chaos of evil conditions, and light from darkness is the order of progression throughout the moral and the natural universes alike. Faith in Infinite Wisdom forbids any other conclusion. But now enters Mr. Elliott's pulpit, in a social science lecture course, Mr. Joseph Holt, a thoughtful physician of this city, who regales Mr. Elliott's church family with the very presentation of the case we had before given, and Mr. Elliott had considered reprovingly.

The confusion of thought on the subject arises from opposing the broad, universal, interior view, with the narrow, insufficient, external view. That the moral duty is imposed upon the individual consciousness of eschewing and turning from evil whenever and wherever seen and felt, without attempting to compromise or palliate it into justification on the ground that, though wrong *per se*, it is a part or special feature of that Whole or One-Life Progress in which all things move together for the best, the Evolutionist will not question or deny, for by the responsibility the individual is under to do right as an individual the general or universal progress is maintained.

The recompense to the individual for continuously doing right, is to gradually rise or grow up into that Divine Consciousness in which the shadows of time fade out in the light of the Perfect Vision, in which the imperfect special is absorbed and terminated in the All-Perfect Whole. The Unilght or One-Life is Light and Life, is The All, at every point, and they who see and feel evil, as all do on the material side, are not in the True Light, but are lost and wandering among the shadowy, spectral symbols.

The present animal-humanity, like ships moving against adverse winds, are carried forward in spite of the fact that they “love darkness rather than

light.” The coming Divine-Humanity, their foretypes even now thrilling aspiring souls with New Life impulses, shall move in harmony with the Universal Will and bring to realization the Kingdom of God on earth. Have not after events, especially in the matter of legislating upon financial interests, practically resulting in reducing American producers to a condition of serfdom, proven that hatred and prejudice had more to do, so far as human instrumentalities, as such, were concerned, in giving freedom to the slaves, than true philanthropy and devotion to human rights? Divine influences worked through human organisms to the consummation; but these intermediate spiritual powers were not politicians, were not spirits of strife and war, never sought and have never received the recognition of men.

This line of thought, the only true and philosophical method of harmonizing human experiences with Infinite Wisdom, transforms into the light of hope and golden promise what is the very darkness of despair to the ordinary worldly view. Though on the lowest levels of consciousness, and filling the most menial offices in the great Evolutionary drama, the monopolists and extortionists who have gathered and are gathering to their selves, at the cost of suffering, destitution and ignorance to the millions, the bulk of the material wealth of the nation, thereby venally controlling courts and legislatures, are working for the ultimate benefit of humanity—though as ignorant of their higher use as the worms that weave silk for the loom. When the masses become spiritualized up to the appreciation of time and opportunity to cultivate their moral natures, and learn that happiness can only be attained and retained by living to make others happy, then will a Power above human direction and control intervene to dissipate and distribute for the common weal the vast aggregations of wealth now held by the few to the impoverishment of the many.

In its progress Evolution will dispense with all religious teachers who do not come to their sacred desks with souls aflame with living inspiration; but such fulfillments of destiny are of the incidents of progress. The use of the lumbering old “tally-ho” terminated with the advent of the locomotive.

Evolution destroys and constructs. The Material Evolutionist is on the destructive side; the Spiritual Evolutionist is on the constructive side. True Reformers are Constructionists.

THE CARRIER DOVE comes to us in a new dress, changed from magazine form to an eight-page weekly. Although changed as to form, it otherwise retains all its former good features. The new form is a sphinx risen from the ashes of its former self, our contemporary's printing material having unfortunately been burned up. The Editress should have the sympathy and support of all Spiritualists. We wish her success.

THE BRUTE-FORCE AGE, after a long period of gestation, brought forth the Thinking Age; and the Thinking Age will soon give birth to the Intuition-
al Age. Then earth's children will awaken to Life Consciousness.

For The World's Advance-Thought.
THE MAMMON-GOD'S STRAIT.

ALICE ESKEL.

O LIVING CHRIST, thou purest Light of Soul,
In whom all live and endless being have,
Are you so dead to man's most fervent prayers
That, though they ask for your most tender care,
You leave them cursed to live in darkness?
It is not you that men have sought as God;
The Idol-Christ, the Moloch-Christ, they love—
(A mask that hides the shamefulfulness of sin),
While you knock at their cruel hearts in vain,
For they refuse to open at your call,
And then they marvel why you hear them not.

O, sycophantic priests, purse-proud time-servers,
Your Christ would have the kingdom of this world,
Because the soul estate was never his;
To Peter he says not, "Put up thy sword!"
But wages war, and loves with bayonets
His fellow-Christians; and quickly decimates
With fiery rum the Christless heathens.
Your Christ must dwell in gorgeous palaces
Wherein no mortal dares to come
Unless his garments shine with fashion's gloss.
And now, that danger threatens to assail
Your Mammon-God, from wisdom's wider spread,
You would enforce his rule through man-made laws,
By fear enslave, when Truth would make you free.

Portland, Jan. 17.

GOD IN THE CONSTITUTION.

THE following item, clipped from "The Christian Statesman," (in which it regularly appears), is proof of what we have before stated, that Mammon is the God of this "Christian" age:

"Every dime given for this purpose [to put God in the Constitution] is a diadem in the crown of Jesus, and we shall find them all there when we see his glory."

The "Christians" of to-day, as did the Jews prior to Christ's advent, believe in, and are looking for, a *Mammon Messiah*, to come in all the pomp and splendor of a monarch of this world.

Alas! the "followers of the lowly Jesus," whose power was purely spiritual and interior, and whose kingdom was not of this world, after eighteen hundred years of religious supremacy, place themselves in the pitiable position of acknowledging that the Christ Spirit is incapable of directly acting upon the souls of men, by seeking to put him into an external civil constitution to make men worship him through the enforcement of man-made laws! Is not this evidence that the religion of humanity is wholly external and material and not Divine, and that they do not realize that the growing methods of the Universal Christ Spirit are unseen, and most potent in creative and regenerative force in ratio to their silence and invisibility?

The strenuous efforts made by them to put God in the Constitution is a desperate movement on their part, for they feel that their foundation is swiftly slipping from under them, and, as their inharmonious methods are opposed to the spiritual, they cannot enter into harmony with and acquire the power of the Interior Universe of Soul, therefore they can only appeal to human legislation to prop up and give a semblance of authority to their Mammon God, whose throne they feel is fast crumbling to decay. There can be nothing more absurd imagined than Jesus Christ appealing to

Pontius Pilate to make laws to compel the people to worship him.

All things move in circles, and the fact that sectarian Christians are returning to the gross conceptions of a Material King-Christ held by men in the dark ages is proof that the circle of Mammon Christianity has nearly run its course.

* *

GOD-IN-THE-CONSTITUTION Advocates seem to think because the name God or Jesus Christ is not in the Constitution that therefore it is Godless. There is more of God (good) in the Constitution now than there would be if the Church God was placed therein, for there is abundant evidence to prove that where the Church God is most outwardly recognized the Universal God within is most ignored.

It is not the putting of the word God in the Constitution that will make the people good, but the acknowledgement and development of the God-power in their own constitutions.

The God of the God-in-the-Constitution Advocates is a dead God, and, like all the handiwork of man, can only be a dead image or idol of the living reality in men's souls. The external dead Christ has too long usurped the place of the internal living Christ, and if the constitutions of the Churches and States had contained less of the former, and if man had developed and written within himself more of the latter, there would now be no place for a partial, selfish, Mammon God in the Constitution of the United States.

* *

AFTER the terrible flood at Johnstown, it was reported by the press, the survivors threw away their bibles and gave utterance to Atheistic sentiments. This is not to be wondered at, for Mammon is the "God" of this "Christian" age, and what happened at Johnstown was only a more general expression of the sentiment we hear individuals everywhere give utterance to when they lose their money possessions. The Mammon "God" is believed in as long as they are making money; but as soon as they fail to do that, they curse their "God" for having deserted them. Like the idol-worshipping Italian peasant, who breaks the image of his saint when bad luck comes to him, the world is estranged from its Mammon "God" when clouds lower.

* *

THE continued increase of every form of crime, vice, misery and injustice has shown plainly that the Orthodox Christian Religion is a failure. Ministers ascribe it to infidelity; but Christianity is responsible for infidelity. Christ's mission was, above all, to reform the unbelieving, the sinful and the erring, and if the adherents of the Christian system, with all its thousands of churches and ministers, acknowledge a widespread defection from their ranks to infidelity, they thereby avow that the Spiritual Christ-Power is not with them, that they have no Divine means of regenerating the souls of the wicked.

Too late! too late! O, priests and money-lords!
The Living Christ now puts the dead one down!

Mark well the signs of these most crucial times!
The Mammon Temple totters to its fall.
Stand quick from under, ere it buries you,
And leap to where Love's Soul is rearing fast
The priceless Temple of Humanity!

OUR SCHOOL OF INSPIRATION.

COMING in regular order of soul-unfoldment is the School of Inspiration that meets every Wednesday evening in the rooms of the Companion-Papers, now in the fine new structure known as Washington Building, on Washington street, between Third and Fourth. From the first session of the School interest has been steadily increasing, no embarrassment being experienced from the intrusion of parties not vitally interested, while additional harmonial elements are constantly being attracted. There are no rigid, consciousness-limiting rules prescribed for observance, but the spirit of devotion to Universal Truth evolves its own perfect proprieties: the harmony-loving feel only harmonious influences, and spiritual illumination is bringing its precious treasures to all who are in the true spirit of the movement.

We have come to feel this School of Inspiration to be a special feature of the Whole Movement to bring the race into oneness through mutual love and sympathy; and as such, like monthly Soul-Communion, the parent vine of which it is a beautiful branch, its uplifting influences will extend as far as humanity's spiritual aspirations call for light and life.

The conduct of the sessions of the School is each session inspirationally directed. It opens with silent meditation, or by the participants coming into the Soul-Communion mood, when each finds utterance as the spirit moves, the pervading harmony preventing the controversial spirit from spreading, and no one feeling inclined to extend remarks beyond clearly expressing the thought that inspires utterance. Thus the atmosphere becomes luminous with spontaneous expressions of spiritual truth, and none are altogether insensible to the joyous, peaceful, sense-lulling influences, the *soul-life experiences*, that are evolved.

Every soul state or central life condition evolves its fitting environment, and through genuine Schools of Inspiration *Celestial manifestations* may be and will be realized.

We hope to record such spontaneous expressions of soul-forces in other parts of the world.

THE range of vision widens as consciousness extends from the particular to the general, from the local to the universal, bringing within its field all the soul needs of the past, and extending on and including enough of what to lower consciousnesses is the unrevealed future to make the present a life of justifications, of perfect satisfactions. Thus the Perfect Vision, the Infinite View, is centralized in an infinitude of light: no past to mourn over, no future to vainly long for, for the Infinite Thought is completeness, is wholeness, is entirety; is all good and no evil; is life now, eternally and forever.

A MESSIAH, as all agree, is a Messenger of Truth. Then no Messiah can be greater than Truth.

GRANITE STATE PAPERS.

For The World's Advance-Thought.
THE TWO WITNESSES.

BY WM. H. KIMBALL.

FIRST is called the man of character, influence and good standing.

"What, sir, did you inherit?"

"A good family name, a thorough education, abundant care and disciplinary training from kind and watchful parents, and an ample fortune in this world's goods."

"What use have you made of these extraordinary advantages?"

"I have carried myself with a propriety that is creditable to the family name, have refrained from crime and heinous sins of every kind; have used my educational endowments to improve and delight myself in science, art and the general advantages of culture, and have felt determined to reflect no stain upon those who so carefully nurtured and trained me."

"And how have you employed your fortune?"

"I have been careful in my investments, whence I have not only kept intact the large amount inherited, but I have accumulated largely thereto, so that I hope to double, or even treble, the amount descending to my legal heirs."

"What have you done to help those who are struggling with adversity and are trying to keep head above water?"

"I never shirk my taxes, and I generally favor the establishment of almshouses and other kindred institutions. I am willing to be taxed roundly to support these, as the proper receptacle of those who fail and fall in life's struggles. But the way to success is open to all alike; and if many mistake and fail to achieve, I cannot feel responsible to lug them and do for them beyond what I have already named."

"But what if these struggling ones become desperate from failure, and band together in violent assaults upon your own possessions, and upon the possessions of others like you?"

"Give them into the hands of justice, as material for our prisons or hangman's rope, and we will help to foot the bill."

"But man's judgment and ways are not final. God demands a kindly feeling and fellowship between man and man, so real and active that the brother's struggles shall be aided to success, by those able to aid, instead of being unheeded by them. And doubtless God's judgment will reverse your decision that vindictively consigns them to prison and gallows, and you may be held by Him to bondage and pains, while the erring and scorned brother may be told to 'go and sin no more.'"

NOW CALL UP THE OUTCAST WITNESS.

"Pray tell me, sir, what was your inheritance?"

"The curse of an evil family name. Born into conditions of evil and infamy, I was always under the ban of suspicion. My parents were hopelessly poor, and ground down under the stress of desperate want. They cared nothing for schooling for their children; nor could they have helped us in it if

they had. Ignominy and rags like ours could find no toleration in the presence of the decent crew of the ordinary schoolroom, so an evil repute, ignorance and poverty were my unavoidable lot."

"But you must have felt conscious of some power in yourself, at times, to do better than your parents had done, and to make a worthy mark for yourself?"

"True, I have felt better promptings, and started with worthy aims at times; but whenever I have gained one round on fortune's ladder, I have been rudely kicked off by some already up, with curses for my presumption in trying to place myself amongst *decent people*. If I had a worthy desire and tried to fulfill it I could get little credit for it. Only distrust and repulse were meted out, as a rule. I naturally wanted human companionship, but, being repulsed by those in more fortunate conditions, excepting as they wanted to employ me at times in menial service, I was driven to find such companionship amongst the gross and evil-minded—who being, like me, born into the lowest grade, were outcasts and drudges to superior ranks."

"Were not instructions offered you in the ways of virtue and intelligence suited to raise you to better conditions?"

"Yes: but of what use were such instructions when one is crowded and jaded with endeavor to half supply the cravings of the corporeal nature? And when the reigning virtue and intelligence seemed mostly clad with inhuman pride and selfishness, how could one feel greatly stimulated to turn from the pressing needs of stomach and body for acquisitions in such virtue and intelligence?"

"But there is much cheering and active philanthropy in the world that heartily pities and desires to aid the unfortunate and needy: could you not win and hold this in your behalf?"

Most philanthropy of the times, however sincere and active, seems misjudged and inefficient. It largely needs organic consistency, headed with a wisdom that comprehends the situation and is sure and steady in provident means. The great human undercurrents can only be sunned, purified and well empowered by becoming raised up and made active in renewed purpose and energies. These are seldom realized from fitful or fragmentary efforts, but depend upon associate wisdom and power, such as our political framework stands for, but does not, thus far, actualize. So, we are left in the great vortex of competitive strife, compelled to battle with the poor weapons that have fallen to our lot. Our fight is desperate and often shocking in its methods, because all the better positions have been seized and fortified against us; and, while it is a battle for selfish ends, our base selfishness is forced to a defence accordant with all of its conditions. If you would not have us continue as desperate outcasts, let a new course begin—one that will tend to make us helpful integers of an integral public body."

DOLLARS in monuments will attest against the vain builders unfulfilled obligations to humanity as long as they stand. Every atom rules and serves under a universal law of moral responsibility.

"ARISTOCRATIC" CRUELTY.

ONE of our daily papers recently published receipts for Christmas dinners purporting to come from the leading ladies in Washington City. One of the receipts, by Mrs. Justice Field, gives a method of preparing a turkey for a Christmas feast, and reads as follows:

"The turkey should be cooped up and fed well some days before Christmas. Three days before it is slaughtered it should have an English walnut forced down its throat, three times a day, and a glass of sherry wine once a day. The meat will be deliciously tender and have a nutty flavor."

(Signed) "SUE VIRGINIE FIELD."

This from one who claims to be a follower of the meek and lowly One who said, "If you do it to the least of these you do it unto me."

What would Mrs. Field say if some one, that had the power, should force down her throat, three times a day, a large potato, and once a day a glass of scalding water, in order that she might make a dainty morsel to please the palate? It would be just as humane in the one case as in the other.

One that can recommend so heartless and cruel an act, is not risen above the fowl they would torture.

Greatness does not consist in rank or wealth, but in nobility of soul, tenderness of heart, that feels for all of God's creatures—even the lowliest.

THE SPIRIT OF MURDER.

ONE of our daily papers says: "There was a very general sentiment of dissatisfaction with the result of the Gibbs trial (imprisonment for life) expressed by railroad men yesterday. They are of the opinion that he should have been hanged, and expressed regret that he had not been caught on the night of the murder, when the railroad men would have settled the matter."

The murderous sentiment expressed by these railroad men is not an isolated instance of its expression. All over the world we find the spirit of revengeful hatred manifested. People who foster such demon thoughts place themselves on a level with the criminal. From whence comes the desire to kill an obnoxious human being? It is the offspring of the slaughter-house. Man cannot eat the products of the slaughter-pen and callously slay for "sport" the denizens of the field and forest without cultivating a thirst for blood. Our habits of animal killing and meat eating stimulate growth of the savage within us and all its attendant atrocities. We cannot love our neighbors and keep the commandments while bloody sacrifice is offered to Moloch.

In the sight of spirit all murderers—whether of man, beast or fowl—are criminals.

GROWTH downward is necessary to growth upward. A God whose love does not extend downward into the human conditions is impossible.

THE affected smile is the saddest expression of sorrow or the most dangerous expression of hypocrisy.

THE shell of the earth-egg is cracking!

essary moral condition to appreciate and maintain a truly representative system of government, the students of history among them will consider the fact of a man of these times being a member of the United States Senate as presumptive evidence of his corruption and meanness of parts, only to be removed by well-sustained evidence of his spotless integrity in private life; while the possession of great wealth will be held to be conclusive against him. Have we not been dragged down by the material thought to the Crown-selling depth of degradation reached by prostituted Rome?

The greatest revolution in building up the institutions of civil and religious liberty on the American continent has yet to come, and among themselves will Americans find their Attilas and Alarics. The difference between the material thought and the spiritual thought will be the measure of the inevitable revolution—the difference between government instituted and administered in the interest of wealth consolidations and government instituted and administered in the interest of human rights: between light and darkness: between life and death. Legislators now see only property to protect, their opinions and rivalries all turning upon questions of method in partially extending this protection so as to best promote their own and the interests of their respective adherents; these are the issues upon which politicians plot and voters are mechanically combined and moved. Though in their squalid poverty the millions become more and more besotted in sensuousness, the demagogues, bound mind and soul to the Mammon Rule, flaunt the figures of property increase, the bulk of all of which is held by a few thousands, as evidence of "increasing prosperity!" O,

"Ill fares the land, to hastening ills a prey,
Where wealth increases and men decay."

But condemn not. It is a stage of evolutionary progress that must be gone through. It is nearly passed. The pendulum has about reached the limit of its matter-ward swing; from center to circumference the jarrings and croakings are foretelling the reverse movement.

THE REMEDY THAT WOULD RELIEVE.

Of all the industrial reform theories none would be more efficacious than that of doing away with usury or interest-taking, by state, municipality, corporation, and individual. Every spiritually illuminated teacher, from and before the time of Moses to the present, has taught the sinfulness [life-degradingness] of interest taking. The practice of interest-taking is spiritually deforming and socially corrupting, because it is unnatural, not God-wise—as unnatural and contrary to Divine methods as it would be for a man to abnormally and deformingly discriminate against certain members of his own body. Mankind will not be ready to accept this reform measure until they awaken to consciousness of the Oneness of Life, of the truth that they "are all parts of one stupendous whole;" but the difference between their present moral status and the moral state necessary to its acceptance is just the measure of the difference between the professing Christian and the true one.

THE PARTIAL EXPRESSIONS.

WHETHER so much as directs general attention to the evils that afflict the race in these times of self-getting and stolid materialism is, to that extent and for that purpose, inspired. Each of any school of reformers is one (or more) of the innumerable chords that are brokenly preluding the song of man's deliverance from the oppression of man, soon to swell out a perfected symphony and fill the world with melody. The awakening of souls to the influx of light from the Celestial Plane that is pouring in to make all things new on earth, to illuminate the dark places, is like the advance of a mighty inflowing tide—the flood-head flows off into myriads of little threads and rivulets, according to local conditions for channel-ways, all to be reunited and identified with the whole volume in its further progress. The really Divine of Henry George's labors is in the writing and publishing of his books, thus awakening thought in the minds of the people in regard to social evils and injustices, (which, root and branch, will be swept from the earth in the advent of the fuller light); and all the external thinkings and schemings of the "single-tax" people to make political capital out of these partial expressions of the reforming soul-force energies will come to naught. The wonder-of-a-day novel "Robert Ellsmere" belongs to the same classification among reformatory instruments, though its scope of usefulness compared to the field filled by the Henry George publications is very insignificant—it opened channel-ways for new and higher lines of thought, as intended, and it may be said to now be of the past. The book "Looking Backward" is a partial inspiration of truth and fragmentary expression of universal reformatory energy of the same general character. Its author stands so self-discredited by his admitting the members of his perfected social state to be "the same kind of people" that they were in the preceding century of spiritual blindness, not being yet even evolved out of the vicious habit of tobacco using, that his work (should it escape utter forgetfulness) will not have even reference value in future years. In the universal consciousness being unfolded through Whole-World Soul-Communion, high above partizan feeling and sectional views, the human understanding is widening and deepening to embrace the Whole Truth, the truth of the Unity of Life—that the fountains of individual life are in the Universal Currents of Being, and that who would live for self, all unmindful of neighbor, must die, like the choked wayside spring dies, its purer elements fled to never return, leaving behind the corruption of death. But, heart and soul, we welcome each new phase of reform; all alike are evidences of the near advent of the Divine-Human on earth, who shall walk in the light of Wisdom and live in the spirit of Love.

The "Golden Gate" enters upon the last half of the fifth year of its existence. With commendable zeal the editors say they "are hoping and struggling for an enlarged sphere of usefulness." They have done well enough to be satisfied and filled with joyous hope for the future.

PREJUDICES overcome are vict'ries for spirit won.

THE DIFFERENCE.

WHILE American Money Autocrats, not having evolved to a living conception of that only true Freedom which consists in each respecting his neighbor's rights, and seeking his own in his fellow's happiness, are planning and plotting to sink as much as possible, if not all, the surplus public moneys in fortifications and fighting ships, that the burden of paying interest upon a public indebtedness that has been several times paid may continue to be imposed upon the country's toilers, the tyrants of the Old World are beginning to recognize and become reconciled to the inflowing Celestial influences that seek expression in Universal Peace. A Berlin dispatch, dated January 18, reads: "Professor Virchow, addressing his constituents this week, declared that it was his intention to propose in the next Reichstag general international disarmament as the true solution of the troubled condition of Europe and the revolt of the overburdened people."

SOULFULLY SAID.

To the Editors of the Companion Papers.

I HAVE been a reader of your paper for the last two years. At first it seemed to me rather visionary; but now, when I read Bellamy's "Looking Backward" and the two new publications, "The Nationalist" and "Dawn," of Boston, I see there is a progressive movement all along the line. While you show forth the more interior or soul part of the work a New Nation is being born, in which to envelop and actuate the true and only perfect way of living. All arbitrary and selfish governments must fall before the Divine mandate. The Golden Rule can be realized on the earth. This good time is here. It is as naturally unfolding as the flower coming from the bud. Such as are on the higher wave of progression are now setting their sails in the right direction, and feeling the breezes of Divine Harmony bearing their life barks majestically along. Soul-Communion will bring us from the outer, where discord and ignorance exist, into our truer and diviner selves. It will prove to us that the soul-life is the only real and substantial life. It is imperishable and co-existent with all Divine forces. Let us who believe in this great truth concentrate our powers, and work in such co-operation that all intellectual and material powers shall be made to serve one common end—the liberation of an enslaved humanity. SARA E. HERVEY.

Onset, Mass' Dec. 27.

You have not the right, rationally or spiritually considered, to withhold from an other's use that which you cannot beneficially use yourself, and the use of which is necessary to that other's happiness; and, not having such right, wrong is added to wrong by your making the one to whose happiness the use is necessary pay for the privilege thereof. True, we state the case according to the strict principle of natural and Divine justice; but suppose a humanly irresistible force should come to enforce this principle among men, how would it affect you? This question now confronts all who are not ready to square their conduct with the Golden Rule. Remedial justice is in the air everywhere!

ELDER EVAN'S EPISTLE.

"Go to the ant thou sluggard," and be instructed in the virtue of industrial organization. Why go to the ant? Rather let the brethren go to the sisterhood; not alone to learn industry, but also to learn order; to have a place for everything, and everything in its place. Let them go into the apartments of the sisters, and see the system of things. Lamps, tables, chairs, books, and all the little niceties that make up the work-table—everything in order and in its place. And much of the order that there is existing in brethren's rooms is the result of sisters' thought, care and labor. Go into the kitchen and observe the extreme cleanliness attained: food is cooked, not spoiled. Let brethren note all this, and they will learn the secret why the sisters are more spiritual than their brethren, and why they are more sure pillars in the household of faith. The Elder sisters keep the gift—hold the fort: it is woman's day: the Divine Mother of all sentient beings, who has been hidden from carnal eyes, from ages and aeons, is being revealed. Because human beings are less carnal—more spiritual—humanity progresses.

On the other hand, the brethren intervene between woman and the rough, crude elements, human and material, and shield them, so that they can work in safety and peace; even as woman intervenes between the uncouth, rough element in the brethren and the angel element in the spiritual world. God's house is a house of order: organization is operating throughout creation. The ant exhibits the law: What can be more perfect than the governmental arrangement of the ant-hill or beehive?

In human affairs perhaps the military organization exceeds all others in perfection. Is it not singular that such should be the case? Is destruction rather than construction the ruling power? It appears to be so, thus far, in human history. What is history but a record of the master minds of the race contending with each other for place and power over the ignorant masses, who are kept in ignorance that they may thus become helpless tools in their hands?

Education, the key of knowledge, must be assumed as the first duty of Government. All children are born equal in ignorance and helplessness: Let them be as equally educated out of that ignorance. Keep all children in public industrial, self-supporting schools, until twenty-one years of age: first, as learners; then, as teachers. Let there be no place found for un-republican class-schools—high schools, academies, colleges, in the great American Republic—unless you want it to become a great military despotism, ending in monarchy.

Mt. Lebanon, N. Y.
To the North Family.

F. W. EVANS.

"BROTHER FREDERICK," an able contributor to "The Problem of Life," the new inspirational magazine started in San Francisco by Mr. Colville, has just returned to that city after four weeks' teaching in Portland. He lives what he teaches. Our exemplary young friend Charles Neilsen accompanied "Brother Frederick" on his return.

THE UNIVERSAL AGAINST THE SELFISH.

THE truth becomes more and more apparent to the common mind with the progress of events, that men and nations are involved in and are constituents of One Common Life, and that all efforts and thoughts and policies that are not based on or are not in harmony with this truth will lead to disorder and distress, and come to naught in the end. The progress towards Universal Peace is exactly measured by the progress of the Race Mind rising to this truth's life realization. Ignorance of it is barbarism; knowledge of it, in the degree of its acquisition, is civilization. Like manacled limbs of the human body straining and struggling for liberty, Mother Earth's energies are ever directed to remove restrictions upon or obstructions to the free flow of her life-currents. Commercial activities are of the planetary life-energies, and restricting them by legislation is crucifying the Divine. See how the Whole Life Power vindicates itself against man's deathful and desecrating selfishness: Over two hundred millions of foreign capital has been monopolistically invested in the United States since the judgment of the last national election was rendered in favor of restrictive commercial legislation; and this is an increase of legislative power in favor of capital and against productive industry, for among a selfish people gold is more powerful than votes. Universal fraternity would bring universal prosperity—peace, happiness, plenty, under all flags alike.

PROFESSOR ABBOTT, of Harvard College, formerly editor of "The Boston Index," now out of existence, has been working over and giving to the world as his own the unitary system of prevailing law as originally expounded by the scholarly Wm. H. Kimball, author of "The Granite State Papers" series of these publications. Professor Abbott's artfulness in presenting Mr. Kimball's ideas in different verbal dressing shows fine talent in that direction—though sometimes he adopts Mr. K's phraseology *verbatim*, as in the phrase, "Being, Knowing, and Doing," developed by Mr. K. from the saying of Jesus: "I am the Way, the Truth, and the Life." The Harvard Professor avails himself with utmost freedom of the approaches and openings to this rich mine of inspirational thought which had first been surveyed and outwrought by Mr. Kimball without as much as mentioning Mr. K's name. But let the secondary channels open; the primary ones are equal to supplying all demands.

THE Single-Tax "Standard" records, with all its grievous circumstances, as a case of peculiar hardship, the experience of "a young, intelligent and well-educated farmer" of Illinois, who, having inherited 240 acres of land from his father, lost all he possessed by purchasing an adjoining tract of 80 acres, mortgaging the whole to raise the purchase money. Did not this young man fall a victim to his own spirit of greed? The first duty of the reformer is to reform self—thereby and only thus the moral forces may be evolved that can reform the world.

PERFECTION in parts makes the perfect whole.

THE HIGHEST HONOR MARK.

WE may yet confer upon Robert G. Ingersoll what would be the crowning honor and highest mark of merit of his life—his recognition as a New Dispensationist. He closed a recent lecture on crime with these declarations: "It is safe to say that governments have committed far more crimes than they have prevented. * * * If we are to change the conduct of men we must change their conditions. Extreme poverty and crime go hand in hand. Tenements and flats and rented lands are in my judgment enemies of civilization. They put a few in palaces and many in prisons. * * * Ignorance, faith and poverty are missionaries of crime. As long as dishonorable success outranks honest effort, as long as society bows and cringes before great thieves, there will be little ones enough to fill the jails."

NEW PUBLICATIONS.

Since our last the following Reformatory and New Dispensation publications have come to hand. We hope to follow this collective notice with special notices as each in the future puts us under obligation, directly or indirectly, for thought-supplies in making up our periodical offerings: "Pacific Banner," Winthrop Center, Maine; "The Christian Arbitrator," Philadelphia; "The Dawn," Boston, Mass.; "The Flaming Sword," Chicago; "The Divine Science of Health," Boston; "The Progressive Thinker," Chicago; "The National Economist," Washington; "Last Days," Atlanta, Ga.; "Young Woman's Magazine," Brattleboro, Vt.; "The Acorn," (a bright Peace Advocate for juvenile readers), Winthrop Center, Maine.

THE Crown of Life is beyond the reach of personal ambition. The recognition of merit that eternally endures is not to be looked for on the mortal side. Were there no other means of identifying Messiahs than verbal claims and miracle-working they would sink from view in the ocean of the common humanity. The true Messiah centers in heaven and radially manifests below as an all-pervading influence. Christ the spirit was most clearly and intensely focalized in Jesus the man, because among men his affections and sympathies were the most universal.

RECENTLY, in the night-time, a light of blinding brilliancy appeared at the top of the flag-staff of a Columbia river steamer when she was coming down stream. The reflection of the strange light upon the water—which lasted for an hour—was so blindingly bright that it was impossible to navigate, and the boat was only held to the current until it disappeared. "Brighter than the sun," are descriptive words used by the witnesses. A few evenings later another such a light appeared over the hills east of Portland, where there are many suburban residences.

BEFORE us is the first number of Mr. Colville's "Problem of Life." Forty pages of reading matter, and claims "to supply a long-felt want." Publication office 106 McAllister street, San Francisco.

ETHICS BASED ON FACTS.

BY DOCTOR PAUL CARUS, EDITOR OF "THE OPEN COURT."

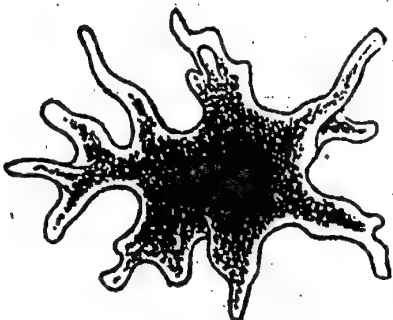
THE soul of man is the result of the total development of organized substance from its first beginning and through all its phases of transformation. Man is the sum of all the memories of his ancestors. In the man of to-day all the memories of the past continue to live in the youth, and the youth in the developed man.

Death vanishes when we thus conceive mankind as one grand totality, as a huge wave sweeping onward across the ocean of life. The wave in its progress incessantly lifts other particles of water and leaves the old ones behind; yet it remains the same, and ever must remain the same in its onward career. The wave is not water, although it consists of water; it is a special form of motion in water. Humanity is not the matter of which men's muscles and bones consist. Humanity is a certain form of life—a form of motion that sweeps over the ocean of matter. The material particles of which humanity now consists are left behind; they sink back into the ocean; but humanity continues to progress—it continues to live, and remains the same through all the changes which the material parts of living substance have to undergo. By humanity we do not understand the clay of which man is made, nor even the life which moves the clay, but the form of life in the clay—his soul; and the soul lives, even though the body may die.

From this point of view the life of the individual man is enlarged beyond the narrow limits of the ego. He feels himself a part of a great-whole, for which, even in the most modest sphere, he can work and exert himself. And in so far as he represents the Soul of Humanity he breathes the atmosphere of immortality. The tidal wave of life that now bears him along, even after his earthly part has returned to the dust whence it originated, will sweep resistlessly onward towards grand and glorious goals, that now in our ideal aspirations we dimly can presage.

Let us throw a glance upon the beginning of organized life, where it separates into two distinctively different kingdoms, viz., into plants and animals.

Living substance, animal as well as vegetable, which has not as yet assumed a perceptibly specialized form, is called protoplasm. Minute lumps of animal protoplasm can frequently be found in stagnant water. They are called change-animals, or amoebas.



AN AMOEB.

Amoebas do not yet possess a distinct mouth; they take nourishment by absorbing and assimilating all kinds of animal and vegetable particles, which they draw into their interior through any point of their surface. They have no distinct members; they move by sending out protuberances and dragging the rest of their mass behind. They

division. Their constant changes of form gave them their name.

Amoebas cannot as yet be characterized as organisms. The simplest organism into which living substance develops is the cell.

Simple as the cell really is in comparison with any higher organism, it still appears extremely complex when submitted to a careful investigation. Under ordinary conditions it consists:

1. Of a membrane or skin, *a*, formed under the influence of its environment. [The able writer's indulgence we will here crave for suggesting *evolution from the vital center or essential being of the cell itself*, instead of the words, "formed under the influence of its environment." Of course the constituent elements are from without, but the attractive force, to which they sympathetically or lovingly respond, is within—so the suggestion is merely elaborative of the original idea].
2. Of the kernel or nucleus, *c*; and
3. The plasma or cell-substance, *b*.

According to Professor Walther Fleming,* the cell-substance, as well as the nucleus, is made up of special fibril structures and an interfibril matter, which, in living cells, we have good reason to infer, is of the nature of a fluid.

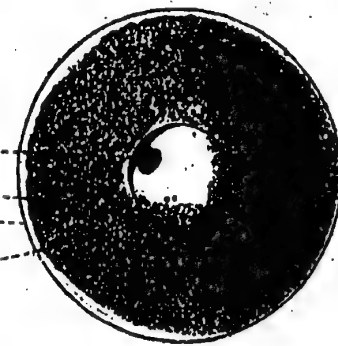
The kernel contains a smaller kernel, *d*, called the nucleolus.

In the activity of the cell there subsists a division of labor: the skin acts as the agency of communication with the outside world; the cell-substance assimilates and dissimilates food; the kernel serves for propagation. When the kernel has split the cell begins to branch off into several filial cells.

The principle of division of labor is carried farther still, when, as in the hydra or gastrula, several cells form one greater whole. Each cell retains its individuality, but it is differentiated through its service to the organism to which it belongs.

The law of specialization which makes the parts of an organism work with and for each other is the fundamental condition of all higher evolution of life. Organized life, therefore, with all the varied spiritual treasures that it has created, ultimately depends upon a moral condition; it depends upon the condition that the individual earnestly devotes all his life and efforts to the service of the greater whole to which it belongs. Or shall we not rather state the fact in its inverted and more natural order? Because the devotion of every part to the life of the whole is the condition of all evolution and of all progress—therefore it is

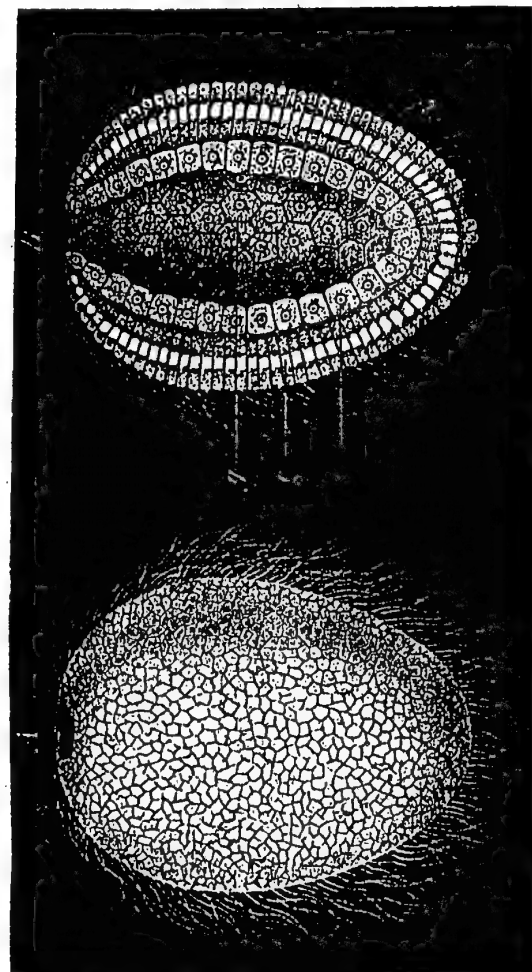
* *Zellsubstanz, Kern und Zelltheilung*. By Walter Fleming, Professor of anatomy at Kiel. Leipzig, 1882. F. C. W. Vogel.



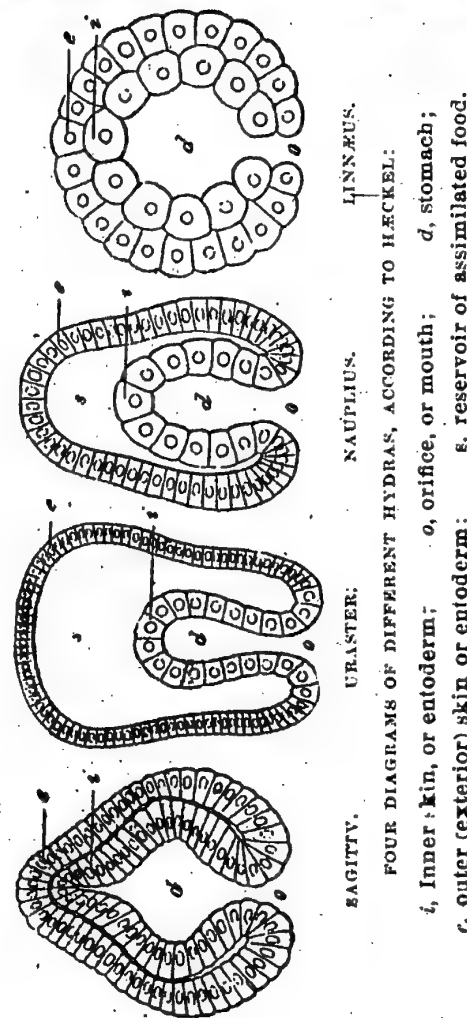
A CELL.

The granulated appearance, according to Fleming, is caused by coagulation due to chemical reaction. In the living cells which he examined minute particles of fat vibrated in the interfibril matter.

ethical. Ethics is no creation of our mind. Being the code of rules for our conduct, it must stand on facts. The facts that have produced man are the data from which the rules of our conduct must be derived. If ethics were a human invention it would be a mere fancy of our imagination. It might then be called poetry, or romance, or subjective opinion; but it would never be a science. Ethics, as we conceive it, can be derived from and applied to facts. It is a science, and among the sciences it is the science of sciences. It is applied philosophy.



GASTRULA (OLYNTHUS).



LINNAEUS.

NAUPLIUS.

URASTER.

EAGITTIV.

FOUR DIAGRAMS OF DIFFERENT HYDRAE, ACCORDING TO HECKEL.

a, inner skin, or entoderm; *b*, orifice, or mouth; *c*, outer (exterior) skin or ectoderm; *d*, reservoir of assimilated food.

Facts of the material scientist are mere intimations of the truths of the spiritually illuminated. Facts are questionable; truths are above question. The discovery of truth ends the specific quest.

Written for the Companion Papers.

"WHAT IS TRUTH?"

LUPA.

As old as the human spirit,
As old as the universe,
As old as the rolling thought-waves
That bless with their power, or curse,—
So old is that startling query
That springs to the lips and thrills us
With warning, reproach and question,
"What is Truth?"

What seers have turned back to utter,
What students have joined to its cause,
What millions have learned through sorrow
Of Nature's unchanging laws,
Whatever all hearts are feeling,
Whatever all minds are thinking,
Whatever all tongues are speaking—
That is Truth.

But what is the Truth we long for,
The good we would die to gain?—
The blessing we toil and hope for
Through ages of weary pain?—
The secret of life, its motives,
The where and the when and wherefore,
The end and the aim of all things?—
Our souls' Truth?

The branches of Truth are many,
And various fruits they bear.
The sun and the frost destroy them
In spite of our tender care;
And even though softly golden
They grow in their mellow ripeness,
The seed may be small and shrunken
Which is Truth.

Truth at its best and brightest?
Ah, Soul, you are growing bold,
Demanding both sum and factors
In problems now ages old.
If ever the truth is fathomed
Of life and its many secrets
The answer will meet the question,
"What is Truth?"

For, Soul, in the upper classes
The earlier mysteries clear,
And goals in the fading distance
Draw slowly but surely near.
For growth is the test of knowledge,
And only the eye whose vision
Is strengthened and cleared perceiveth
What is Truth?

Written for the Companion Papers.

THE ORIENT AND THE OCCIDENT: Ancient and Modern Advance-Thought.

A PANORAMIC SKETCH OF THE EVOLUTION OF RELIGIOUS THOUGHT, INTEL- LECTUALITY AND ETHICS.

BY C. PFOUNDÉS, (LATE OF JAPAN).

Hon. F. Sec. Sc. Lt. & Art, London; Cor. Mem.
Geogr. Soc., Japan; Mem. Royal United
Service Institution, London; Etc.

PROLOGUE.

"A NEW RELIGION is the need of the age"
is now often heard declared, even from
the pulpit, by popular eminent preachers; and we
read very much the same thing frequently in peri-
odicals written for advanced thinkers.

A Religion is not more than a language, or any

elaborate civilization, the invention of one or a few
brains; it is the growth of long ages of thought, of
controversy, and of experience, modified by sur-
rounding conditions and complicating influences.

Now that discussion is becoming possible outside
the narrow limits of orthodoxy, the systematic and
scientific study, comparatively, of ancient religions
is becoming an important factor in our latter-day
intellectual activity.

The increasingly large amount of valuable ma-
terial that is being made accessible to the student
and general reading public furnishing information
about ancient religions and philosophies, make
it possible for us to advance a claim towards the
value and interest of such a line of investigation.
The seeker after truth and enlightenment will find
an ample store of knowledge; and there is no oc-
casion to call (perhaps in vain) for some new
scheme of redemption, future salvation, some path
out of the wilderness of unbelief.

History reveals the fact of periodic intellectual
upheavals in the past every fifth century, or there-
about; and it is evident that we are now and once
again entering upon such a phase. Looking back,
there is the revolt against the Romish Church, the
finale of the dark ages of Christendom; prior to
the crusades the age of Mahomet; then the early
Christian, preceded by that meteor-like period of
intellectuality, the age of Confucius; in the East
Buddha, and Socrates in the West. Farther back
in the dim vista of the past we see Egypt, the land
of spiritualistic illumination, at the earliest period
of which we have knowledge.

The zone, stretching from Rome to Japan, curi-
ously contemporaneous in their early history, in-
cludes Greece, Egypt, India and far Cathay. The
materials, above all suspicion of having been tam-
pered out, are scanty; fanatic bigotry, especially
Christian, did all it could to obliterate traces of
everything not in consonance with the dogmatic
theology of the sacerdotals. Enough, however, re-
mains in the hands of competent and honestly in-
dependent experts to enable us to know and judge
for ourselves of the salient features in ancient eth-
ics, philosophies and religions—the toilsome evolu-
tion of human intellectuality, so frequently, Sys-
trophus-like, slippin'—the tide-wave of mental activ-
ity rushing forward or receding on after on, yet
progressing in the main.

The early superstitious fears aroused by the ir-
resistible forces of nature no doubt were ever
worked upon by the more astute and subtle; we
may see this even now amongst the remnants of
less civilized peoples; and propitiation of powers
of evil would precede appeal to the higher ideal
good influences. The merely selfish religious rites
and beliefs would develop and be elaborated by
the cunning, such as the "Duk-duk" of the New
Hebrides, similar "Taboo" of other islands, the
"Medicine Man" of the western continent, etc.
Compeers everywhere and in all time, no less in
the present than in the past, occur to us,—still
dogmatic, tyrannical, narrow-minded, intensely
selfish.

The bright jewels of thought that arose out of
this grosser matter have, however, been handed

down to us—polished, radiant gems, as they have
become in the transmission; and, although we
cannot conceive that at any former epoch the
world was wiser or better than it is now; yet it
must be admitted that the ancients *did* possess a
vast store of knowledge and wisdom, some of
which yet survives for us.

The conditions of life of modern times are vastly
different from those of the past, and the contrasts
are more numerous and greater than the parallels
between Oriental and Occidental. We may, how-
ever, apply to the circumstances such basic prin-
ciples as have been common and acknowledged as
vital to ethics and sociology universally. How far
back we wot not (it is not imperative we should
know) that humanity arrived at the intellectual
plane that developed a hope of immortality; but
the earliest civilization of which we have accurate
knowledge shows then existing the belief and the
hope. In the thousands of years since our progress
has not been great in psychic knowledge. How
long humanity took to arrive at that point we can
but surmise.

In the Valley of the Nile, before the age of the
greatest and most ancient of the pyramids, we
learn from recently deciphered inscriptions of un-
questionable authenticity and antiquity, there was
transcendent spiritual and intellectual develop-
ment, the proof of which in detail will be forth-
coming.

This belief in the hereafter, for the spiritual part
of humanity, was shared by other ancients—to the
eastward in the valleys of the Euphrates, Tigris
and tributaries, still further east along the south-
ern slope of the stupendous range of mountains
skirting the great plateau of Central Asia, in the
valleys of the Indus (Punjab or five rivers), and
of the Ganges and confluents, yet to the extreme
east of the continent, along the great watercourses
of far Cathay, the civilization is based on the eth-
ical ideals, the philosophies, etc., that have their
superstructure on the foundation of this all-per-
vading aspiration towards immortality, the spirit-
ualistic, the hope of something higher, better than
the present.

The Semitic sacrificial rites, the Anthropomor-
phic Jehovah, of the West, is replaced as we travel
eastward by the abhorrence of blood-shedding,
and the sublimer conception of a Universal Spirit-
ual Essence permeating Nature as the Divinity;
whilst to the extreme East the philosophy is more
materialistic, calmer and somewhat colder. Sac-
rifice, propitiary rites, supplications, etc., of the
West, contrast strongly with the Doctrine of En-
lightenment of the East, which replaces Faith by
Knowledge, Observances by Good Works, Ignor-
ance by Enlightenment—above all by SELF-
KNOWLEDGE and SELF-ENLIGHTENMENT.

The claim to Divine inspiration, super-human
gifts, any supernatural powers, by scheming sacer-
dotals of the West, is demolished by the logical
reasoning of the East; and the teaching is of an
elevating, dignified character, notably superior to
the tyrannical priestcraft that calls in every mystic
and awe-inspiring adventitious aid, at the cost of
mental and social slavery.

SOUTHERN CROSS PAPERS.

For The Universal Republic.

WHENCE COMES NECESSITY?

THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND.

NOT every one who looks upon the same object says the same of it. Some face necessity and see it to be something hideous and cruel; others steadily look upon it and declare it to be a thing of beauty and of joy, having all the marked features of Divinity. This diversity of impression is itself a necessity; but what in each case fathers the impression demands something critical, close, and carefully inquisitorial. First, we notice that what is necessitous is, more or less—for sufficient reasons—away from man's control. It must be because something compels it; but whether that something is itself more than a fancied necessity or otherwise needs to be carefully gone into before our question, "Whence comes necessity?" can be satisfactorily answered. Circumstances varying in nature and origin father necessity. The nature of some of these circumstances is fictional and temporary; others less so; and of some it may be stated they are eternal, or at least apparently so. The nature of the circumstances has much, if not all, to do with declaring their origin. God being eternal, every circumstance bearing that imprint proclaims thereby its Divinity; but everything temporary lacks that imperial characteristic except in a secondary sense. In either a primary or a secondary sense, however, every necessity is Divine.

Viewing this subject in the clearest and strongest light, and on the farthest-reaching, broadest, and so most satisfying basis, necessity, wherever and however operative, is exactly the promptings of love in its highest aspect. The fact that human shortsight has led to transgression, creating a necessitous chastisement for corrective purposes, only establishes the idea of a Superintending Love controlling it in all its wondrous and unbending supremacy. But all the steps from the beginning to the end are wanting in the eternal impress; the shortsight causing the transgression; the transgression causing its penalty; and the correction following in the wake of the infliction—all and each came in their order, which was temporary, and we trace the whole, step by step, backward to the shortsightedness of the transgressor, man. There is an *indirectness* clearly apparent in this phase of necessity which throws a strong and clear light upon many perplexing circumstances of life; and serves, by way of a partial contrast, to hold up another phase of necessity wholly eternal, and so obviously and directly Divine. All that shows in this latter case, and in its own strong light, will be seen to be purely beneficent and favoring to those realizing and sharing it; while all that wears in any sense the appearance of being temporary, and fleeting, and also of being indirect, and so secondary, will be seen to be more or less corrective and in the form of chastisement.

There are wheels within wheels everywhere manifested in the progressive history of man; and as we look closely into it we detect in certain phases thereof that man really creates his own destiny;

yet in another we see as clearly that an unyielding control surrounds him wherever he may turn; and this control is subject to just such changes as the impulses of the creature working out his destiny demand. The law of supply and demand is exactly observed in all faithfulness, and without any deviation by the principle of necessity. Human conduct furnishes the cue for the quality of the necessity that is to appear; and circumstances can never arise without the supply being fully equal to every changing emergency. The never-failing supply, and the exactitude of its fitness to every possible circumstance, marks a something so immeasurably perfect that nothing short of the highest ideal of Divinity can account for it. The primary design of the necessity is in all cases alike: love moved it and set it working. But to say that man is not an essential factor in the wondrous by-play, that he is not in short the arbiter of his own destiny in a remarkably true sense, would be to speak in ignorance of conspicuous facts in the case.

Is it not obvious, then, that all necessity has its real holding place in the Divine Nature? What then about its antithesis? All necessity is beneficent and helpful in design; and all that is beneficent and helpful in design is also of necessity. This by implication proves that whatever classes itself under the heading of things or matters *unnecessary*, and therefore temporary, in so doing shows itself to be outside of everything beneficent and helpful. The word necessity, then, comes before us as an Angel of Light, for it is a plummet whereby we may ascertain exactly how far man's life and actions are out of the perpendicular. Plumb every event in human life and history by this Divine plummet, and it will at once appear whether man is wise or foolish in allowing or countenancing it. Unless it can be shown that man can not live and perform the functions of his being without a certain thing, no satisfactory reason is furnished for the use or countenance of that thing. The uprightness spoken of as being primarily the heritage of man when coming from the hand of his Maker naturally reveals itself in the light this throws upon the subject as consisting of his being born thus capable of perfect happiness and well-being by the simple meeting of the necessities of that being, and those necessities alone. The departure from this uprightness on the part of man, by his finding out many inventions in the creation of all manner of imaginary wants, and therewith also the weirdest and wildest of senseless cravings, reveal him making a rod for his own back, and therewith the necessity for the application of the plummet to show exactly how far he has gone over from the perpendicular. Everything unnecessary is a human invention, and to some extent upsetting the harmony and balance of nature, and working to man's overthrow. These utterly unnecessary things are everywhere in human machinery to-day; they are in every phase of its society, whether commercial, social, political, or religious; and if man loves to have it so, then he is only a fool for his pains. If it can logically be shown that any item, however forceful and prominent, is utterly outside of the pale of necessity, and so can by man be dispensed with, that discovery

points it out as an enemy to the race, and one towards which no quarter should be shown, if pity, love, and mercy are worthy of a hearing. Take every item of life, whether showing in our commercial, political or social circles and as the suspicion is raised that it can be dispensed with, and nothing be lost, that should be a signal for an attack upon it. Labor is indispensable; and only becomes a curse when the balance of nature is so disturbed that it comes crushingly and unduly upon the masses; then restore that balance by the unrelenting application of the plummet, necessity, and labor will again take its beneficent place as a joy-bringer, a health-worker, a luxury. Capital is dispensable; nothing but an upset of Nature's machinery gave it place at first in the economy of society; and so long as it is allowed to hold its own—as at present—the few will be fictitiously flattered and pampered by its amassment, and the many will be helplessly and murderously in the toils of the same. If men's eyes are holden so that they can not tell a foe from a friend, that fact is only one of the many temporary necessities begotten of cruel shortsight and transgression; and time will yet be when—having suffered correction and recovery—the cruel thing will be ignominiously dishonored and swept away.

Down with all wanting this Divine imprint of Necessity upon it!

(From "The Commercial Advertiser," Detroit.)

FROM the antipodes comes word of extended floods in Australia, with considerable loss of life; from England and France comes news of startling earthquake shocks; from Japan tidings of a great destructive fire in one of her largest cities; and on all hands the elements seem to have exhibited their irresistible power over the puny defences of little man. The lesson is surely needed. It is well that the boast "man owns the world" should occasionally receive a check, to bring before him knowledge of his obligations to Higher Powers, that can hurl him aside like straw, and dash his selfish ambitions and his cherished hopes into utter ruin and chaos. If the tide of blindly struggling humanity, chasing the butterfly of material prosperity, leading them far away from the imperishable delights of an attainable and endless hereafter, heed the warnings of nature, the crushing tragedy of the Connemaugh will not have been wholly in vain.

It is reported from Washington that Samuel Hauser, a Montana Democratic aspirant for a seat in the United States Senate, and a millionaire, has many friends among the Republican Senators. Certainly; wealth, and not questions of state policy, is the real principle of affiliation among present-day United States Senators. It was not because there was no disposition to do so that the Money Kings were not accorded a distinct and most prominent place in the order of presentation that was arranged, *a la* royal court custom, for the New Year's reception at the Presidential Mansion.

Y "And, sure, the letter where, divergent wide,
The Samian branches shoot on either side,
Has to your view, with no obscure display,
Marked, on the right, the strait but better way."

For The Universal Republic.
THOUGHT THE CREATIVE PRINCIPLE.
MRS. L. D. DURKEE.

THOUGHT, the silent yet all potent force
That bears the planets in their course—
Speaks, though unvoiced, in telling tones
Resounding through all spheres, all zones—
E'er circling in a shoreless sea
Whose billows span eternity—
The all-in-all, the middle beam
In God's vast Temple: This our theme.

We know the pow'r, we feel the trend
Of this force electric: 'tis to forefend,
If rightly used, 'gainst every ill,
Merge mortal in the Perfect Will.

Then be no thought, no message sent,
No wing-ed words, without intent
Of Charity—the speech of Love,
Creator, God. Thus may we move
In harmony, in true accord,
With Nature's law—the living Word.

The highest seek, the best to give
For others' weal. The thoughts we live,
Outspreading in the boundless tide,
Shall backward come all glorified.

Portland, Dec. 1 1889.

THOUGHT.

OUR bodies are thought-forms, or forms composed of thought. Thought is in us as a liquid in a vase; but instead of the vase giving shape to the contained thoughts, our thoughts give form to it.

Our thoughts are life-giving or destroying, just as some perfumes will invigorate, and others poison. Whatever we think, that element of thought we give life to—we stimulate that thought into activity in all the thought-forms around us, visible and invisible. If we would perfect harmony, therefore, in our environment, we can only produce it by thinking harmonious thoughts, for then the thought-forms whose life is dependent upon inharmony die,—that is to say become inactive, as far as the harmonious thinker is concerned, just as flies become inactive in warm weather if we can succeed in lowering the temperature below the point at which they can maintain activity.

ELNORA D. P. MASON, Onset, Mass.: "I have walked in a shady path so far along life's way, but ever and anon its gloom has been lightened by rays of light which must have come from the spirit, because of their clear, penetrating nature. Your paper is an ever-present help to me, because of its high inspirational standard and holding power. I don't know how many have thought of this, but I have realized it for some time. Hoping you will soon receive that sustenance that will enable you to devote your time and energies to the work of Spirit in its largest sense, I am fraternally thine."

FRANCE, Spain, Italy, Belgium, England, Germany, Austria, Holland, Portugal, Russia, Poland, Sweden, Norway, Denmark, Greece, Turkey, India, Egypt, Oceanica, and nations of North and South America, were represented at the International Congress of Progressionists recently held in Paris. There were four hundred and fifty accredited delegates. The power and beneficence of the Whole-World Soul-Communion influence was of course conceded, the Congress itself being one of its multiplying phenomenal evidences.

LUCIE GRANGE'S APPEAL.

LUCIE GRANGE's last "La Lumiere," always bright with inspirational thoughts, comes to us all aglow with hope and enthusiasm. She sends forth the following notice and appeal, dated on Soul-Communion Day of December:

"Now that we are prepared to undertake the gratuitous distribution of our paper, we make an appeal to all lovers of humanity to aid in the undertaking. Obstacles born of prejudice and selfishness against the advance of the good and true shall be overcome. We ask all who can, to give of their means without stint to the New Thought workers, who spare not health nor material means at command in laboring to spread the light. Some generous souls, inspired by the article in our last number, in which we spoke of publishing *La Lumiere* gratuitously, have each assured us ten francs a month, or one hundred and twenty francs a year. We will commence the publication of *La Lumiere* for gratuitous circulation as soon as we have received cash in hand enough to sustain it for one year. Address all letters, enclosing stamps for reply, and all postal money orders, to Mme. Lucie Grange, *La Lumiere*, 75, Boulevard Montmorency, Paris-Auteuil, France."

We are pleased with the idea of gratuitously sending forth printed inspirations of truth to all who cannot otherwise be reached by the Light. Money holds a subordinate place in spiritual work; and the soul-forces are gathering power to bring it down to its proper level of subserviency, and to control it there.

[A. C. Doane for The World's Advance-Thought].

MATERIAL Science finds animal man evolving up through matter, but has nothing to say of his immortal or spiritual part. It gives him no pre-eminence over the beast. This is the scope of investigation by the material man; he is confined to the shadow side of the subject. The spiritual perceptions have their ranges on the light side. Material Science and Orthodox Christianity are alike matter-blind—the latter having faith without knowledge of the hereafter, and the former laying no claim to knowledge beyond the here. Jesus the Christ was the power of God in the flesh, but as such power was not and is not of the flesh. He did not evolve to his earth mission through matter; this was unnecessary and impossible; but he advented into Messiahship a perfected soul, direct from the Celestial Plane.

It may be advisable to open a Correspondence Exchange in connection with Schools of Inspiration. To promote this end we will undertake, personally or by representative, to answer letters from conductors or members of Schools that may be organized on the plan outlined on page 86, and will publish a list of such Schools. All applying to enter Schools of Inspiration should be given to understand at the outset that they are not for wonder-seeking or wonder-working, or to promote selfish interests in any way, but to invoke, and cultivate the interior nature into receptivity to, light from the Celestial or Universal Source of Illumination.

SPELLING REFORM.

To the Editors of The Universal Republic:

ON thing in respect to our gud son Jonathan which surprises me. Sins he came to maturity his inventions hav benefitted the world, and he has been won of the pioneers of almost every gud work. But he appears to du littl—if eny—more than his stupid old futher, John Bull, towards promoting won of the gratest of all reforms, namely, the spelng of words as pronounced, by which learning to reed mite b acquired in one-tenth the time and expens now necessary, and far more effectually. Your grand old filosofer—and ours tu—the great Benjamin Franklin, (I named one of my sons after him), strongly urged it. He sed that those hu speld as pronounced were the correct spelers. Won da whil the dokter had a party of frends a letter was brot him in which was the word "yf." He asked his frends what it ment; tha wer puzeld. At lenth Mrs F. sed, "He col Betty, Betty can read everything." Directly Betty so it she replied, "Why yf spels wife; what els cud it spel?" Pra, then, Mr. Editor, go to work, and at wons, for how can u b frendly to educashun and du nothing towards removing the gratest stumbling-block to educashun? I beg pardon, u hav made a start, to your hono(u)r, by expunjing the useless letter u from that word, and others ov a like nature. If u r nervus or timid about going any lenth—as abuv—try won more word, then another; next won colum, then another; until The Universal Republic shal becum won grate educational reformer. Can won of uer readers tel me why i shud follow e in conceive, and precede it in believe? Or tu e's cum together in proceed and exceed, and not so in precede and accede? Or why uncle shud b spelt with a c and ankle with a k? Or pence with a c and expense with an s? No wonder that our poor "Skul Bord" shud "strike" against such absurditys.

W. E. CORNER.

St. Thomas Sq., London, England.

EVERY issue of "The Industrial Age," of Duluth, contains wise suggestions for the Reformer's consideration. Here is one of them: "Intelligent business men must be aware of the fact that whatever reduces wages reduces their profits, by reducing the purchasing power of their customers. The merchant's prosperity depends upon the prosperity of the wealth-producing classes. Hence the success of the organized labor movements is of vital interest to the legitimate business classes. Why not then organize a Business Men's Alliance, to lend a hand in securing results which are fully as important to business men as to the producing classes? Business men could not possibly engage in a movement that would bring them such large returns with so little effort as to give an organized support to the just demands of labor."

In this most serious, crucial time of the world's history it is imperative on every one to cultivate the protecting power of harmony, and not add to the crop of disasters that is being visited upon blinded humanity by the power of inharmony generated by themselves.

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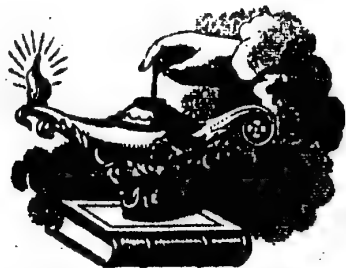
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ADVERTISEMENTS AND TERMS.

Advertisements that do not unreservedly state their object, and such advertisements as ask for money remittances, except in cases of firms by us known to be respectable and reliable, or responsibly endorsed as such, will not be received at any price. The charge for accepted advertisements will be one dollar an inch for each insertion. Money must accompany order if not sent through a responsible advertising agency. Address,

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SAMPLE COPIES.

No more sample copies of the Companion Papers in this form will be sent out, as they go in completed sets for binding, and extra copies will be hereafter held to fill up broken files. Requests for samples will in future be responded to by sending out copies of the old "blanket-sheet" form.

HOMES, HAPPINESS, HARMONY.

A sufficient number of farmers, mechanics, artisans, traders and useful professional men, in different parts of the United States, of the desired class, have signified their intention or willingness to join in a general migratory movement to the Pacific Coast to make the hope reasonable that the New Dispensation movement can be made dominant here in whole counties. In all parts of the Pacific Coast there are people of excellent moral character, liberal and progressive in thought and social intercourse, and these will be valuable co-operators in the movement, elements of strength in building up and cementing the new social conditions.

A Soul-foremost Work.

We do not propose that subscribing to pre-arranged social rules, nor to any extent surrendering personal control of individual property interests, shall be features in this movement. Nor do we enter upon it as a financial speculation. We are actuated by other and higher motives. We believe the occupancy of the Pacific Coast, or the arable districts thereof most attractive in natural conditions, by people of advanced spiritual thought and high spiritual illumination, is in line with the unfolding destinies of the human race—as much so as the discovery and development of the country's mines of gold and silver; and we feel to be called to devote a portion of our labors to this accomplishment.

THE OREGON RHINE.

Where the avalanche forms and the eagles career,
Where the tops of the mountains in clouds disappear,
Where the blasts in their wrath irresistibly sweep,
Into being from thence the Willamette* doth leap,—
Flashing and dashing her bright waters flow
Down to the flowery valleys below.

But there's rapturing music in forest and rill;
There are pictures defying the pencil's skill;
And the rugged is lost in the mild and serene,
For the Queen of the Beautiful governs the scene.
Flow on, Willamette, in majesty flow!—
Grandeur around and enchantment below.

As a mirror colossal a lakelet extends,
And the beautiful river into it descends,
And the forest and mountain, the cliff and the sky,
In the lakelet are imaged in form and in dye:
River of crystal, exultingly flow—
Fairy scenes here, but an Eden's below.

She emerges in spray and the cataract's roar,
And behind are the canyons, the prairies before;
In the distance the summits are changing their hue—
They are fading to purple and dropping from view.
Beauty and purity blendeth here—
Bowers and flowers and waters clear.

Inspiration's inhaled from the odoriferous breeze,
From the emerald prairies and towering trees:
With a spirit prophetic the soul is aglow—
It exults in the glories the future will know—
Proudly, Willamette, your volume roll down—
Rhine shall be rivaled in wealth and renown:

'Tis the will of the people that cities shall rise;
And the smoke from the factories ascends to the skies;
And the sons and the daughters of genius abound,
And their fame is encircling the earth all around.
River of splendors and breathings Divine!
Queen of the Rivers! all beauties are thine!

To the lovers of good all the prospects delight,
And the wilderness wastes have all vanished from sight:
From the mount to the vale, from the vale to the sea,
Are the bountiful homes of the happy and free.
River of gardens, of homes, and of song,
Rolls like an anthem thy volume along.

As the homes multiply and the harvests increase
Shall thy borders continue reposing in peace,
And as long as thy waters roll down to the sea,
May thy children be true and be worthy of thee.
Peace and prosperity ever be thine,
Beautiful River! the Oregon Rhine!

* Accent on second syllable—Wil-lam ette.

Information Supplied.

Are you impressed to seek a home or establish yourself in business on the Pacific Coast? If so, do you wish to be advised regarding opportunities? Then write us, stating in what business you wish to engage, what property you wish to secure, etc. To extent of postage enclosed we will return printed matter, the portions marked covering points of inquiry, and will afterwards, if requested, give more particular attention to the inquirer's interests.

Chances for Investment.

We will direct those who in good faith wish to occupy and improve town property to town-site locations, interior and seaport, of undoubted eligibility for building up commercial centers of importance.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A.; it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	8:03 p. m.
Boston, Mass	8:23 p. m.
Baltimore, Md	8:03 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, P. Ed. Id	3:58 p. m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	8:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns	3:43 p. m.
Georgetown, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I	9:51 a. m.
Iowa City, Ia	2:08 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I	3:28 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	8:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m.
St. Johns, New Foundland	8:33 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	8:28 p. m.
Springfield, Mass	8:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m.
Walla Walla, Wash. Ter	12:18 p. m.

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THE NEW AGE.

ALICE ESKEL.

THE Wisdom Serpent now shall cast the useless skin,
And underneath will show the beauty that's within.

**The New shall bring the germs to bear a purer good,
Grand sciences and arts to serve man's higher mood.**

Transmuted by Soul's skill, the earth, the air and sea
Shall lend their aid to build homes of transparency.

And high within the air great cities shall arise,

A Potent Force sustain and hold them in the skies.

The body, no more gross, shall lift itself at will

And float above the earth--soul-force shall give the skill.

The instruments to come shall work at man's desire.

Maintain activity, and no known force require.

The Universal Force that pulsates in the heart

Shall link together worlds by tele'logic art.

THE ALL-INCLUDING WORK-
NEW FORCE EVOLVING.

[CALLED FORTH BY ADELAIDE COMSTOCK'S LETTER].

HAD we not known that in the march of events our inspirations would be justified, we probably would have shrunk from giving them publicity in printed form in the spring of 1886, when was issued the first number of *The World's Advance-Thought*. In that first issue we said that the work of human regeneration must begin with and can only be effected through the silent soul-forces—that “the countless millions of spirits restlessly wandering in search of promised man-invented gods must be enlightened before they can move forward and cease to obstruct the inflowing to the planet of spiritual light.” We felt our mission to be, primarily, “to the spirits in prison,” and were illuminated of the Spirit to know as the work succeeded there, corresponding ameliorations and advancements would be realized in the human conditions. In this understanding our work has been carried on, the effectuating agencies being thoughts charged with soul-force, or centered in Universal Love, in which all conditions of life interblend and interdepend. Enough of the future of the mortal understanding became a present realization of the Spirit for us to declare with perfect confidence that thenceforth a Redeeming and Transforming Power would be present at family boards, in temples of worship, in social, political, fraternal and reformatory organizations, in schools and colleges, in editorial rooms, in legislative halls, in international councils—that in all stations and relations

of human life and in all lands this Power would check and impel, plan and execute, make triumphs and defeats—that through it an Era of Love and Wisdom, Peace and Justice, should be inaugurated against all opposing forces and conditions.

This "Sun of Righteousness"—the One Source and Substance of all manifestations of Light and Life—is now high enough for thousand to see clearly, where before but few had seen "as through a glass darkly," that the time comes on apace when the lines of illumination, multiplying and widening, will unite and ultimate a World of Light.

The call for Whole-World Soul-Communion—first voiced in the course of an extemporaneous address in the capital city of this State, and without a moment's forethought—came as naturally in the progress of the work as the branching of the growing plant. The time had come for the Soul-Force Center pivoted on the Celestial Plane for the uplifting of our humanity to extend and intensify its energies towards that consummation—to quicken consciousnesses, wherever susceptible to Divine influence, to the Oneness of Life, the perfect naturalness of and God-Willingness involved in Divine Parentage and Human Unity; and to this end subordinate Soul-Force Centers, each representing an affiliation of aspirations and efforts according to plane of thought and consciousness, have been established and are multiplying throughout the nations.

The tendency of growth in all true Reform Movements—and "all true ones are growing forces—is towards essential unification, despite external antagonisms. From the Life-Center or Soul of Whole-World Soul-Communion (as much an organic structure as plant or animal, and more perfectly so, the varying aspirations involved affiliating into and unifically operating as soul, body and mind) is rapidly being evolved the environing conditions necessary for the advent of the Divine-Human. Since the proclamation of Whole-World Soul-Communion several Whole-World Congresses—the first of history—have convened and given expression to the growing aspiration and desire of mankind for peace, for equity and fraternity in social, national and international relations. The most warlike nations of ante-Soul-Communion times are now seriously considering the Christian duty and political advantages of substituting Courts of Arbitration for Standing Armies. Most promising feature of these international outreachings towards the Divine in governmental and social conditions are the convocations that have been holden by representatives of the Whole-World's Industrial Interests—heaven-directed initiatory steps towards the realization of orderly peace and merited prosperity for all. (But this hopeful view is only justified by considering them as manifestations of the progress

of spiritualizing influences among the people, rather than as mere external forms of protesting against injustice).

Spiritual truth is communicated to the external mind by parable and symbol, fiction and allegory. The material world itself, as related to the eternal verities, is but a novel; to be thrown aside for one higher in the educational series when its plot shall have been elaborated to the understanding. Millions have been reached by New Dispensation ideas embodied in poems and fictions, to the extent of their receptivity, who could not have been reached by more direct means. The novels that have so deeply stirred the public mind since the institution of Whole-World Soul-Communion are of its energies and influences, however unconscious of the fact may be their authors.

In September, 1888, appeared the first issue of The Universal Republic, marking another stage and meeting other requirements in the progress of the work. Its introductory article opened with these paragraphs:

The Universal Republic makes its advent charged with a mission, as came its fore-running consort, The World's Advance-Thought. The significance of its appearance is that the preliminary work of excavating for the foundation and laying and cementing the first stones thereof—the truths of all the religions of earth—has advanced far enough for the work of superstruction to commence.

The idea of a Fraternal Union of the civilized nations, thus making the security of all the security of each in the exercise of all just rights and privileges, on land and sea, and securing to the citizens of each the fairest opportunities and best facilities to become prosperous and happy, consistent with the well-being of the whole, is now presenting itself for consideration as an evolutionary necessity of human progress.

Looking backward, we can now clearly see there have been no real retrogressions; looking forward, we can now clearly see coming into view the enviro-
nmenting conditions of an age of realized Unity of In-
terests.

In the first issue of The Universal Republic also appeared a remarkable contributed article, referred to editorially as *the three-star paper*—its signature being a trinity of stars. The unfriendly criticisms of this divinely-inspired article were as necessary to the germination of the truth-seeds involved in it as the soil that covers the natural seed is to its germination. Though written long before the author of "Looking Backward" had mentally projected the plan of his work, this three-star paper will be found to be a complete exegesis of every principle and essential suggestion contained in it—and more, for, declaring "Evolution to be the law of the universe, its silent force being felt in every detail, from the most minute to the most sublime," it satisfies reason and intuition by giving us a civil Government of just and impartial operations as the

natural environment of a just and impartial, a regenerated, people. We have space to here reproduce from the three-star paper only what follows.*

"Under the Coming Civilization for every day's work done there will issue a Government labor-note. This, like Bank of England notes, may circulate freely, until in the course of exchange it arrives at a Government warehouse, where its face will be paid in goods, and the note destroyed. But this, it may be protested, involves immense governmental transactions. So it does: for it is the very essence of the Coming Civilization that every kind of business in its nature a monopoly must be conducted by the Government for the benefit of all, and not, as now, by private individuals for their personal aggrandizement. Of this nature are railroads, telegraphs and telephones, manufactories of all kinds, and especially the collecting, storing and distributing of the nation's food. The labor-notes issued to pay their hordes of employees will alone set at rest the question of a circulating medium. And if any doubt arises as to the ability of a properly conducted Government to accomplish all this, my answer is to point to our postal system, which, under our cumbersome form of unrepresentative Government, is a marvel of "safety, certainty, celerity" and cheapness, to which no private enterprise has made the faintest approximation. Why not? Because all private enterprises involve individual profit as a necessary corollary, while the postal and all other Governmental institutions require only necessary expenses, and return the profit to the entire community.

"Hereditary rights will be limited, under the New Order, to inheritance of the results of personal labor only. Indeed, when land owning, interest, profit and rent are relegated to barbarism there will be little left to inherit, and still less need of inheritance. Man's heritage from nature of unlimited opportunities and boundless natural resources will suffice. The inheritance of the right to govern, of titles, and of riches, has no foundation in justice, and must pass away."

All forms of force employed by man are adapted to his stage of consciousness (as indicated by the most advanced of the race) at the time of their employment.

The earth is a living organism, and electricity is planetary nerve-fluid; it is local to the earth. Just as the touch of a human toe instantly awakens sensibility throughout the body, so an electrical vibration started at New York may instantly be felt at the furthest extremity of the planetary organism—the idea of time involved in electrical vibrations appertaining to the human understanding of the evidences, and not being of them intrinsically. The varied utilization of electricity (its opposite or the attractive condition being magnetism) marks the outside limits of man's advance or unfoldment of consciousness within the planetary life-bounds.

Natural forces are Universal Intelligence, and the finer the force the higher the order of intelligence it will manifest. Electricity is a higher form of Universal Intelligence than steam; and soul-force, the intelligence of *Celestial Light*, now nearer practical utilization than was electricity in Franklin's day, will in every way surpass electricity more wondrously than electricity surpasses steam—it will transform the world.

Humanity has passed through the cycles of material and spirito-mental development, and is now entering the *Celestial* stage, vaguely known by

the record-worshippers as "the Second Coming."

With the higher life-conditions now involving new responsibilities will be imposed, and human souls that cannot or will not inbreathe or inspire the finer essences of being appertaining to the New Order will cease to be of the highest and controlling species of the planet,—will gradually pass into extinction, by reason of being unfitted for life in the more spiritual conditions that will prevail. The truth is stealing over even many who until very lately depended wholly upon their material possessions, and still desperately cling to them, that gold and craft have run their course in human affairs. For them the changed conditions will be as a consuming fire.

It has been so in earthly type,
And will be so once more,
When soul awakens from its sleep
And sings the songs of yore.

(From The World's Advance-Thought of May 5, 1886).

THAT [new] force exists; and no machinery of human device will be necessary to its use for human purposes. But it will only respond to the invocation of the Divine-Man—it is not for the man who is "of the earth, earthy." To use this new force [new as being first realized to human consciousness] its director must rise to the plane of the universal causal energies. It is *soul-motor*, and the "physical forces" of the mind-man are its negative or effect side. [Nearly four years having elapsed since the publication of the above, its republication is now in order with the progress that has been made in the unfoldment of consciousness to its truth. The phenomenal evidences will continue to multiply and become more convincing until "the last shall be first and the first last."

Written for the Companion Papers.

ANCIENT AND MODERN THOUGHT.

BY C. PFOUNDEN, (LATE OF JAPAN).

THE individual's selfish fears of the hereafter, the consequences of wrong-doing, is a most powerful lever for a crafty priesthood to work with. Holding monopolistic control of this gate on a royal road to salvation is a grand opportunity to exact from the ignorant and fearful; but the demoralizing influences of such a system are attested by all history.

It may be very convenient to accept a belief that forgiveness of sins, whether of commission or omission, may be obtained, even at the very last moment; but this fundamental principle of the creeds of the Occident is so altogether antagonistic to the Oriental sense of equity, of ethical expediency, that it must become the point around which will revolve the polemics of the near future.

These are Oriental ideals: Evil alone can be overcome by good, wrong-doing by remedying, and, as far as possible, undoing and atoning for, the wrong done; "do the good and right for their own sake and for the general welfare." Contrast them with the mind-ideals that obtain in the Occident, at least amongst the majority of adherents to the Western creeds—of forgiveness being attainable irrespective of the continued suffering of those wronged; of acquisition of merit by actions based on the motives of an investment profitable in the

future; of personal, selfish desire for individual salvation, which is so frequently linked with complacent self-satisfaction at being "chosen" while so many are "neglected,"—these fundamental thoughts and ideas of the Occident must be eliminated before we can find a common basis for our ethical philosophy, or a practicable religion, worthy of the advance of the age, of utility and acceptability to all classes, including every grade of intelligence up to the highest possible culture and power.

It will be essayed to illustrate how far Oriental Wisdom will assist us in thinking out and working out all this. We must take the world as it is. We are face to face with momentous problems, political, social, religious, educational, ethical, that must be grappled with. The responsibility of their solution is upon us and cannot be avoided.

Material progress has been wonderful in our own time; but are we marching forward or slipping backward as regards the great ethical and philosophical questions? Let us pause and look upon all sides for a road along which we may travel in safety and escape the threatened engulfment. We want truth and light; but not half truths and scant rays. We need, and must have, the whole truth, complete illumination, sweeping away for ever the dense ignorance that darkens our path. The crass animal instincts must be overcome, and the higher individuality, the sublimer constituents, the moral and intellectual, must be developed.

The knowledge is accessible; but the development of the capacity to assimilate the wisdom is primarily necessary and a work of time, of labor. True, the "One-Man Power" has in all the past striven for supremacy, as represented in the influence of such as Mahomet, the Nazarine, the Buddha, Confucius, Lao Tseu, (the Tivist), Socrates, and other Typical Lights; but now the time has come when each must be a law unto himself, when we must be our own educators, our own Messiahs.

Tossed on the mapless ocean of scepticism, speculation, imperfect knowledge, without helm or pilot, those who have lost faith in the old beliefs, and are seeking havens of rest, are offered all that their needs demand, if they will but seek for themselves the knowledge of the truth and not lean upon others, or expect that to be done for them that they should do for themselves.

We see the curious spectacle of leaders (mis-leaders?) swaying between extremes, yet demanding at every turn their all too servile following to face about and accompany them along the new route. We see these restlessly seeking the unattainable—for them—because they will not seek for it in the one only place where it can be found—within themselves,—demanding light whilst persistently closing their eyes against it,—asking for knowledge, but deaf to all but their vapid utterances. We consequently have offered spiritual panaceas and schemes innumerable, each to live out its brief existence and be replaced by another equally transitory mind-idol. But the old civilizations and philosophies do contain germs of thought which, transplanted "with wise judgment of possibilities," are pregnant with potentialities of future bloom and of fruit in due season.

For The World's Advance-Thought.
"THE LOVING MESSIAH."

ALICE ESSEL.

THE Perfect Angel-Soul is two-in-one,
Wisdom and Love in sweet concord blended.
Earth soon shall see the high consummation
Of Divine Nuptials—Light and the Virgin,
Soul-blended, shall bring forth a Radiant Child,
(The Christ that is to be), the pure blossom
That shall cap the Tree of Life with perfume
So fragrant with the elixir of heaven,
That all the nether world shall lose its hate
In spherical harmony by it distilled.

ARE ANGELS AMONG MEN?

In this Part are presented lines of inspirational thought upon the positive and negative conditions of life, often spoken of as "the male and female principles."

The article from the far-away Kingdom of Corea, by Mrs. Gertrude Denny, is vital with positive influence, meriting thoughtful consideration. Mrs. Denny will continue the consideration of the subject in succeeding issues.

Mrs. E. L. Mason, authoress of an inspirational work highly commended, (we have not seen it), expresses thoughts and opinions on the same subject, which, it seems to us, would be more life-yielding if the Motherhood side were *unreservedly* opened to a *universal* inflowing from the Fatherhood side. Where the *All-Good* is invoked in the spirit of *All-Good* the shadows of doubt and mistrust cannot fall.

Truth simplifies as she approaches, until, her shining face risen above the hazy earth-line of mental conceptions, she takes her place as the Central Life Principle, when *THE-FACT-I-AM* is the answer and solution in advance to all questions and problems.

Light is Life, is Good, is God, is *Positive*; and lower degrees of this Supreme Quality relate thereto negatively. The Infinite is *All-Light*, One Force operating in different channels: inflow—equilibration—overflow: more Life evoked and given: Love and Wisdom playing in and out and growing in unific power and happiness forever. Heaven and ever-intensifying Life are in the Spirit of Progress; death and hell loiter at the way-stations.

In the outer world we learn in separateness; in the inner world we have being in unity, as a science, acquired by the mind familiarizing itself in detail with the involved rules and principles, is comprehensible to thought and available as a perfected or unitary system. Through separate external existences as man and woman, and the play of the natural affections in pantomimic illustrations and partial expressions of the abiding, we are led up to the truth of the Oneness of Life, in the consciousness of which the unsatisfying physical sensations of pleasure and mental illusions of happiness pale and dim and die away in the inexpressible felicities of the eternal soul-life.

How can the authoress of "Hiero Salem" know of the Celestial Life, when she raises the "question whether we have [humanly manifested] dual-self-unified Angels of God on earth?" All is dark beyond the radius of illumination of the individual soul. The Divine-Human—to whom the physical

existence is entirely ancillary and instrumental, and who understand by life-consciousness and soul-power realized that they will never lack aids and instrumentalities and functions to manifest their power and glory as they more and more become exalted in life in the Divine Will—are *now* an uplifting influence to the race. From these Divine fountains are mediately flowing the streams of inspiration that are ushering in the harvest time of human progress, the advanced human types who, fully potentialized for the consummation, shall establish and maintain, as their natural environment, societies and institutions of peace, righteousness and justice—Celestial conditions impossible of attainment to the present self-serving, jealous, warring animal-human clans—impossible of preservation by them if attained. Running out the parallels of moral and intellectual progress within the last half century, the life-time experience of millions, should convince any reasonable mind that only the introduction of a higher typical nature can save our human world.

Mrs. Mason's denunciation of the debasing grossnesses which too many women tolerate and even excuse in men—both not infrequently standing forth as social paragons—is well timed and not too plainly expressed.

REVIEWING REMARKS.

YOUR last issue is a marvel of prophecy, preaching, exhortation, instruction and personals. It seems to me that lesson from the Spokane Falls Seer is fearfully true, and therefore equally important and necessary. Not that I did not learn something from Phenomenal Spiritualism. But that Dispensation is closed. The "more excellent way", is here. As vast numbers of Jews are here; are everywhere; though their day and dispensation closed nineteen hundred years ago. They are even returning to Palestine to meet their still expected Messiah. So multitudes of earnest, honest Spiritualists are begging their departed ones to turn back to Materialists, to become men, women, children, with eyes, ears, tongues, suited to their own eyes, ears, tongues, that they may commune together.

God is Spirit,—not a Spirit, as our Scripture reads—and they that commune with Spirit must also be Spirit in the communing sense, and commune or worship in Spirit.

That strange fire is still offered to strange gods is still true. Even the Christ acknowledged that evil spirits were cast out, that wonders were wrought, by the scribes and chief priests, and would not suffer his own disciples to so much as rebuke them. And one of the latest lessons of the New Testament is: "Beloved, believe not every spirit." A lesson mightily needed to-day. As Mr. Wheelock unmistakably proves in his "Mercenary Seance" article in your last paper.

PARKER PILLSBURY.

Concord, N. H., Feb. 15.

The caterpillar while a caterpillar does not desire the wings of the butterfly—the old life must have begun to pass away before the new life begins to quicken.

SERPENTS "magnetize" birds to their death.

"HIERO SALEM."

To the Editors of The World's Advance-Thought:

MANY good things come to us, for which we are glad. But nothing can supply the place of your paper.

A new book has appeared, which to that is

"Another morn risen on mid-noon,"

with this mellifluous name: "*Hiero Salem—A Vision of Peace.*" A like vision has not appeared before. The author, E. L. Mason, is the wife of Rev. Dr. Mason, formerly a Baptist pastor at the National Capital; which dignity he exchanged a few years since for higher manhood. "*Hiero Salem*," when you see it, will speak for itself. And when you have perused it you will see that nobody really is competent to speak for it but itself.

"*Looking Backward*" is a Vision of the Future, painted from a hundred years hence, when it shall have been wrought and fought and suffered and struggled and developed and *devil-oped* and educated and cultivated and completed out and up into a millennial triumph.

"*Hiero Salem*" is the struggle and agony of that hundred years, more or less, wrought out by a master hand and inspired brain and heart, in novel or tale, of five hundred such pages as the world has not read in fifty years.

The Bellamy critics all seem to suppose the people of this planet in the year 2000 will all be pretty much as they are to-day. Actuated and governed by the same greed, appetite, passion, lust and ambition, and of course, ignorant, bigoted and superstitious as now.

"*Hiero Salem*" points out what is to be done in the hundred intervening years.

In the year 1830 Garrison drew the *Invincible Sword of the Spirit* on the Great Red Dragon of American chattel slavery; and in 1864 that monster of all cruelty, all crime, was no more! Let that be but the beginning of similar reform, in similar period, closely succeeding each other, and long before Anno Domini 2000 a Bellamy, or a better, Millennium, will be upon us in all its glory and felicity.

In such Faith and Hope, still lives and labors, cheerfully, joyfully,

Your friend and coadjutor,

PARKER PILLSBURY.

WHOLE-WORLD SOUL-COMMUNION is Trinity-in-Unity—soul, mind and body. The highest aspirations constitute its soul or static principle; the truer, higher, purer thoughts engendered constitute its mental state; and it will embody itself in tranquil material conditions—a new earth. It is also a Dual-Unity or conjunctive embodiment of male and female—the Positive or Divine ever transposing and uplifting into its own essences of perfection the negative or material.

In the crystal essences of Divine Truth are fecundated every form of beauty, every feeling of true happiness.

STAUNCHING a virulent flow at any point below the fountain can only result in spreading the venom in other directions.

For The World's Advance-Thought.
THOSE "MANSIONS."

ELLA L. MERRIAM.

DOUBT not the fact that every child of earth will find a home "over there;" and the beauty and excellence of those homes will depend entirely upon the use we make of our various opportunities. Vastly different will they appear to many of us from what we expect. Man-made customs and laws extend not into the realm of Spirit—separated only from ours "by the closing of an eye." Gold and craft will count not one farthing towards purchasing the heavenly homes. Many living in luxury here will be penniless "over there," for our only exchequer as spiritual beings will consist of the fruits of a well-spent life. The miserly, the dishonest, the indolent, the bigot, each and all, will find homes; but O, how bare, how obscure, how diminutive! fitting abodes for such shriveled souls! No bright-hued blossoms, beautiful adornments, happy inspirations, heavenly prospects, the reflection of loving, noble earth deeds, will greet their awakening. And throughout these empty apartments shall resound the wailings of the wronged, for who can imagine the poignancy of regret for wasted opportunities that comes rushing in upon the quickened perceptions when stripped of mortal environments? Unhappy visions of what "might have been," and what certainly must yet be accomplished, envelop these wretched beings in despair.

But who are these blithesome, beautiful beings in bright array, flitting in and out of those Celestial homes? Surely this must be heaven, such blissful influences steal over us! These bright beings are none others than earth's loyal, loving, perhaps unlettered and obscure, children, who never denied true charity of deeds, if not of gold, to those who sought the shrine of their hearts. They poured the oil of human kindness where the Pharisee "passed by on the other side." Their loving natures overflowed with kindness for all in distress, human or brute. Thus they cultivated their natural virtues, instead of allowing them to languish and die. No sorrow for wrongs committed nor good omitted chains their pure souls to darkness and despair, but, kind and sympathetic on earth, they now are ministering angels to all needing light and strength.

Would you build a beautiful home and enter it in radiant beauty? Would you have that home attractive to the purest and brightest of heaven? Would you, at every turn, meet loving greetings and approving smiles? Would you enter the future state untrammelled and buoyant? Then build carefully; build wisely; build honestly. Let every block in the immortal edifice be of the best material—kind words, pure thoughts, loving and unselfish deeds, cemented with patience and true charity; so that, whether upon pallet of straw or couch of down, when the last earthly moment comes "loved ones, gone before," with songs and smiles and shouts of victory, will be there to welcome you to your "home not made with hands, eternal in the heavens."

SIGHT, sound, sensation, are all soul derivatives,

Translated from "La Science Pour Tous" for this journal.
THE COLOR OF SOUND.

M. PEDROUS, a young physician of Nantes, has put forth some theories as to the color of sound. He accidentally discovered that one of his friends was endowed with the mysterious faculty of seeing the colors of sound. This friend, a professor of literature, for a long time had not supposed himself an exceptional case. He had thought that everybody had that faculty, and only discovered his mistake when he tried to explain his experiences in the matter to his friends.

Every time a sound strikes his ear, more especially the sound of a human voice, instantly, without a moment's reflection, the sound translates itself to his eyes into a color. For him voices are red, yellow, blue, green, etc., and the same voice always presents the same color, which is evidence that this is not mere hallucination. As there is a large variety of voices, although a certain number of them give the same shade of color, taken together they correspond to a palette holding an infinite variety of colors, and these colors mix and agitate themselves before his eyes as if under the brush of a painter.

Every sound produces a color, which varies according to the nature of the instrument or the cause of the sound; whether it be a whistle, a musical note, a spoken word, or any casual sound, the color appears always to be a result of the excitation of the auditory nerve. In general, and it is especially the case with M. Pedrous, the stamp of the sound gives it its special color, while the height and intensity of the sound only augments or diminishes the intensity of the color. The voice of any certain individual produces invariably the same colored impression, irrespective of the words he may say or the songs he may sing.

On the contrary, the same piece of music will produce different colors according to the character of the instrument which plays it. Thus the Breton melody known as *L'Appel des Patres* appears yellow if executed on a tenor saxophone or a harmonium, red on a clarinet, and blue on a piano. As to the notes of the song they can be distinguished by the incessant variations in the intensity of the yellow, red or blue coloring. It is necessary, however, that a sound must have a certain degree of intensity to create the colored impression. There are sounds that the eyes can not see; but the colored impression is seen before the sound is heard.

The eye locates the color in the place where the sound is heard the loudest. The subject unconsciously turns himself towards the place and is surprised not to see the objects there likewise colored. This shows that the color impression is purely subjective—that is to say takes place in his own being, just as one having had a limb amputated may feel sensations of pain in what would be, had it not been detached, the limb's extremity.

EVERY psychical upheaval has been a growth outburst, and the new contents that have been upheaved at each psychical change were new growths that contained within themselves the germs of more advanced forms of life. Another psychical change is at hand, the earth's blossoming period.

For The World's Advance-Thought.
UNITY.

J. H. AND M. T. NEFF.

JESUS said, "I and the Father are one." What is in the way of our saying the same? We all would so see and say but for our ignorance. In ignorance we have built up an imaginary something which we call God, as well as a something we call "God's curse"—as though God could curse the work which He pronounced good! Our whole life is spent fighting shadows. How are we to get out of the shadows? By rising above them, by climbing from the negative to the positive pole of being, where we can say "I," "I am," and "I and the Father are one."

Have you climbed there? or are you climbing slowly, as though afraid some one would pull you back? Can a man dishonor God by claiming kinship with Him, when we are made in His own image? Nay, nothing good can dishonor God; we simply dive down into the shadow of our own doubt when we think so, suffering an intellectual eclipse to occur between us and the Great Father. Every one of us should be able to say, "I and the Father are one." And we should keep on saying it, until the truth in all its potency dawns on our intelligence, when we can see ourselves as giants, having control over all things, instead of being the inferior beings we are, our lives a constant dodging of what we call circumstances, and our only self-glorification prostrating ourselves before some (supposed) outside superior power, supplicating "its" protection.

All power belongs to us, and we should be able to use it in healing the sick, raising the dead to life, casting out devils, making old age come back to newness of life, health and beauty—to dispel storms, bring warmth and sunshine and flowers to bloom all the year round, destroy lust, and make sure and constant the reign of love in all our borders.

Fort Wayne, Feb. 27.

The colors of the rainbow are represented in the complexion of the different races of humanity. From the darkest to the fairest all colors are represented. The unity of all the races, like the blending of all the colors of the rainbow, can alone bring forth the true White Race—pure in heart as in complexion. The perfect soul, like the perfect melody, must contain within itself all the notes of the universal gamut. The octave of spiritual notes is as essential as the octave of colors and music to produce the Celestial Harmony that will redeem the race. The rainbow is truly an emblem of redemption from the destructive power of disunion and inharmony. Each race must blend with its neighbor to overcome the stormy cloud of war with the rainbow of peace ere the promised immunity from destruction can be fulfilled.

THE intention that does not go beyond the proposition, "I will if the others will," is ever barren. The intention is alone pregnant of good that would take the form of a practical example.

THE Golden Rule is an exposition of Universal Law rather than a maxim of ethics.

For The World's Advance-Thought.
HEAVEN AND HADES IN MAN.

ALICE ESKEL.

ASCEND in adoration,
O, man abased in sin,
Ascend to your Creator,
The purest thought within.

The heaven that you covet,
The longed-for resting-place,
Comes not through death's transition—
It is no gift of grace.

The life within you hidden,
Like tiny mustard seeds,
Grows great by cultivation,
Ensmall by growth of weeds.

Transform the ill within you,
As seeds transmute the soil;
Your Sun of Love keep shining,
Bring good from out turmoil.

The seed beneath the surface
Must rise above the sod,
To unfold its wondrous nature,
And grow unto its God.

Portland, Feb. 27.

SOUTHERN CROSS PARERS.

For The World's Advance-Thought.

WHAT IT IS TO LIVE.

THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND.

WE flatter ourselves that we fully understand and appreciate the blessing of life; but no sooner are we confronted with the question, What is Life? than we are about non-plussed. That we hold Life as sweet and precious, that we esteem it beyond all and every other possession, is continually shown; but as soon as we begin to ask ourselves to define what is this highly valued entity we call Life, we are as mazed and dazed as we can be.

There is another something that we have a deal to do with that we can no better define, and that we express by the term *God*. If our very lives depended on an exact definition of either Life or God we should be very liable to forfeit all that we most prized. Would it surprise the reader if both terms had to do with the same thing?

We again talk just as glibly and familiarly about Spirit as we do about Life and God; but it is open to question whether we have anything like accurate conceptions concerning Spirit. Is it right to speak of spirit as plural? or of God in the plural? or of Life as being plural? We do it mostly; but are we mostly wrong or right when so doing? That Spirit ever was or can become visible to material senses is open to serious question. Whenever it takes form in such a way something more or less than Spirit has permitted it.

Thus it would appear that Life, God and Spirit are interchangeable terms, and there is good reason so doubt whether plurality is, in the strict and absolute sense of the word, possible with either. Life is divisible and diffusible; and so is equally God and Spirit. Life can be appropriated and enjoyed indefinitely; and so can either God or Spirit. Life does all that is done, and wherever anything can be or is done; and is not the same true of either God or Spirit?

What will not a man do to retain Life? Some-

thing in, of, and about man knows the exact spot where all value centers. What is this something, then, that knows so very much? Here we find ourselves just as much at a loss as ever. What it is that inheres in us that so values Life we can as readily define as we can either God or Spirit. The poet says

"God only knows the love of God;"

and the sentiment is equally true if we substitute for "love" the word "Life" or "Spirit." But the statement gives us a clear idea, for it tells us what knows so very much. And do we not "live, move, and have our being," in God? Then what can be this knowing something which rightly values Life and God, if it be not this abstract and indefinable something we call God?

It is profitable to let thought roam through so boundless a subject as this. Not what we understand most is what is most calculated to benefit us or do us good. Let us not hurriedly jump at any conclusion in this matter, or we shall be guilty of a rash and foolish act. There is much more truth waiting at our doors for admission than has ever been admitted. If we shut the door of our hearts to exclude what is outside, and to secure only what we have, we are ourselves the losers by so doing. We live; we want to live more than we do; so long as we really live we would live away. There is a profound and a satisfying truth sounding forth in all this which nothing in our mere external natures, no, not even in our much belauded reason, can help us to grasp.

It is open to question whether we really know what it is to live, as yet. What means all the unrest, all the cravings which seek gratification in man's nature, all the cogitations which disturb the foundations of modern society? May they not be all summed up in this, that man is trying hard to really live? Call not the toilsome, weary lot of the one who has to grind in a ceaseless round, day by day, for a begrudged existence, by the dignified name of Life. Look at that capitalist trying to dispel his *ennui* and grasp something more satisfying than the shadow that cleaves to him, trying in truth to *live*! To call the unrest and the turmoil that fills the troubled existence of earth's millions at the present moment by the dignified and sacred name of *Life* is to perpetrate a gross libel upon Life itself, and to thus show our ignorance and folly.

Man is beginning to awaken to the reality and the necessity of Life. He is beginning to feel an aching void within him, and he would have that void filled. Neither riches, as the world estimates riches, nor the want of them, can make any marked difference between the parties who are troubled with this aching void. Any amount of effort is being expended to palliate the anguish and distress that permeates the whole of society, from its base to its apex; but redress is being sought in a direction that will not reach the bottom of the difficulty. The evil is deeper rooted than men are externally expecting to find it. The want is something more essential than all the external man is capable of handling or appreciating. Let all the palliatives be applied that men are fondly hoping will furnish relief: if they fail in doing even that, such failure

will help towards the needed solution. One thing is needful. Having that, all things are in possession; wanting that, all else must and will pall. Yes, one thing only is needful—*God, Life, Spirit*; more of that essential and indefinable something that gives rise to present craving, and that can never be satisfied without an abounding fullness of itself, of its own.

Paradoxical though it appear, we all know a great deal more of God, Life, or Spirit, than we appear to. God-in-Us knows enough, if only we would allow that same Power working within us to assume the supreme control and to quell and quiet every turbulent uprising in opposition thereto. We may appropriate and employ all we will of that which we most prize, provided we travel the right road and go far enough along it.

O, the history and mystery of Life! Did we truly possess it we should never want again.

In a lecture on "Unilight," delivered in this city in the early part of 1888, we asserted that colors are not natural or elementary existences—that they only exist ideally—that they are spiritual expressions—mere appearances, reflected from the interior or soul realm of essences for uses of differentiation or distinguishing purposes in the intermediate or mind realm. With equal truth this could be said of all natural things; but colors were specially referred to because the material scientist knows nothing with positiveness regarding them upon which to base a different theory. This inspiration is fully confirmed by an article in this issue headed "The Color of Sound," translated from a French scientific journal expressly for our columns.

Life conditions are interpenetrating, and their grades include all natures. The editor who is uncharitable and lives in a spirit of denunciation and revenge infects his paper with these malignant life-conditions, to go forth and poison the life-springs of whole communities. Children reading such fulminations may thus take on a moral leprosy that will outlive the years of time. We have felt duty-impelled to say this. It is proper and necessary for all to be informed of current events, but too much care cannot be taken in selecting the medium of information—especially for the family circle.

The center of every state of perfection is but a part of the circumference of a higher center of perfection. This planet is circumferential to the sun. If the sun were to indraw the world into its central radiance it would not have attained the ultimate center, for our sun is circumferential to a still grander one; and so on forever. The Ultimate Soul Center can therefore never be reached, for it extends to infinity. When we have gained the wisdom of our solar system we will enter into the consciousness of another.

Let deathful creeds alone and open your soul to Nature. Invoke the flower in the spirit of Universal Love until it yields to you the mystery of its being. Secure that key and you can open with it all the other mystery-chambers.

For The World's Advance-Thought.

FAITH.

S. A. MERRILL, M. D.

SAYS the Spiritualist Paul: "Faith is the substance of things hoped for: the evidence of things not seen."

In almost direct antithesis to this definition let us introduce one given by that great apostle of modern materialistic thought, Col. Robert G. Ingersoll, who defines it as: "That irrational compound of ignorance and superstition called Faith."

That Colonel Ingersoll is quite as sincere in his definition as was Paul, we entertain no doubt: and though at first view it may appear paradoxical, we hold that both propositions, if not equally true, at least have a large element of truth within them.

For faith is a many-sided fact, and admits of many significations, owing to the poverty of human language, which frequently puts the same word to many different and often nearly opposite uses. But let us first look into the evident meaning of the word as employed by Col. Ingersoll. It will be found on close examination to be the most external and objective of all the significations that can justly apply to it.

It refers to that external garment or shell of churches, creeds, beliefs, formulas, rituals and even superstitions, that the religious mind of Christendom during the last eighteen hundred years, and during the infancy of our race, has elaborated and out-wrought as a vesture for itself.

It is that vast husk or rind of *literalism* which conceals, while it corresponds to, and dimly reveals, the vast body of interior esoteric and inspired truth that has been the "Light of the World" in all climes, among all nations, and in all ages of mankind.

It bears the same relation to those interior truths which the dress does to the body, the shell to the mollusk, or the *literal* dress to the poem.

But this religious thought-garment, which the infant race has wrought out for its hitherto existing spiritual needs, is too narrow and small for the expanding mind of the adult man of to-day. It is of too antique pattern. Through its ghostly and well-worn rents and fissures, in strange contrast, shines forth the new dress in which man will appear when he has put aside the old one.

And hence the present movement of modern materialistic Iconoclasm: and hence also the present movement in the Presbyterian Church. The Christian element of society throughout begins to feel the need of a larger life, with more of human freedom, and the Iconoclast is in a sense acting the part of an intellectual *accoucheur*.

Materialism gives itself the credit of destroying religion. But it is only aiding it in its efforts to be born out of the old shell, that it may appear in the new dress of modern illuminated thought.

At present the Church is only concerned in an attempt to cast off some of the more obvious and objectionable elements of the old shell in which it has ultimated itself.

But the instructive part of the play will begin when the "piece of new cloth" shall be fitted to

the "old garment." "The rent will only be made worse."

The contrast between the new thought and the old symbols in which it embodies itself becomes all the greater by exposure and comparison, and the whole will be cast aside in due time.

But what is Faith in its more subjective forms, as indicated by Paul in his inspired moments, and as defined by modern thinkers. It is the most original and profound faculty of the human mind. As a subjective element of our intelligence, Faith is the Eye of the Spirit,—the most interior perceptive of the Celestial *Nous*.

The poet recognizes it in those beautiful lines to "The Daffodils,"

"They speak unto that inward eye
That is the bliss of solitude."

M. Victor Cousin, founder of Eclecticism in Philosophy, in his definition of Faith and Reason says: "Faith is an undeveloped reason. Reason is a developed faith."

In other words, faith is the *noetic* faculty of the Spirit,—that most interior sight by which it perceives the deep "things of the Spirit."

Reason is the Eye of the *Mens*, or the Rational Understanding.

The former is more refined, spiritual and *feminine*, and concerns itself with Celestial things.

The latter is more masculine in its forms and uses.

Faith is "*Der Reinen Vernunft*," or "Pure Reason" of the metaphysician Kant.

Reason is his "*Die Verstand*" or "Rational Understanding."

Reason is the animal *mens* or mind. It states its perceptions in symbolic terms of the terrestrial or material plane, from which it is elevated but a single remove. Hence its demonstrations are easily perceived and acted upon by the greater portion of mankind, who are still living upon the lower levels of life and thought. The cogitations of faith, or the pure reason, relate solely to the Spiritual, the Celestial, the Universal. They can only be presented to man's intelligence, as he has existed in the past, in terms of the rational understanding and of externality—which are a two-fold remove from the plane of its own perceptions. Hence the human mind, looking at "the things of the spirit" through material symbols, expressed in terms of the intellect, sees them only through the veil of sense, and as "through a glass darkly."

This divine faculty in our nature when illuminated by the higher spirits,—by the Central Sun of Truth—is *inspiration*. It has guided the infant steps of man through his long, painful journey from a remote past down into the more full, perfect and resplendent spiritual light of the Adult Era of the race—the era of the *Crowned* or the Celestial Man. For, as was said of old, "There is a *spirit* in man, and the inspiration of the Almighty giveth him understanding."

But while, during the long, dark twilight of man's infancy, faith, or the spiritual intelligence of man, has shone like a dim, distant star on the dark horizon, often wholly concealed by the clouds of error and superstition, to-day it is bursting forth in noon-day splendor—a Sun in the spiritual heav-

ens, that illuminates with its resplendent radiance every object that can instruct the head or interest and delight the heart of man. Under its benign, transcendent and Celestial light we should re-examine reverently the religions, the philosophies, the deeds and the events of the past, recognizing in them only the data of the history of the evolution of the Spiritual Earth, under the operation of a law as perfect, absolute and undeviating as the one by which the material world and all that it contains has been evolved.

In this analysis of the term *faith* I have examined only the subjective elements of the word. Paul's evidence of things not seen, "the substance of things hoped for," refers to that objective condition of the spirit, the accumulated moral, spiritual and Celestial energies, that through long ages have been "stored up" in the Psyche or spiritual body of man: the loves, wisdoms, philanthropies that to-day form the wealth of the human head and heart, and which are flowering and fruiting in the infinite forms of the New Civilization of the future.

THE Non-Progressionists have two arguments in store, which are always brought forward when any ideas are advanced different from those accepted by them, and that they cannot refute. They either affirm that the ideas are old, and point to their advocacy by Progressionists of the past and their failure to succeed, as evidence of their worthlessness, or they relegate them to the realms of the ideal, therefore impossible of attainment. Because ideas did not succeed in the past is neither evidence of their worthlessness or their failure in this age. Steam and electricity were experimented with by inventors all along the centuries, but they were not successful because the times were not propitious for their advent. If mankind should reject ideas that were failures in the past, the world would become a howling wilderness; and if they refuse to accept ideas from the ideal realm, not a work on art, science or literature would be produced.

In other countries to as great an extent as in the United States, England, the European and South American countries, has been developed and manifested the demand for and the supply of higher and more satisfying spiritual food. There is a growing Soul-Communion Center at Ispahan, the Persian capital, and throughout that kingdom a New Dispensation of Truth has come to the Islamites and is making marvelous progress. The New Light has also burst forth and is spreading over the Buddhist countries still further east.

MIND and labor, not money, have developed the world to its present state of progression. Money has been an incentive to toiling minds and hands, but without the latter it would have been of no value. Mind and labor can make a desert island blossom as the rose, but money alone never raised a grain of wheat or put a shelter over one's head.

SENDING money abroad to purchase "the gift of God" is like crossing an ocean for sunlight. Everything for you is right where you are.

ORIENTAL OFFERINGS.

For The World's Advance-Thought.

THOUGHTS ON MANUSCRIPT LESSONS IN CHRISTIAN SCIENCE.

MRS. GERTRUDE DENNY, OF SEOUL, COREA.

I AM emphatically in accord with the subject-matter of your lessons, my dear friend. I have only one criticism to make, and that applies to all authors I have read or heard of in Occult Science, so it can hardly be said to apply to your writings particularly. I refer to your use and application of the terms "positive and negative." I glean from your own writings that you also are not quite satisfied with them. The consideration which I have been able to give the subject leads me into the following train of thought, and course of reasoning:

First, something within me surges up with a tremendous NO whenever and wherever I come across these terms, as used and applied ordinarily. Then I turn and ask, What is the correct statement? And the first feeling that comes over me is to completely reverse the old order of thought in regard to the "positive and negative," male and female, energies or principles, and their relations to each other and to all creation. I class the male as the passive principle, in so far as such a principle can be expressed, and the female as the active one. (I myself do not believe there is any passivity in creation or expression). The male surrenders all to the female; after that his influence is indirect or "passive." She then is endowed with all his possessions, with all wealth and power; she is the worker, the executor, the creator, the active "two-in-one," and she gives expression to, "creates," or re-creates, both the male and female energies. And again, all is surrendered to Her, the source from whence they came. In this attitude She is God and God is She. The "world" or human mind takes the opposite view, as you know, and, starting from the basis of an inverted truth, counts her as "least in the kingdom of heaven." "Jesus the Christ" knew the real truth when he said, "The least shall be greatest in the Kingdom of Heaven;" and again, "The last shall be first and the first last." To this false or inverted attitude of the human or earthly consciousness may be traced all expressions of antagonism. This is the starting-point, this the secret and almost unsuspected source of opposition in all its myriad forms, and its brood are legion. For this reason, when we discover truth we find it to be exactly the opposite of our conception of it. We stand with our back to truth, and, looking out and away from her, we search everywhere only to learn that she (they) are not to be found in that direction. When we turn square about we are not long in finding ourselves face to face with them,

and soon we feel ourselves folded lovingly in our Mother's arms. Remember "Truth" is always female AND male, because our Father has surrendered all things to Her, and given Himself into the bargain.

Now, let us try to get a glimpse of pretty much the same idea from another standpoint. We will take electricity for an exemplar, more especially the electric light. We have heat, force and light when the positive and negative fluids, or spirits, are united; but separate them, and where is your positive and active? It has gone; all is darkness. Then the positive and so-called active is just as much negative or passive as the negative and so-called passive is then just as much darkness and impotency as the so-called passive. The same thought carried further shows us that the flame is just as much positive and negative, male and female, at its outer extremity or points of radiation as at its base, or at the point where it emerges from the burner; and further still, even the light which fills the room or space is a continuation of these same energies in union. Separate them and they will not give even a "half light." This example shows us that while we may term one of these energies positive and the other negative, neither can reflect the other. They must unite to reflect (reproduce) themselves. They are both active, and they are so upon the principle that one cannot give without receiving, nor receive without giving.

I must say, right here, that I feel in the very depths of my soul that these terms, "positive and negative" are not only not the proper terms to use when referring to the male and female energies or principles, but they are absolutely misleading, confusing and wrong, for these two mighty energies do not stand for yes AND no, ignorance AND wisdom, light AND darkness. They are at-one with each other, and both say Yes or No always. They say No to tear down or disintegrate, and Yes to build up and re-arrange; and they both say the same thing and work together in either case. This is my understanding.

You say in your statement of being, that we are all mind from center to circumference. I think that is a correct statement, and in the same way do I see that we are positive and negative, male and female, from center to circumference of our whole being, spiritual, mental and physical. To call the brain "positive mind" and the body "negative mind" seems to me like calling the light produced by the union of these two energies negative, and the united energies which produced it positive, or like making the instrument stand for the two energies, which, when they are united, not only create or make the instrument, but operate it, just as our human intelligence first makes tools and machines and then operates them. The

light produced by the Divine-Human machine is human intelligence; and when this intelligence faces about and begins to trace itself backward and inward to its Source it is on the road to Eternal Life (Light). "The Temple of God (Good) is within, and they have written their laws in our hearts," and when the human intelligence unites consciously with that Source, then it has eternal Light (Life) right here and now. Then it is "born again," and has conscious access to the inexhaustible fountain of its origin. We learn on our journey back to this Source of our being what conditions are necessary to reach it, as well as to keep up uninterrupted intercourse with it after it is reached. The conditions are to be found in the first and second commandments. On these two commandments hang all the law and the prophets (profits). You know what these are, so I will not quote.

All that is yet known of electricity in its workings tell us that nothing is or can be expressed till these two energies, positive and negative, male and female, are united. Then work begins and something is expressed, created or manifested. I believe it is easily proven that the human body is the most perfect and intricate of electric machines; and just as long as these positive and negative energies or spirits can unite, or just as long as there is enough LOVE-POWER (attraction inherent in the molecules of the body) to hold them together, just so long can the light hold out to burn, or the Human-Divine intelligence express itself, in part or in whole, through that machine. Everything which is the opposite of love and trust (attraction) tends to separate them; therefore discontent, impatience and fear (especially fear), in all their varied and subtle forms, are just so much capital invested on the side of a more or less speedy "moving out," much as in the matter of our changing houses. We were not satisfied with the one just left, so we pulled away from it, and finally got out of it, and so it comes to pass that the light of our lamp can be seen no more through the windows of that house.

I think it is easy to see what is necessary to continue the union of these two mighty energies in the use of the same human instrument (body) for a great length of time. "Material Science" calls it attraction; "Christian Science" and all Religions call it "Love"—the Law of Love, God (Good). God is Good and Good is God, and they are both swallowed up in the word "Love," and they are One.

WEEKLY Schools of Inspiration are rapidly multiplying. The exercises consist in alternating brief periods of silent meditation or the Soul-Communion mood with spontaneous expressions of inspirational thought, the controversial spirit being carefully kept down.

SOUL CONSOLATION.

I'm going to my own hearth stone,
 Bosomed in yon green hills alone,—
 A secret nook in a pleasant land,
 Whose groves the frolic fairies planned;
 Where arches green, the livelong day,
 Echo the blackbird's roundelay,
 And vulgar feet have never trod.—
 A spot that is sacred to thought and God.

RALPH WALDO EMERSON.

GRANITE STATE PAPERS.

UNITARY SYSTEM OF PREVAILING
LAW--RECAPITULATION.

To the Editors of The World's Advance-Thought:

YOU ask me to recapitulate the substance of my contributions in what you were pleased to christen "Granite State Papers." This I would gladly do, but my present state of health is not promising of desired results. Some six months of prostration and unyielding physical debility is not favorable to such work as I would gladly proffer to your readers.

From the first it has seemed to me that the best service I could do to the inquisitive thought of the times was to impress that thought with a commanding intellectual leverage in a system of Creative Law that has been unfolded to my own mind, and worked there to steady and lead, constantly, my intellectual vision and expression.

I knew that such a departure and outreach from ordinary habits and methods of intellectual quest would not readily awaken a strong interest and find a large following; but small beginnings often lead to great results; at least if real value is there. Being impressed myself with the inestimable value of this system as a ground-work for all quests in current problems—*theologic, social, political, etc.*—it has borne such intense sway in my own experience during many years of ordinary business pursuits that commanded me, that I snatched most of the brief periods of that leisure which occurred, and devoted them to some varying methods of formulation and definition of the system. This I deemed important, because it was clear that a unitary system of creative law would, while carrying that unity into all varying forms, carry also corresponding variety in verbal dress or covering; and the constantly ruling intent was to so render the system as to indicate its reach and at the same time to fix it to the comprehension of intelligent observers coming after. Hence my papers in *The World's Advance-Thought* have been seemingly largely repetitions; and my portfolios remain so full of such varying illustrative formulas, and essays tending to set forth their practical application, that I have little else to offer to you and your readers while I am permitted to occupy your columns. So, please do not regard me as entirely indifferent to "good manners" if I continue to send you more of these scraps, especially as there is no recent promise of desired working ability.

In renewing my contributions in this attempt at a fresh offering, I am thinking I cannot do a better service than to sketch the course of my own thought in the unfolding process of this system. Earliest

intellectual reflections fastened the conviction on my mind that there were unity and order in creation, becoming the rule of Sovereign Wisdom, in which my faith was constant. It remained to find a practical rendering of this, and formulations that expressed the certainty of positive science. Only by long and most persistent mental workings, motivated thus, and by intellectual chipping and hewing accordingly, did the process go on and system gradually appear. For, definite form could not appear until it had been thoroughly wrought out and established from the indefinite involutions of primal states of mind. There is but one course of real education, let the subject be what it may, which is from seeming nonage—covert power—to ample science or knowledge realized. It is for this reason that my own experience in this mental career may prove useful to impress essential realities.

The question ever uppermost, accordingly, was, "What is the method or ruling law of universal consistency in Creation, and what its bearing in human affairs?" It was clear that ultimate purpose must be *human*, and that all things must in some way betoken this humanity as their principle of consistency. Under the sway of such quests and convictions I was led to see that there must be an underlying projecting force, power or ruling energy to every visible form or experienced verity, by which form and character were determined—the oneness of Creation resting in the universality of this force, and the diversity in special differences necessary to variety in expression. This involved *One* I classified as *Principle*. Seeing furthermore that nothing could outwardly appear in the realm of diversified realities without the generative action of this basic power, this generative process was named *Operation*. Coming then to see that resultant form or fulfilling object in which productive operation comes to embodied expression or rest was both life and light to the whole series, a new term was evident, and this was called *Order*.

The threefold elements thus discerned were seen to be indispensable and universal; and it was soon discovered that the realities for which these terms stood constituted the requisite laws of Creative Being: for, short of the three—*simple unity, diversity and composite unity*—there could be no completing aspect to mind, thought, or things, and beyond these nothing could be conceived as requisite to fulfill. Creative consistency was thus to be the simple reflex of the Creative constitution itself.

But the analysis thus made, as an outline of essential elements, opened to a further quest. It soon became clear that *one-ness* being necessarily constant amid all variety no mere analysis or differential showing of elements could suffice. All the elements of the series must pervade each form or degree, but strictly in the order of the degree. The three must be in the first degree in simple form; in the second in complex diversity; and in the third in the fulfilling order of that degree. Upon this conception a formula was projected that seemed to illustrate this ampler truth, and I now introduce it, using the terms first employed: Principle; Operation; Order: though corresponding verbal covering be may employed, analogically, with strict propri-

ety, as may appear from other contributions of mine.

ILLUSTRATIVE FORMULA.

I	Principle	{ Principle of Principle (1); Operation of Principle (2); Order of Principle (3).
II	Operation	{ Principle of Operation (4); Operation of Operation (5); Order of Operation (6).
III	Order	{ Principle of the Order (7); Operation of the Order (8); Order of the Order (9).

It was thus shown that the threefold elements were constant in each degree—in primary degree, whatever the subject, 1, 4 and 7 being dominant; in secondary degree, 2, 5 and 8 being dominant; and in third degree, 3, 6 and 9 dominant.

It was seen that the second term—*Operation*—was the conditioning sphere or degree of the primary Principle; and this could only give *true* results in Order or final form when the conditions and circumstances of this sphere were all favorable. The artist might have the most perfect conception or mental form born of his Art-genius, but if the elaborating conditions were in some manner short or resistant, the form or Order would surely be correspondingly short of the conception or Principle.

Jumping now over years and years of elaborating processes of analysis, synthesis, definitions and manifold illustrations, I came to a commanding system of Creative Law. I found in the manifest Logic of Creative Being the immutable Principle; in the creative processes thence, by the evolutions of the Natural Humanity, the necessary Operation; and in Creative Fruition in Divine-Natural Man, the necessary Order. So it was seen that a true doctrine of creation gave (1st) Creator as Supreme Principle; (2nd) the Natural Humanity in all of its devious career under self-disposed conditions, as Operation; and (3rd) the Divine-Natural Man in supreme Sonship, as Order or perfect result achieved.

There thus appeared a new clue to the purport of the sacred scriptures, which, previous to the full revelation in the Gospels, were more marked with human fallibilities and contrarieties than by the consistent rule of Divine Wisdom.

Without self-willed, resistant creaturely form in natural man, there would be no subjective instrument, duly intelligent and capable of final appreciation of creative bliss when it should come to be an actual experience at last. So, the Divine Nature came by necessity to be mostly obscure while the human form seemed to be in almost sole command.

My sketch must end here, though it is far short of the design first in view; for the severe debility that prostrated me for many months unfits me for a more worthy offering. What I have already had printed may derive additional significance from it, and further offerings from various scraps and brief essays still held in reserve may yet come forth, to help in "Granite State Papers," if I am favored with sufficient strength. WM. H. KIMBALL.

INSISTING upon the impracticability of a reform more than anything else makes it impracticable.

WHEN struggles cease conscious being begins.

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INSPIRATION OF LIBERTY.

THOMAS LAKE HARRIS.

WHEN with prophetic voice a Nation speaks,
Ablaze in all its thoughts with Liberty,
The inspirations of Almighty God
Are its enkindling powers. The depths of thought
Fling all their waves far up into the light,
Wreathing the dome of heaven with rainbow flames,
And in that arch is written—Liberty.
God works through separate minds, and fires the race,
Even as from sphered suns He lights the worlds.
Mind-centers to their brethren free men are;
Truth-centers to their brethren true men are;
Fire-flashes from invisible depths of mind;
They stream at every pore with Deity;
God in the radiance of the eye is seen;
God in the strength of the right arm is felt;
In thoughts far-streaming from their depths of thought,
God shines no less than in the heavenly host.

LIGHT IN THE VALLEY.

ELSEWHERE the reader will find extracts from an essay by Charles E. Barnes, Assistant Secretary of the State Bureau of Labor of Michigan.

The first thought suggested by their perusal will be the encouraging one that ideas long since entertained by advance-thought people throughout the world are now being comprehended and appreciated by the most progressive of the publicists. Popular comprehension, appreciation and acceptance are not far off. Governmental and social conditions harmoniously environing and related to the New Humanity illuminated of God—the Sun-Children of Love and Wisdom—are already realized to such as are in the life of the spirit. The political convulsions shaking the nations of the Old World, (thoughts now arbiters where so recently bayonets were all-supreme), and the myriad-phased Reforming Energy agitating the social conditions of the New World, are merely incidental to the masses rising to the comprehension and appreciation of the New Creation. Nothing can fail but denials and negations: the positive, the Divine, resting upon Eternal Truth and sustained by the living breath of God, cannot pass away. The "Sword of the Spirit" is already wreathed with the garland of victory, "but the darkness [the worldly-minded] comprehendeth it not."

But it is an inversion of truth to say that "Nationalism would develop all that is good, true and noble in man"—the same inversion of truth circumscribing the spiritual influence of the book

"Looking Backward." Soul is Creator. The shell is adapted to the fish, being the evolvment of its soul or central life-principle; stalk and bloom and fruit successively come in response to the expansion of an interior vitality of which they are but outer expressions; the life of the bird transcends its manifestation in song and plumage. People who would avail themselves of the opportunity to be tyrants, or who acknowledge fealty to no higher principle than self-aggrandizement, would legislate, adjudicate and vote into corruption, and at last consign to infamous death, the fairest and justest forms of government human wisdom could devise. Owls and bats will not and cannot live in an illuminated temple. The good and noble in man must be developments prior to the realization of the good and noble in civil governments.

The illumination extends forward as it redeems into light the darkness to the rearward. The studious and untrammelled mind, directing its investigations in the right direction, will not fail to conclude that all the natural forces man has commanded to his uses—the same being qualities and quantities of Universal Intelligence adapted to the special ends of use—have come, ultimated, and been succeeded by more efficient means, with precise and exact relation to the progressive unfoldment of the spiritual consciousness of the race. In the consciousness, the immortal principle, the spirit of the progressive movement, is the potency, and not in the means. The means are but markings at the way-side of progress made in the march of the finite towards the Infinite, the Essential and All-Germinating Center, whence all beings and things derive animation and every expressing attribute. Life in the highest everywhere is omnipotency to lower conditions. Extending commerce has been but the outward expression of enlarged ideas regarding the Infinite Relations—of the gradual unfoldment of the human consciousness to the living realization of the Oneness of all Life. The Northman who first planted a European flag on the American shores symbolized a self-glorifying spirit of adventure—only this, for the spiritual consciousness of Europe was then itself too low to illuminate the scarcely more savage trans-Atlantic wilds. But Columbus, however self-bound, crossed the seas responsively to an influence outworked from the Soul of the World—"the lightning cometh out of the east and goeth even unto the west," and a New World arose from the ocean depths to enlarge the radius of the human consciousness! Then came, as orderly as bud and bloom and fruit, all external provisions and conditions necessary to the well-being and continued growth of the Greater Life. Coming still they are, and forever shall they come, unfailing outbirths of Soul's eternal progress.

There are distinct stages in racial spiritual growth and unfoldment as there are in individual physical growth; and the former, as the latter, evolves functional means and methods as the same become necessary in the course of evolutionary unfoldment. Below the human or spirito-rational plane these functions have physical organic expressions—the poison-sack, the horn, the tusk, the claw; and the general environment is ever in keeping—the noxious swamp, the gloomy forest, the wild mountain fastness. Mind-man comes unweaponed by Nature, but in his self-promoting craft is stronger than all that have preceded him; but his primary functional powers are invisible, manifesting themselves secondarily in his armies, representative assemblies, colleges, ships, railroads, marts, etc.—all time-servers of a time-limited consciousness. His general environment is a world of competitive strife, of selfish struggles, because there is no res outside the Universal Life, to the consciousness of which he has not yet advanced. But the selfish nature has about ultimated itself in the human conditions. The Divine-Human—the Universal Fountain his source of vitality and fully potentialized therefrom to make a fitting environment for himself, a world of happiness and harmony—is already on the field. In very mercy he holds in measurable abeyance the higher powers with which he is clothed. To him has been given command and direction of the Celestial Forces, to which all earthly powers and conditions shall be subordinated. The sense-man who thinks the great spiritual advance will not affect his outer-life conditions will be enlightened to the truth through woe-ful experiences.

The unflowering plant appeared long before the plant of flower-bearing development. The Whole-World Soul-Communion Idea was promulgated as soon as the conditions became sufficiently refined for its unfoldment, the preceding liminary religious systems having gradually led up to it correspondentially with the perfecting processes of form-series in the natural world. From the very first observance of Whole-World Soul-Communion the germination of higher truth-seeds became possible than had before unfolded in human progress, and from the harmonically-unified Force-Centers (spiritual ganglions) of the Soul-Communion Unity these truth-seeds have been and will continue to be projected, to unfold and extend as branches of the Divine Communion Vine.

Free land ends with the last stage of savagery or barbarism, and it will probably make the connection at the other extreme and close this cycle of progress by marking the beginning of a perfected social state.

For The Universal Republic.
THE SPHERE OF LIFE

ALICE EKKEL.

FROM mightiest orb to molecule minute
Each is a sphere of life circumscribed
By the radial thought centered within.
All things, like worlds, in orbits run around
The centers of their most earnest love.
To them the leading thought is as the sun
Of their universe; from it they draw life.
For some gold is the orb that shines and guides;
Dogmas give the greatest light to others;
And when these idols disappear they think
The boundless universe is in eclipse
And naught remains of all the true and good;
And yet the mightiest sphere that rolls through space
Is but the smallest orb with thoughts grown great,
Just as the giant oak that lifts its crown
Of plumaged verdure to heaven's dome
Is but a tiny seed with soul enlarged.
Thus mortals grow into the universe
And gain of it as much as they can earn.
No bounds are placed to limit Wisdom's search
For grander truths but those we weave ourselves.
We make the little sense-bound sphere of self,
And dread to go beyond, for fear of loss;
We blend not with the Whole, because we fail
To grasp how much immortal wealth Soul Love
Keeps hid within its heart of Life and Light.

AUTHORESS OF "HIERO SALEM"
SPEAKS.

From letter to a mutual friend with permission to publish.

I AM able to read pretty well the so-called magical writings of the Theosophists of old. Theirs is a double-twisted way of communicating a certain line of ideas to initiates, while hiding it from those not initiated in the science of correspondential language. But I see that these writers recognize woman as a more fully developed dual-being than is her brother, man. And that it is *she* who first receives that Vitalizing Energy which fills "the Spirits of the Powers of the Air;" and that, as she stands half-way between the Higher Intelligences and man, it is her high task and prerogative to affix the syphons of her being to the Wisdom-Element of Heaven—to the Eternal Mother there, of whose nature woman's is part and lot.

There is a popular error which is fundamental to the popular error of life and society to-day: that is the error which teaches that woman is the expression of the love-element of life. She is naturally the recipient of and the medium of the supply of that inspirational Wisdom without which (especially at this crisis) there will come, presently, an utter inundation of the world in such floods of passionate fervor as will bring furious and fiery conditions to the race.

If I were a Theosophist, or a Spiritualist, or anything but a mere dispassionate home-keeping seer of the on-coming conditions of things, I would make mention to these psychic students of this important fact. (Please first remember I have never had anything to do with a seance or circle of any sort). But by some means I comprehend the philosophy and methods and dangers of these natural attempts to get at Truth.

The fact that I would like to have considered is, that woman—orderly, natural woman—is the medium of inspirational wisdom from that Eternal

Womanly in Deity, of whom woman on earth is the image.

Woman is not the love-element of Life, but she is the inspirational intuitive Wisdom-Element; and advanced thinkers are quite right in perceiving that only as woman is left free to rise to her own heights of mental, moral and physical health can she be the beautiful comforter and spirit of peace which she naturally is. I am so impressed with the recognition that woman is the medium of Wisdom's inspirational life, inasmuch as she takes in "the Power of the Spirits of the Air" at nostrils and at all the pores of her fine, clean being, that I am compelled to solicit for woman perfect liberty to be her best self, *she*, and she only, being judge what is her best self. There are many things and conditions to which the average man seems to take quite kindly that are far below the plane on which woman naturally has her being, and from which man cannot (for his own sake) afford to longer draw her down.

Men who like rum, tobacco, and any degree of uncleanness, mental, moral or physical, have, perhaps, liberty to live in those things if they choose; but if they intrude any of those things on woman's presence they then are not liberty-lovers, but are licensing themselves to treat woman as violently in a spiritual way as they would be physically treating her if they plunged her into muddy water and held her there to the point of drowning. Because the low spiritual atmosphere which is betokened by such an external order of life is as repulsive to the demands of a natural woman's whole nature as impure air is to the demands of her physical lungs.

I surmise that in seances and in this "Whole-World Soul-Communion" there will be many communicants who will bring to bear on the spiritual atmosphere a quality of emotional fervor of a not too high order,—an emotional fervor which will decidedly demand that every woman who has anything to do with the matter shall most purely call on the life of the Mother of Wisdom: which life, being the holy opposite of even holy love, will certainly engender and add a current of life of a most healthful and revivifying order. Love and Wisdom are the two opposite poles of spiritual creation, as Man and Woman are the external expression of those two opposite poles of Spiritual Creation. I see plainly that the very masculine man is the exponent of the Love or Will element: and the womanly woman is the exponent of the Wisdom or intuitional element of spiritual life. But meanwhile a manly-woman and a womanly-man are beings each of whom is the continent of those opposite forces which, in the spiritual world, are known and felt as that distinct inflowing and blending of Love and Wisdom which makes of the soul which is thus baptized "the Beulah-land," the married land," of which all scriptures speak. Such a being, whether man or woman, is (or would be) an angel of God: neither male nor female, but both male and female. But it is a question whether we have any of those dual-self-unified Angels of God on earth. So, as we men and women are commonly but fragments of souls, (either expressions of the

Love-element or of the Wisdom-element), you will agree with me, perhaps, in thinking that women should at this crisis call with the might of all their beings on the Mother-Wisdom-Power, in order to hold in equilibrium that other force, which so commonly falls away from Love into a much less heavenly thing: a thing altogether sundered from Wisdom, life or health.

E. L. MASON.

written from Boston.

THE DELUGE OF LIGHT.

SOCIETIES under various names, but all answering to the general designation of Schools of Inspiration, are being organized throughout the world. We have received from London prospectuses of two such Societies—probably now fully organized. One of these London organizations was forming on the philosophical, and the other on the practical, side—both intended to develop and extend the sentiment of Universal Brotherhood. One of these, the Christo-Theosophical Society, seems to be creedal, (at its head, or prominent among its members being the Rev. George W. Allen, a prominent minister of the great metropolis, who possesses the Paulinian courage to declare from the pulpit his Divine Nature of Whole-World Soul-Communion); but it is given out by those authorized to speak that "the object of the Christo-Theosophical Society is to prepare those who at present are Christian in a narrow sense of the word to rise to see that the Christ-Spirit is a Universal Spirit, embracing in the strong bond of family love the whole great human family." The other organization, called "The Tolstoi Club," aims at bringing together rich and poor, workmen and the so-called "upper classes," in a fraternal social union, in which all distinctions as to worldly differences shall be ignored. Such movements characterize the current moral thought—or a powerful *upper current* of thought, however silently manifested—in all parts of the world, its manifestations greatly varying in method and magnitude of expression. In France it expresses itself in the enrollment of a million seekers of truth, freedom and justice as a "Brotherhood of Christ;" in Germany, yet in the nascent state of organic power, it avails itself of the opportunity of the ballot-box to warn despots that the rule of physical force is passing away; in Persia it is disclosed in a schism in the orthodox Mahometan faith that can only be averted in its progress and finally healed by new infusions of spiritual truth, a practical *reborn*ing of the old faith; and everywhere the transforming influx is quickening individual souls to the consciousness of the truth that gives freedom and happiness, here and hereafter, now and ever.

The ideal is involved; the symbol is evolved. If the ideal is crude the symbol will bear the marks of crudeness. It is the persistent purpose of an ideal that makes its outward symbol an ever increasing power in the world.

The more original with the individual the idea the less the involved truth.

Truth is always central to the straight-sighted.

THE ANSWER AND THE PHILOSOPHY.

WE have been asked to give an opinion upon the healing efficacy of "magnetized paper" transmitted through the mails.

To an extent the vital forces or essences of all organisms are transmissible, and by means of this universal transmissibility of vital individualizations the Unity or Whole Life is maintained—a prolific thought for inspirational minds. All forces and activities are essentially spiritual, and human beings in their intercourse and enterprises are as certainly engaged in interfusing and unifying external things into one internal life condition as bees are engaged in distributing fecundating pollen in their flight from flower to flower. Every ship coming into port with a cargo from foreign lands is a Messiah of the truth of the Oneness of Life. All fruits now produced wherever natural conditions are favorable originated or had their first external expression in particular localities; and birds and other locomotive life-forms have been almost as widely distributed from their primal abodes. The distribution of essences of being began in the water and air currents, before the higher life-forms were evolved; and then, as locomotive creatures of advancing intelligence appeared in orderly succession, rising higher and higher in value of use in the Divine Economy, each and all co-operated in the Divine Unifying or Universalizing Plan—more diffusive agencies of distribution and fusion being developed as the creaturely consciousness of the Life-Unity advanced.

Earthquakes, volcanoes, and all other convulsive movements of nature, as well as wars, pestilences, disastrous explosions, conflagrations, inundations, etc., have been as the broken according notes that precede the perfected melody—the methods of unloosening what had been inharmoniously compacted, to the end of all parts freely moving in universal interchanges of essences of being, which is the God Constitution. Selfishness is discord, the fragmentary life, the hell state; altruism is concord, the whole life, the heaven state. The institution of Whole-World Soul-Communion synchronizes with the unfoldment of the human consciousness to this fundamental truth of the Divine Economy. The utilization to human needs of electricity or planetary nerve fluid is the most perfect and the last of the terrestrial methods of universalizing human thought and affections; and we are now on the threshold of still higher conditions, of the Celestial Age—each for all and all for each.

Beware of the influences you invite! As dangerous as rags thrown out from a pest-house is the magnetism thrown off by some organisms—an animal stimulus whose reaction is soul blighting.

THERE are no better or cheaper telegraph and railroad facilities than in the Colony of Victoria, Australia, where all the telegraph and railroad lines are owned and operated by the Government. The Government now has in its treasury a surplus of \$34,000,000, accumulated from profits derived from operating telegraph, railroad, postal and express lines.

LET THERE BE LIGHT.

VICE thrives best in darkness. Turn the blaze of Spiritual Light upon it and its dark shadows vanish as a mist of night before the rising sun. We see it stated in many journals that since the utilization of the electric light on the public streets haunts of vice have disappeared from the public thoroughfares of cities where it is most used, and they have sought more congenial quarters in dimly lighted streets. Localities that were formerly considered dangerous after night are now perfectly safe with the increased illumination.

The business of saloons is profitable because they hide their transactions behind some device to obstruct the view of the saloon's interior from public gaze. If there were no backrooms, barrels, blinds, painted windows, etc., to hide them from view, day or night, the respectable patronage that sustains the saloons would soon be done away with; for respectable patrons would not like to be seen drinking at the bar with the usual crowd that infest such places.

Turn on the light!

THE knowledge and acceptance of Infinite and Supreme Power in the Universe has been very rare among the inhabitants of this world in its past history. Only truly spiritual natures are soul-expansive enough to intuitively grasp the stupendous thought that the power of the Universal Soul is limitless. Such natures can not formulate any creed or doctrine, for they see that nothing that has limitations can enclose the boundless Whole. All religions verbally acknowledge an Infinite God, but spiritually they deny the Infinite's existence. God cannot be Infinite if His power is limited to the narrow bounds of the human mind.

FROM Los Angeles comes to our reading room "The California Nationalist," a weekly 16-page journal at \$2 a year. At the mast-head as editor is Mr. W. O. Owen, formerly of Portland, a gentleman of zeal and sincerity in advocating social reforms and possessing talent of no mean order. Should the "Nationalist" receive merited patronage it will flourish and do much good, but the best and most useful publications are not in healthy demand in any particular locality. The "Nationalist" comes up on a rising tide of popular sentiment, however, which may, and we hope will, carry it on to abiding prosperity. Mr. Owen is a young man, an original thinker, and full of sympathy for his fellows.

WHEN people become morally fitted for the ameliorations Reformers are working for then the necessity for reform work will cease, and not before. The great majority of Reformers are themselves, consciously or unconsciously, working to promote selfish interests.

BEFORE the mission of the Nazarine can be comprehended with any degree of fullness records and creedal dicta must be laid aside. But that they may be necessary to such as have not yet begun to have their spiritual eyes opened we will grant. The most difficult cases in optics are treated in the dark.

THE HEAVY-WEIGHT GODS.

IT is said that a tribe of Indians live in an unexplored part of the State of Washington whose standard of excellence is measured by the weight of the body. The chief is said to weigh six hundred pounds. All children, at a certain age, must have a stated standard of weight; those who fall below this standard are killed by throwing them down the unfathomable crater of an extinct volcano.

The newspaper correspondent who gives this information says the United States Government should send troops to prevent these Indians from pursuing these horrible practices. Nothing is said, however, of stopping the horrible practices of the gold-heavy chiefs of our civilization. These do not throw their victims—those who have not the proper weight of gold—down a precipice, but they compel them to make shirts for twenty-five cents per dozen, and thus leave them to die by the slower and more cruel process of starvation.

Right here in the city of Portland, said to be the wealthiest city of its size in the world, we know a poor cripple that is working for gold-heavy men fourteen hours a day, seven days in the week, for twenty dollars per month and board himself, and he is afraid that some one will get his place by offering to do the work for less money.

OLIVER WENDELL HOIMES satirizes "Looking Backward," and in doing so wins no new laurels. If he felt to indulge such a vein of humor he could more becomingly have done so by holding up to ridicule existing social shortcomings and inconsistencies than by caricaturing a noble ideal. For instance, he might have presented this among many such facts, that while the drinking saloons are moral death-traps, they are the only institutions known to our "Christian" civilization that offer the wayfarer true Christian hospitalities—free chairs, free literature, (the very best as well as the most vicious), freedom from proselyting importunities, besides those indispensable conveniences that the stranger distant from his lodgings can find nowhere else.

WE are constantly in receipt of letters suggesting and advising that we call for Soul-Communions throughout the world to concentrate thought in the holy Communion time to special objects—one asks invocation for mercy in behalf of Siberian exiles, another for temperance reform, another in the interest of "social purity," and so on without end. Soul-Communion is Celestial, is centered on the Universal Plane, whence the illumination reaches and penetrates all the retreats and conditions of spiritual inharmony and disorder, as the central sun pours forth his floods of light throughout the Universe. Soul-Communion unfolds and nourishes to fruition every germ of goodness.

NEVER was hope more chimerical than that of organizing the present selfish, warring race of human beings into social conditions of tranquillity and justice. But the growing and multiplying reformatory movements show the work of regeneration to be satisfactorily progressing.

For The Universal Republic.
RESPONSIBILITY.

ALICE EAKEL.

ALL living things have duties to perform:
The task of each is fitted to its state;
The worm that eats the earth prepares the soil
And fits it for the use of scatter'd seed;
While these absorb the good within the ground,
And lift it up for use of other forms,
Who many comforts and great blessing gain
Because of duties done by worm and seed.
No half way measures will suffice to bring
Blossoms to the plant—atom by atom
It must accrete its needs by daily toil,
And not until it grows the stalk and leaves
Can it produce the glory of its state.
The coarser things must first be perfect grown
Ere it can weave the crown of finer web.
Say not, O man, "I am above this law;"
Slight not the coarser tasks that come to you:
Perfect in these, you then may reach the heights,
And find that they are wisely built upon
The nether plains of life you blindly scorn.

PENINSULA STATE PAPERS.

For The Universal Republic.
LAND TENURE AND THE SINGLE TAX—PART I.

SAMUEL BLODGETT.

ALL private property has an arbitrary basis. Common consent recognizes the idea that under certain conditions things pass into private possession and become subject to individual control. This is true of land and all its products, whether animal, vegetable or mineral. Single Tax Men err in this, that the idea of property in land came in any different way than the idea of property in other things. It came with and because of the establishment of permanent homes, and is necessarily connected with them. No property has ever been held as private in the absolute. Society has always set up a first claim over it all, and on occasions has exercised that claim. This reservation and conditional right to it is declared at every tax assessment; and in the emergencies of war property is sometimes taken by the wholesale, the protest of the individual owner going for nothing.

I do not deny the power and influence of that instinct, common to some animals as well as to mankind, that possession gives title—frequently exhibited in cats, for instance—yet men have reasoned beyond that, and do not always admit that because one holds a thing it is necessarily his. Mankind did not have to be but little advanced beyond the felines in their conceptions of mine and thine to understand that when one took a wild animal, either dead or alive, he was entitled to it; but it was quite a step to hold that the progeny of such an animal, brought forth and reared without the slightest expense or care of the one who had domesticated the mother, (and about as wild as she was in the original state), having been sired by a neighbor's male, also belonged to the owner of the mother, and that it was theft for any one else to take it. This decision was not instinctive. It was come to through a process of investigation and reasoning, which recognized that some rule must be adopted in such cases to maintain social order, and to encourage enterprise and thrift, and this finally

came to be regarded as the best plan proposed.

Neither instinct nor reason, nor both combined, made the rule from a purely ethical stand-point, from seeing that it was the fiat of an absolute unfailing justice, but because necessity demanded some rule, and human consciousness did not recognize a better.

And when it was agreed that one might transfer such claim, and that the children might inherit it, it was but a logical continuation of the idea.

When the original animal was in its wild freedom it belonged to no one in particular, any more than unused land does; neither can we say in strictness that capturing it gave any title; the only hold on it was the general recognition of society, and their right to so recognize it is purely arbitrary. The specimen might have been the best of all its kind, both in its individual qualities and also for breeding purposes; but we never take any count of that as a reason why society should have the profits; we let it go as the captor's good fortune and a reward for his enterprise. Now the question arises, has society been justified in this course?

I say yes, not because it is defensible on the highest ethical grounds, but because it embodies the highest unitized conceptions for the public good; and it is right for the rule to be continued till something higher is evolved.

When individuals and families began to feel the need of permanent homes; of course they made houses, and cleared and fenced land. This was possessory title, and its recognition was very nearly as brutes would have recognized such a title. It is not likely any one thought that the possessor had rights to more than he cultivated and his buildings covered, and at first very little land was used in that way. But as the people emerged more from barbarism land came more into use for cultivation, and the people depended less on the chase. Better homes were founded and larger areas of land were cultivated.

For better protection, and for the gratification of the gregarious instinct, human beings frequently grouped in villages, with quite a limited supply of land allotted to each for a home, and the outlying lands were divided as seemed desirable, for longer or shorter periods of time. This was one way that society improvised to regulate the land in its early development.

In some countries provisions were made so that those who were fortunate, and so desired, could secure large estates. Very different measures have been adopted by different peoples for the distribution of lands, and by the same people at different times. But all people, at all times, representing any considerable degree of civilization, have maintained that society as a whole, through its government, has a right to determine under what conditions and to what degree and extent real estate may pass into private hands. Even the United States, which has been a veritable spendthrift in the lavish disposal of its rich and widely extended domain, has never surrendered this principle. A warranty deed has never been regarded as absolute and final; after getting it one is not allowed in all cases to do as he pleases with his land. The Tax

Collector frequently reminds him of a superior society claim which he can never raise above or thrust aside; and if it is wanted for public use, such as a street or a railway track, it is taken, whether he is willing or not; and he cannot use it to establish a nuisance; neither is he permitted to build a wooden structure thereon within what are called fire limits. We do not allow parties to take mineral lands on the same terms that we do land of another class. In some parts of the country fish taken on another's land, where no expense has been incurred in producing them, are regarded as the sole property of the one who takes them, and the same thing may be said relative to wild fruits. Running water is regarded differently in different parts of the country and under different conditions. In some places it is held as illegal to divert it from its bed, unless returned to it so as to pass in its natural channel through the owner's land next below; but when we come to where irrigation is practiced all this is changed. Water is taken freely and made to go anywhere it will run; and to any extent desired, if it dries up the original stream bed, there being no care about the result in that respect. Not only so, but laws are made to protect those who have invested in irrigating ditches according to priority of use, so that later comers, opening ditches further up the stream, cannot ruin those having already invested further down.

Our Government has made mistakes, and continues to make them, concerning the public domain, but it has never made the mistake of admitting that any individual has, or can have, an iron-clad grip, and an absolute control, over any real estate.

So much seems to be necessary to set right the Single Tax Men and other Free Land Theorists. They have assumed, first, that the title to land rests on a different foundation from that of other property, which is a mistake. The base of all private property is in common consent and specific law. No private property has an ethical standing which is always clearly consistent and logical.

They have also assumed that property in land reaches further than was ever intended, or than is ever put in practice. These assumptions being false, the arguments founded on them are also worthless.

Has society a right to permit private property in real estate? Certainly, if it has the right to permit private property in anything. Any kind of reasoning which would exclude private property in land could be applied to any other species of possession with like and equal effect. The error is apparent of those who believe there is a difference between securing one in the exclusive use and possession of a piece of land and in the private ownership of it; and that society or government is authorized in the performance of the first act, but that the last is robbery.

But I have never known the attempt made to show how a deed title could give more than the exclusive possession and use. Some may say that a title runs to the heirs and assigns, while the exclusive possession and use would not. I reply, this is not necessarily the case.

I said that private property in land was conceded,

NATIONALISM THE WORLD'S HOPE.

To the Editors of the Universal Republic:

At the risk of being called visionary, I wish to make a few remarks on "the signs of the times," and shall begin by calling attention to the following cable news dispatch, clipped from "The New York World: "

"BETHLEHEM STAR TO RISE AGAIN.—Vienna, Jan. 13.—The Star of Bethlehem will again be visible this year, its seventh appearance since the birth of Christ. It comes once in 315 years, and is of wondrous brilliance for the space of three weeks; then it wanes, and in seventeen months disappears. It will be a sixth star added to the five fixed stars in the constellation Cassiopea while it remains in sight."

This caught my attention as being strangely coincident with "the signs of the times;" and also as a reminder of a prophecy by one in our own ranks. I think these were the exact words, though I forget the prophet: "When the Star of Bethlehem shall take her seat in Cassiopea's Chair the world will have entered on a New Era."

According to the above dispatch this will be the seventh appearance since the Christ-Spirit found expression through Jesus of Nazareth and opened up the Christian Era. It will now enter upon its octave. At its first appearance we are told that the angels sang "Peace on earth and good will toward men." But the time, it seemed, was not ripe for mankind to comprehend it, and when he who was announced as the World's Savior went forth on his mission he said, "I come not to bring peace, but a sword." So it has since stood as a prophecy of a millennial age in some far future—dim and uncertain except as seen with the eye of faith. But never before have the people of the world seemed to grasp the idea of its fulfillment or to be imbued with the spirit of its meaning as they are to-day.

In response to the angels' song earth's millions raise their voices to-day, and from their souls the prayer goes forth for the promised Second Advent of the Christ-Spirit and the establishment of peace and righteousness. Never before were the signs so hopeful.

And what shall we say of this great movement, this "new departure," Nationalism, which, like a spark on the stubble—nay, I might say in the dry grass of the prairie—has so quickly kindled into a flame that is spreading like wild-fire over our own vast continent and bids fair to set the world ablaze?

Wonderful, indeed, has been the progress of its infantile steps! Grand prophecy of the strides of its manhood!

Is it truly coming? Are we indeed on the threshold of that glorious age "foretold by seers and sung in story?" It does indeed look like it.

How far, I wonder, has Soul-Communion had an influence in helping to bring about this state of things? The head-line of this communication was a Soul-Communion intuition. God grant it may be as reliable as the prophetic utterances of the one who first caught the idea of Soul-Communion! for, my heaven-gifted brother, I must say that, in looking over the file of your "Avant-Courier of the New

Dispensation," I am almost spell-bound with wonder and awe at the accurate and rapid fulfillment of its published prophecies. The fearless freedom with which you express yourself carries proof with it that you have your credentials. And yet when you first flung your banner to the breeze few would have believed that the world was so ready for it.

But as we can only know the depths of the ocean by sounding it, so we can only know the thoughts that are stirring the souls of the people by challenging an expression, and it proved in your case that you had not mistaken your mission. Many would have hesitated and said, "Who will believe our report?"

You, having faith in your Divine Mission, dared be true to the light within, even at the risk of the world's scorn, and you have your reward. I am sure the Peace Principles advocated in your columns have had their effect, that your paper has been an uniting power. "Blessed are the Peace makers!"

And now will you please in next issue, guided by Divine Light, give an opinion on Nationalism? Is it to be the corner-stone of the Universal Republic?

To me it so seems—a liberating power which, in the individualization of each and every citizen, will give all an opportunity to be true to their individuality and make human advancement possible.

I should like, too, to hear from some of our Shaker brethren as to their opinion of the movement.

When it comes to ministers of the gospel taking the subject of their discourse from a novel it would seem that the spirit of prejudice is dying out, and that there may be such a thing as a consecrated novelist. I look on Bellamy's work as the "Uncle Tom's Cabin" of the New Dispensation.

ADELAIDE COMSTOCK.

Ventura, Cal., Feb. 6.

WOULD NATIONALISM DESTROY INDIVIDUALITY?

[Extracts from an essay entitled as above by Charles E. Barnes, Deputy Commissioner of Labor of Michigan.]

EMERSON recognizes two distinct individualities when he says: "What we commonly call the eating, drinking, planting, counting man, does not as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knee bend." Bovee says: "All men are alike in their low natures; it is in their higher characters that they differ." This double-nature means the God and Mammon Spirit in man. All of our actions through life are governed by the one or the other, and our daily practices give public testimony to which one we worship.

"Darwin and other writers prove that when a physical organ is no longer used, it will, in course of time, disappear. Prof. Powell says: 'When non-use sets in, not only are the organs lost, but the functional tendency is lost. A fish in a cavern first loses sight, then the purposive effort that led to organic vision and sustained it, and finally the organ of vision itself. Growth requires the constant effort to attain powers, and then the systematic use of attained powers.'

"The same law applies to the mental and moral impulses and traits, the good qualities, the nobler attributes, the appetites and passions, the animal aspirations and the spirituality in man.

"Why does man worship Mammon instead of God? It is because all of the conditions conducive to the development of these crimes and base impulses are created by the competitive system, which Herbert Spencer calls 'Commercial Cannibalism.' Like the physical organs, these conditions are matured by constant and vigorous use.

"Conscience, honesty, justice, manly courage, honor, and the desire to do unto others as you would have others do unto you, are dormant in man because he has no use for them; they have never been exercised. These qualities of character unfit a man for and would make him a perfect failure in business.

"The competitive mode of doing business is Pandora's box, from which has issued all of the industrial, and a majority of the social, ills that afflict mankind. Truly it has made a cannibal of man! The employer subsists upon the strength, energy, vitality and very life of his employees. The merchant succeeds by the failure of the store-keeper in the next block. It is a struggle for existence in which the strong prey upon the weak. It makes society 'a mass of warring atoms,' instead of a perfect social organism, working in harmony with Divine Law.

"Nationalism will develop all that is good, true and noble in man, or the true individuality, but that false or base individuality the new social order will eradicate. * * * The brute nature in man is already doomed by the logic of human events and Evolution's prophecy of the coming man, who will be an intellectual and spiritual man. The commercial and competitive or baser men can no more survive the transition to the new and higher social conditions, of which we but just see the dawn, than could the megatherium, plesiosaurus and glyptodon survive the transition from their geological age and the higher physical conditions which come with the unfolding into a new geological age."

THE following item, published by us nearly four years ago, asks for reincarnation: When the cause you have at heart is numerically the weakest your vote counts the most. Who votes upon considerations of expediency evolves a force for evil that will be sure to return to torture the soul. Though you stand alone in their advocacy, vote for the principles you advocate. You will thus evolve a soul-force in favor of honesty and sincerity that will be a bright jewel in your eternal life crown.

MUSCLE is now more popular than mind, just as mind is more popular than soul. A sublime poem fresh from the pen of the author can await the coming of the monthly, while the daily paper pays telegraph rates for the lengthened-out details of a brutal prize fight. All-powerful soul is accorded hearing in neither daily nor magazine. But the world will soon change position and stand on its feet instead of its head.

For The Universal Republic.

LIBERTY'S GREATEST FOE.

LUCINDA B. CHANDLER.

THERE are three distinct lines of movement in progress in our country to-day which are a marked departure from original Americanism as established by the framers of our Constitution and founders of our Government.

The National Reform Movement, instituted twenty-five years ago to secure an amendment to the Constitution and make it a religious document by placing in it the word God.

The Sunday Reform Movement, to secure religious observance of the first day of the week.

The Blair Bill, proposing to secure instruction in "the principles of the Christian religion in the public schools."

This bill was first introduced in the first session of the Forty-first Congress, and again in December of the Second (present) session.

The National Reformers have persistently held to their purpose of putting a label on the Constitution for a quarter of a century. Within the last three years they have been encouraged by the accession of the National Woman's Christian Temperance Union and several of its State organizations. The State organizations have resolved "that we believe Christ as the Author and Head of Government should be recognized in all political platforms and by all societies, and we will rejoice to see the day in which a political party distinctly gives such recognition;" and at the last National Convention of this organization in Chicago, in November, 1889, it was resolved that, "while discountenancing union of Church and State, we do affirm our belief that God in Christ is the King of Nations, and as such should be acknowledged in our Government and His Word made the basis of our laws."

Neither in the small body of National Reformers nor in the large body of W. C. T. U. women has there appeared, meantime, any endeavor to secure to the people by right systems the equity of the principles of justice, equality and fraternity embodied in our Constitution.

"Christ the Author and Head of Government" a party shibboleth!

Two years later a Secretary of a State Sunday Reform Convention, Rev. W. D. Gray, states that he does "not believe that Governments derive their just powers from the consent of the governed; and so the object of this movement is an effort to change that feature in our fundamental law."

The third movement is directly calculated to procure the establishment of ecclesiastical authority instead of civil governmental, and to substitute for the right of the individual conscience the control of of State-Church authority.

"The principles of the Christian religion," to be taught in the public schools, if ever agreed upon by the various sects and denominations, could only be decided by an ecclesiastical body.

To compel obedience to an authority claimed to be the only rightful one by force of statute law, to compel people to become *political Christians*, is alarming. It is not only a menace to civil and religious liberty, but ominous of the decay of real

Christianity in the Church.

In following the steady growth during twenty-five years of the tendency to promote Christianity by statute, and, at last, to subvert the fundamental principles of religious liberty guaranteed in the Constitution, one who has listened to the earnest protest made by Church members fifty years ago against "religion and politics," and the possible union of "Church and State," can but see the stealthy grasp and control of the colossal enemy of liberty and human freedom.

The unfulfilled portion of Hoag's prophetic vision seems likely to be a near and threatening reality!

WE have received a copy of "Spiritual Fragments," by J. J. Owen, editor of the "Golden Gate," the same being a compilation of editorials from his paper. On this Coast especially, and to an extent among readers of Spiritual literature throughout the world, Mr. Owen is appreciated as one of the most graceful and forcible of the writers advocating the cause of "Modern Spiritualism;" while the editorial fraternity of California agree, from long acquaintance with him as a secular editor, that he is a writer of fine general ability. We shall give "Spiritual Fragments" a place in our most valued collection. It has a portrait of Mr. Owen for a frontispiece adornment, embraces 260 large and clearly printed pages, and may be had by post on application to the "Golden Gate" for \$1.25. But we must say to the printers of this very readable book—not the "Golden Gate" Company—that funereal black is out of place for headlines in a bright spiritual volume.

WATCH the records of the Senators who voted to squander public moneys in fortifications, as well as the results following the expenditures, and note the fulfilling of our prophecies. "Who lifts the sword"—especially in this time of peace, and when the sentiment of all good people, of the wealth-producing classes in particular, is for disarmament and arbitration—"shall perish" most ignominiously. The fortifications would be useless, so far as foreign foes are concerned, and if ever used in any way by an organized political power the object would be to destroy the last constitutional guarantees of the citizen. The real present object of expending vast sums in this way is to indefinitely continue the public debt, with its oppressive interest exactions—all paid by the workers.

THE "United States American" comes to us from San Francisco, published weekly at No. 419 Folsom street, at \$1 a year. Its editorial matter is vigorous in thought and elevated in tone. We concede that it is a part of the general reformatory work, but subordinate to more inclusive policies than it advocates. Reformatory ideas of local or national application lack completeness, but may usefully supplement more comprehensive ones. This nation is but a limb or member of the great human life.

SINCE our last we have printed a book, and have another one on hand to print. The profits of this outside work are devoted to the inside work,

THE ONLY WAY.

THE London Tolstoi Club announces that it will "endeavor to join practical Socialism, in the highest sense of the word, (the consideration and active promotion of legislation tending to remove social inequalities and unfairness), with the study and elucidation of those Divinely ordained laws obedience to which can alone assure the success in actual practice of any system of social and legislative reconstruction." And there is no other possible avenue of escape from prevailing social evils and injustices; but each individual must study, elucidate and regenerate for himself—though in doing so associate effort is not only practicable, but in a measure necessary. Each must seek to associate all the others with himself by the indrawing and unifying power of Universal Love.

THE man who produces the wheat owns it; the man who grinds the wheat has a right to a portion of the flour; the men who make the sacks and carry the flour to market are justly entitled to shares. These are equitable property interests. But the bulk of the lands and the medium of exchange is claimed and held by those who do nothing. Interest taking is slave making; and the most abject slave of all is the slave to the vice of avarice. Poverty may be freed and receive a heavenly endowment at death; avarice cannot.

SENATOR STANFORD would proceed to remove the cause of poverty on the assumption that it results from lack of intelligence in the direction and application of work on the part of workers. If Senator Stanford will run over the list of inventors who lived and died in penury, while others reaped the golden harvest of their sowing, he will conclude that the accumulation of great wealth is almost invariably evidence of craft rather than intelligence.

THE "Prison Mirror," published by the inmates of the Stillwater, Minnesota, prison, is doing a greater reformatory work than all the scaffolds, penitentiaries, jails and schools of reformation. It would be a good thing if all State Penitentiaries would follow the example set by the Minnesota institution in sending forth such a publication. Have they a Paul and Silas in durance at Stillwater?

FROM "Public Opinion," Portland, Oregon: "A new standard of merit will ere long be adopted by the world, (the signs are already in the heavens), and in awarding places of merit in the Temple of Life the palm will no longer be given to the moles who burrow beneath the foundations. The man with the muckrake may begin to drink in the glory of the stars."

THERE is too much of the self-excusing and neighbor-accusing spirit, along with no little vanity, in the prevailing disposition to give the female spiritual precedence over the male. Is it not a war between members of the same body? Men would be powerless for evil were women omnipotent or good—as they might be.

LECTURES of the Portland Evolution Course are well and appropriately attended.

[CARRIED FORWARD FROM PAGE 108].

because the establishment of permanent homes made such a concession necessary. I believe all those who clamor for Free Land, as they call it, while theoretically denying this, give it a practical admission. Free Land has no other logical meaning than that everybody has a right to the same piece of land. We all know this cannot be, for hundreds, perhaps thousands, would select the same locations. There are only two alternatives in this dilemma. Either to own the land in common, (which is not Free Land to individuals), or to make some rule by which one person (having no more rights in the case than his competitors, according to Free Land Theorists), can appropriate what he desires to the exclusion of all others; then the next; and so on down till they are all served or the last of the land is taken. As Free Land is impossible, and as all must know it, all that those who use the term can mean by it is that they object to the rules now used for dealing or parceling it out. That some change will be made in the not very distant future seems probable, not to say certain, but nothing radical will be adopted till there is greater harmony of thought among Land Reformers.

ILLUMINATION IN CHURCH.

3. F. D'ARCY, of this city, is a devoted student of the inspired writings of Emanuel Swedenborg, and a prominent New Churchman; but he is awake to the fact that formulations of doctrine and letter-expositions of truth are but guide-boards at the wayside bearing man-offered information, and that each soul must attract its own light and evolve its own motive-power of progress. In a discourse before the New Church Society of Portland, recently delivered, Mr. D'Arcy filled and thrilled his church associates with that vitalizing influence of truth that will ever be evoked in vain from light-limiting creeds. Below are a few specimen paragraphs:

"There is but one Reason. The mind that planned the world is the Mind. Every human has a right to an inlet to that Mind. The triumph of eloquence is when the soul is lifted out of self and becomes the tongue of the Infinite—coming, as He always comes, with thought suited to the occasion. Everything is born of Spirit-force, and Nature, directly representing Spirit, is organically reproductive. So are we when in accord with the Divine. God is alone creator of the useful and the beautiful—therefore to make anything useful or beautiful the individual must be in submission to the Universal, and therefore is Nature a correct representative. Knowing this, we watch her and pattern after her ways. Dolland formed his telescope on the model of the human eye; the strongest piers of the bridge are hollow, after the pattern of the little shell-fish that is fast to the rock and struck incessantly by the breakers. It is because God flows into Nature that everything we do that does not conform to His expressions there is ground to powder and scattered to dust. Remember the law of gravitation, the force of wind, snow and rain, when you build your house, or it will soon tumble to ruin. Everything must be a continuation, not a contra-

diction, in Nature. In all God's Universe there is no such thing as a contradiction. Everywhere order, everywhere law. No special phenomena, no Special Providence. He alone rules in the least as in the greatest. 'I am the Lord, and there is not else; beside me there is no God; I form the light and create darkness; I am the Lord that doeth all these things.'

"Why are great works always attuned to good morals, expressions of wisdom and beauty? Because the Eternal flows in and through them. Towers and palaces are built by family pride: too soon they lean and fall. Love and fear lay every stone in the massive cathedral; but, dug from the ground, they soon go back to earth.

To-day we behold the offspring of ruling passions: intellectual activity from superficial wants brings superficial institutions. But again we approach the Age of Intuition and Illumination. They are preparing the soil for fairer flowers and fruits for the New Age, and we now herald its dawn. The Lord is coming. His triple-face is Beauty, Truth and Goodness, and He moulds from them forever (for His mortal children) images to remind them of the Infinite and Fair.

"Let the dead bury their dead.' The swaddling-clothes must come off; creeds, customs, books and preconceived ideas must go down, and we must follow the ever-living, ever-moving Lord in His redemption. 'Of my own self I can do nothing,' 'the Father which sent me He doeth the works I do, and greater works than these shall ye do because I go to the Father.' Soul should be as free as air or sea, that the Infinite may flow into us and around us and over us.

"While the New Light is breaking the representatives of mediæval ratiocination and ecclesiasticism in Europe, absorbed in the traditions and legends of the night that has passed, are vainly dreaming of its return. In Prussia and Germany Bismark can no longer steady the ship of state—the coming surge will toss her like a shingle on Niagara.

"For the first time in the broad sweep of the world's history Brazil presents the sublime example of a nation of twenty millions being won into liberty by one peaceful word. In England, Gladstone, alert and active, is watching with the calm eye of a statesman, trusting alone in righteousness and justice. The working-men of France are uniting in fraternal bands, calling themselves the 'Brotherhood of Christ.'

"Persons devoted to reform and their schemes are the merest flecks upon the crest of the wave driven by the breath of the Almighty to awaken the nations to that intellectual activity and intellectual life that must precede the Age of Illumination and Intuition, but no man can track the movements of the God of all Destiny. He thunders to a music of His own. Who administers the powers of the New Age must be spiritual, for they will be spirit-forces."

A stirring appeal was made to the New Church people to not go to sleep on their conclusions of faith and doctrine, but to awaken to the solemn responsibility they are under as believers and partic-

ipators in continuous inspiration and keep in the van of the advancing Light.

In another discourse, delivered the evening of the same day, Mr. D'Arcy said he considered Soul-Communion to be the highest realization to human thought of Divine Truth. Under its heavenly influence he saw the old world of inharmony and injustice passing away, and the New Jerusalem of justice and peace descending. He specially referred to these publications as true vehicles of spiritual illumination.

WE WELCOME IT.

WE welcome a new publication of Portland called "Public Opinion," and wish it success in all directions, if the promise and principles of the initial number shall be sustained through succeeding issues. It is mainly made up of original matter, which includes, besides editorial offerings of well-timed views on live issues, able articles by Governor Penoyer, S. B. Rikken, Wallace Yates, and others, all fairly expressed and quickened with advance-thought ideas.

J. A. Power is managing editor, George I. Hendricks business manager, of "Public Opinion," and it issues weekly at the low rate of one dollar a year.

We specially commend M. Yates' contribution in "Public Opinion" on the subject of "Social Progress." The following extract indicates its drift of thought:

"Every patriot, every lover of humanity, prays that civilization may hold its own till the regenerating influences that must come from a general advancement of the moral forces may come to the rescue of progress and promote the cause of Human Brotherhood. But the problems beginning to confront us are grave, so grave that there are fears that they may not be solved in time to prevent great catastrophes. Their gravity comes mainly, however, from an indisposition to frankly recognize and boldly grapple with them. That there is a moral and spiritual force latent in man sufficient to sweep away like cobwebs all the obstacles to his regeneration and the realization of the fraternal spirit, cannot be denied by any who are acquainted with the truths of history and the signs of the times. But this regenerating force resides in the individual. In solving the problem of his own existence the attempt to shirk the responsibility of his own malpractices by laying them upon the shoulders of society will prove to be a miserable fiasco. Every man with high moral aspirations who will give these free play, regardless of what 'others' may do or say, is a potent force in the evolution of a new order of things. Earnest spirits of this type are cropping up everywhere, and this constitutes the most hopeful sign of the times."

They who attribute all thought to a Divine Thinker worship a mental or half-way God instead of God in the Highest or the true Soul God. Cloud and sunshine, the false and the true, ever mingle in the inter-circumferential or mental region: only at the center is all light.

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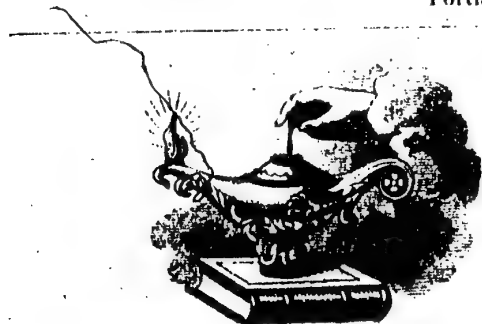
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No more sample copies of the Companion Papers in this form will be sent out, as they go in completed sets for binding, and extra copies will be hereafter held to fill up broken files. Requests for samples will in future be responded to by sending out copies of the old "blanket-sheet" form.

HOMES, HAPPINESS, HARMONY.

A sufficient number of farmers, mechanics, artisans, traders and useful professional men, in different parts of the United States, of the desired class, have signified their intention or willingness to join in a general migratory movement to the Pacific Coast to make the hope reasonable that the New Dispensation movement can be made dominant here in whole countries. In all parts of the Pacific Coast there are people of excellent moral character, liberal and progressive in thought and social intercourse, and these will be valuable co-operators in the movement, elements of strength in building up and cementing the new social conditions.

A Soul-foremost Work.

We do not propose that subscribing to pre-arranged social rules, nor to any extent surrendering personal control of individual property interests, shall be features in this movement. Nor do we enter upon it as a financial speculation. We are actuated by other and higher motives. We believe the occupancy of the Pacific Coast, or the arable districts thereof most attractive in natural conditions, by people of advanced spiritual thought and high spiritual illumination, is in line with the unfolding destinies of the human race—as much so as the discovery and development of the country's mines of gold and silver; and we feel to be called to devote a portion of our labors to this accomplishment.

THE OREGON RHINE.

Where the avalanche forms and the eagles career,
Where the tops of the mountains in clouds disappear,
Where the blasts in their wrath irresistibly sweep,
Into being from thence the Willamette* doth leap,—
Flashing and dashing her bright waters flow
Down to the flowery valleys below.

But there's rapturing music in forest and rill;
There are pictures defying the pencil's skill;
And the rugged is lost in the mild and serene,
For the Queen of the Beautiful governs the scene.
Flow on, Willamette, in majesty flow!
Grandeur around and enchantment below.

As a mirror colossal a lakelet extends,
And the beautiful river into it descends,
And the forest and mountain, the cliff and the sky,
In the lakelet are imaged in form and in dye:
River of crystal, exultingly flow—
Fairy scenes here, but an Eden's below.

She emerges in spray and the cataract's roar,
And behind are the canyons, the prairies before;
In the distance the summits are changing their hue—
They are fading to purple and dropping from view.
Beauty and purity blendeth here—
Bowers and flowers and waters clear.

Inspiration's inhaled from the odorous breeze
From the emerald prairies and towering trees;
With a spirit prophetic the soul is aglow—
It exults in the glories the future will know—
Proudly, Willamette, your volume roll down—
Rhine shall be rivaled in wealth and renown:

'Tis the will of the people that cities shall rise;
And the smoke from the factories ascends to the skies;
And the sons and the daughters of genius abound,
And their fame is encircling the earth all around.
River of splendors and breathings Divine!
Queen of the Rivers! all beauties are thine!

To the lovers of good all the prospects delight,
And the wilderness wastes have all vanished from sight;
From the mount to the vale, from the vale to the sea,
Are the bountiful homes of the happy and free.
River of gardens, of homes, and of song,
Rolls like an anthem thy volume along.

As the homes multiply and the harvests increase
Shall thy borders continue reposing in peace,
And as long as thy waters roll down to the sea
May thy children be true and be worthy of thee.
Peace and prosperity ever be thine,
Beautiful River! the Oregon Rhine!

* Accent on second syllable—Will-lam ette.

Information Supplied.

Are you impressed to seek a home or establish yourself in business on the Pacific Coast? If so, do you wish to be advised regarding opportunities? Then write us, stating in what business you wish to engage, what property you wish to secure, etc. To extent of postage enclosed we will return printed matter, the portions marked covering points of inquiry, and will afterwards, if requested, give more particular attention to the inquirer's interests.

Chances for Investment.

We will direct those who in good faith wish to occupy and improve town property to town-site locations, interior and seaport, of undoubted eligibility for building up commercial centers of importance.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:23 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	* p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	3:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:23 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Veracruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

THE HERMETIST

Is an eight-page monthly, teaching the Ancient Wisdom, and a knowledge of the Occult, or hidden laws, of nature. "GET UNDERSTANDING" is its Alpha and Omega. Price, \$1.00 per year, in advance. Sample copies, 10 cents.

HERMETIC PUB. CO.,
629 Fulton St., Chicago,

For The World's Advance-Thought.
CO-OPERATIVE DEITY.

ALICE ESKEL.

YOUR Maker is not far—no vacant space
Doth separate the All-Knowing Power
From you, misguided wanderer of earth—
No vast seas upheave their frothy billows
Twixt heaven's majesty and minor souls.
As the Sun-God projects his farthest rays,
And is cause of and one with all he gives,
(His center radiant, his extremes in shade),
So doth the Innermost Soul in every life
Throughout the boundless universe reside—
Its radiant center, far distant from the earth,
Sends down its golden Light through all the world;
The selfsame Light that grows the flower
Shines through the swamp that breeds a pestilence;
But all's for good—the noxious bog must dry
Ere it can be a dwelling place for man.
Co-operation is the law of life;
The Central Source can only do its part
If we do ours; all germs will upwards grow,
And will thus seek the potent force
To help them rise above the earth-bound shades.
portland, Ogn., May 1.

UNFOLDING.

THE evolution of matter has kept pace with the evolution of mind. The whole man must develop equally in harmonious growth. No advance force can perfectly manifest in the material world until it has developed a fitting instrument for that manifestation.

As our bodies grow in health and harmony by the assimilation of nutritious food, good water and pure air, so our souls expand by the assimilation of universal essences. Love and Charity are essences imbibed by the soul from the Universal Source, and are as necessary to its healthy growth as material food is to the body.

We generally recognize—in theory at least—the necessity of feeding the body on wholesome food in order to maintain its well being, but when we talk of Love and Charity being food for the soul it cannot be understood, because we recognize the existence of the body but not of the soul. Yet our souls continually cry out for proper nourishment. We satisfy the hunger of the body and mind, but still we feel a longing for something—we know not what. It is the yearning of the soul that can never be appeased by material or intellectual food. Ignore it as we will, it still keeps crying louder and louder for recognition.

Generally the appeal is not heeded; the result is a starved and shrunken soul, that is incapable of permeating the intellectual and material nature with its intuitive wisdoms. They too are poisoned and deteriorated with gross and unwholesome food and suffer and are degraded thereby, for the Innermost Being—the fountain and source of all—can not be neglected without the whole economy being polluted. Righteousness is the sunshine of Being and the evolution of our material and intellectual natures is retarded from expanding in their highest phases, if we do not make its cultivation paramount to all else. Material and intellectual development, *per se*, can only expand known organs, and that only to a limited extent; but the resources of the Universal Soul are boundless and must be appealed to to give us that higher estate which will put an

end to our woes and miseries. The external never gives anything higher than the known. If we put our trust in men and books to obtain Wisdom we can never receive more than the men and books contain.

We think progression is limited because we appeal to the finite and see the external as the source, instead of the effect of Wisdom.

The greatest writers and the grandest orators have no abiding influence for good, unless they have, by Creative desire, evolved the organs through which the conscience-changing power can speak.

The Divine is the next evolutionary stage above the human; it will gradually develop out of the intellectual consciousness, as the intellectual consciousness developed from the physical-force consciousness.

The thought must precede the phenomenon that represents the thought. Spiritual evolution always precedes material evolution. Better material conditions must come, because the better thought is evolved to which conditions answer. It is the higher thought, seeking to find expression in matter that is causing the present disturbed conditions in mankind and nature.

The thought has evolved and a New Heaven and a New Earth must result therefrom.

ORGANIC structures of matter create intelligence, says the materialist. Intelligence cannot be evolved from anything in which it is not involved. The growth of matter is due to the evolution of intelligence, not the reverse. All intelligence can be evolved from man because all is involved in him. Intelligence is due to harmonious manifestation of unseen force, and the materialist can no more cognize these forces by material methods than he can grasp the invisible thought-forces that are continually emanating from his brain.

Every force is a current of intelligence operating in a specific manner. Each force requires a special instrument constructed to its use before it can manifest its modes of intelligence. The intelligence of every force is perfect, but a machine must be constructed adapted to its perfect working before it can perfectly manifest to human sense.

We cannot realize the extent to which the forces of intelligence can manifest. The intelligence of electrical force has always existed in its utmost perfection, but until we evolved the material instrument adapted to its workings we could not comprehend its power. Electrical force will not operate intelligently in a machine built for the intelligence of steam to manifest through, but this does not preclude it from manifesting intelligently when it finds the instrument adapted to its use.

So the Universal Intelligence or Life-Force of man is continually seeking to manifest through suitable material instruments adapted to its workings, and, as in the case of electricity, steam, etc., the more perfect the instrument the better it can manifest its power. Universal intelligence exists now in its greatest perfection. All that tends to perfect human instruments for the manifestation of Univer-

sal Intelligence is an advance made in the progressive steps to happiness and spiritual freedom.

THE crisis through which the world is passing can be likened to a general house-cleaning. All things are being overhauled, the dust and dirt are flying in every direction, and everywhere an atmosphere of discomfort prevails and great anxiety is manifested to have the turmoil and trouble over with. The spiritually awakened are the workers that must bring order out of chaos; that must do the cleaning and put things in place. It is very necessary that the workers should be very positive against inharmony, for in the cleaning process the dirt (hatred, envy, slander, etc.), will fly in every direction and, if they are not entirely protected, some of the filth (inharmony) will stick to them and it will take a long time to remove it so as to be fit to enjoy the new condition.

THOSE living in the senses alone are living in the external shell. In the process of the World's Soul germination the shell must break by the expansion of the Celestial Essence in souls seeking the light, and the outbursts of the New into the Light is simultaneous with the destruction of the opaque shell of darkness. Mighty upheavals are to be expected in the material world, that will bring upward finer strata of the earth's interior, which will contain the germs for the New Order of plant and other life, and also bring to view such riches in universal wealth and precious stones as the world now cannot conceive of.

SOME one having written and sent to Stanley a book inspired by what we wrote and published years ago—that it is a part of the general evolutionary plan for African-Americans to return to the land of their ancestors as spiritual illuminators—the great explorer acknowledges its receipt by pointing out the geographical position of a natural paradise for colored immigrants from this country—where “double the number of negroes of the United States could find delightful homes without disturbing a single tribe of the aborigines now inhabiting it.”

LIVING is the method by which the All-Wise teaches. In nature all things livingly speak the silent language of the Universal; each plant unfolds the involved thought. By speech man may counterfeit growth, but his life wields the potent unseen influence that makes or mars.

IF man can be annihilated then his past can be annihilated; but if man lives continuously his past must live with him, for he cannot separate himself from his memory. Every part of life lives. One grows into more life continually, but one can never obliterate any part of that which is once theirs.

For The World's Advance-Thought.

GOD WITHIN.

H. A. BRADBURY.

"ASCEND in adoration,
O, man abased in sin;
Ascend to your Creator,
The purest thought within."

The stanza quoted above from Alice Eskel's excellent poem—"Heaven and Hades in Man"—published in No. VI of The World's Advance Thought, gives expression to a truth—God within—which is now being acknowledged and accepted by many progressive thinkers. It seems to be one of the essential truths of the New Dispensation.

Theodore Wright voices the same truth, on the same page as the poem, in these words, "God-in-us knows enough if only we would allow that same power working within us to assume the supreme control and to quell every turbulent uprising in opposition thereto."

Jesus named this power in us—this conscious feeling of right, the acme of thought—the "Kingdom of Heaven." As we understand the term God to mean Supreme Power and Goodness, when goodness reigns supreme within is not God there in power? And is not the God thus in power, that part of the Infinite Whole belonging to the soul, by which it is said that "man is an epitome of the Universe," and is "made in the image of God?" Most truly, then, God is within—our possession—and is manifested in our highest and best thought, kind feelings, and charity for the erring.

As our idea of God, the Infinite, also ascribes to Him Supreme Governor and Maker of all laws, universal, is not God the finite, that is within, supreme governor and maker of all laws there operating? Law, however, is not made in the sense of being enacted. It is rather an outburst from intelligence, the mode or process of its operation, the track made by the machinery of thought by which we know that intelligence is in action. The differently expressed modes of action are the varying degrees of God power over environment.

Why should we expect the power working within to assume supreme control and quell every turbulent uprising? It would then do more than the Infinite does in the domain of nature—as notice tornadoes, earthquakes and epidemics. Because of these disturbances in the onflowing order of harmony, the Infinite is none the less supreme. Nor is the God within any less supreme for the turbulent uprising in opposition thereto. Neither can this uprising and disturbance, in either case, be considered an opposing force. They are only a lesser expression of God power, incidental to crude conditions.

In the process of growth the individual soul must pass through many grades of consciousness ere it reaches the consciousness of the powers of the Infinite finited in his own being. The rounds of the ladder we are to climb must not and cannot be all at the top, for then our means of ascension would be gone. Therefore, however thorny the rounds we press our feet upon, however turbulent the expression, and deep the suffering, they are a necessity in their place, as is also the turbulence

and suffering produced. Suffering is the lever that lifts man heavenward. By it he learns that it is best to seek and do that which produces happiness, and of course passes to conditions higher.

Our idea of God also ascribes to Him the power of judging sin, and of exerting that judgment in punishment. This idea in the past has attributed to Deity traits of character more inhuman and cruel than the most inhuman of humanity possess. And it has produced very fiends in human shape, as ideals when worshiped must necessarily incarnate the spirit of the thought. Thus our ideals should be of the highest type, especially in that we regard as supreme. The scheme of "endless punishment," that this idea of God affixed for all those not accepting it as God's truth, should have died with its worshipers, as common error dies, but the god-power that is in it keeps it alive, and it still haunts the minds of many otherwise happy souls.

That other scheme of a "vicarious atonement," twin sister to endless misery, introduced to save therefrom, by bestowing salvation where no merit is due, another phantom of the imagination, still holds supreme sway, darkening the minds of thousands otherwise intelligent people. However, the world of mind is fast rising above and superior to these ideas of an ignorant age, and will ere long assert the full supremacy of truth and reason in the premises.

How much a possession the attributes previously mentioned may be of Deity, this one, of unjust judgments and punishments, which enlightened reason condemns, it also declares non-existent outside the worshipers brain,

The attributes of judgment, and power of punishment, belong exclusively to the god within the individual human soul. We are amenable to this god for every thought and act of our lives; and of which he is sole judge, and executor of punishment. When this God accuses of sin no power on earth or in heaven can screen the guilt, or release from the consequent punishment. And when this god approves no power can condemn. Man may inflict torture and punishment for broken man-made law, and even strangle to death its ill-fated victim, but through it all, the god within is the first, last, and only judge; and to that judge alone can the atonement be made. When man learns this great truth that he himself must atone for the sins he commits; that for every infringement of a physical or moral law, suffering must follow; and that heaven or happiness is gained only by individual merit; then will he have learned the true way of salvation, and strive to enter the narrow way that leadeth unto Life—the ascendancy of "the purest thought within."

The grandest ideal of Life is found in the Nazarene. Not so much in the man as in his teachings and spirit of expressing them. The power and efficacy of an ideal is in the subjective. No one will imitate an exemplary life, but the spirit of tenderness, love and purity expressed will inspire to nobler effort, and aid much in the triumph of the purest thought, and bring about those better conditions for which we are all striving.

FURNISH ENTERTAINMENTS.

PEOPLE become sensitive to the existence of evils around them in proportion to their growth in refinement. All that tends to refine a community increases the desire on the part of the people to do away with the evils that surround them. Those who live in filthy surroundings cannot realize their degraded condition until a taste for cleanliness has been cultivated in them.

There should be efforts made in every town and city to provide refined entertainments free to the public. Free lectures on the adornment of the house, on natural philosophy, on improvements in all trades, etc., with suitable illustrations, would do much toward the work of spiritualizing the masses.

The well-to-do people in the community never dream of offering the wayfarer an entertainment that will elevate and keep him from the influences that tempt him to spend his money in drink and things that bring disgrace and misery. The community is an enlarged family, and if it does not furnish innocent entertainment for its children they will go astray.

The best way to make the unrefined realize their undeveloped condition is to present to their view a better state. Show the inharmonious something good and elevating as often as possible, and the pleasant feeling they experience while under its influence will form a sharp contrast to their ordinary feelings, to the disadvantage of the latter, and it will incite them to make some efforts to live so that the feeling will come often. People must see the light before they can appreciate it.

"THE SCIENCE OF THE CHRIST," by Ursula N. Gestefeld, Central Music Hall, Chicago, is a work published to answer through "logical deduction and argument" the serious objections to "Christian Science" on the part of those who view the claims of some of its adherents that there is "no matter, no body, no world, no anything but God, and man, who is spiri ual and not material," as absurd. This is a very able and progressive work, one of the very best on this subject, anyone can read it with profit.

"LUPA," who has written some very bright poems for The World's Advance-Thought, has published a little book of poems treating, with an inspiration peculiarly her own, on various reformatory subjects. The work is dedicated to our good friend Parker Pillsbury. Send and get it. Address Carrier Dove Printing Co., 841 Market St., San Francisco, Cal.

We have just received a copy of Prof. Lucien Pusch's new work "Katechismus des Reinen Spiritualismus" (Catechism of Pure Spiritualism). We have not had time to read it yet, but will be pleased to give it further notice in next issue.

It is the perfection of detail that makes the grand and perfect picture; the perfection of harmonious detail in the orchestra that creates a soul-thrilling symphony; to evolve the Divine Being we must make every detail of our lives perfect.

GRANITE STATE PAPERS.

INLOOK AND OUTLOOK.

BY W. H. KIMBALL.

CREATION in first aspect, is Infinite Life related to dead or inert matter. Both this Life and formal material substance are underived creative factors. That is: Creative Life is uncreated, Eternal Being, and uncreated, material substance is allied, instrumental element without beginning or end.

So, Creation is not a process of forming material substance (matter) from nothing or non-existence, but is movement of Life as a productive Spirit, imparting thus Life-energy to previous inert substance, and thus inspiring and prompting this inert or non-vital form with energies and powers from its own eternal fullness. Thus is projected a form of life and motion seemingly self-induced or self-energized, but really and solely vitalized from the Source as Creative Life in Eternal Being. Creation thus assumes its simple forms of living existence in material forms. And such forms, planted in matter (incarnated in primary degree) come thus to processes of natural growth, development or evolution.

Creative Being is not mere simplistic or monistic form. If it were nothing could come of it. Creation necessitates the co-operation of allied forces, both vital in their nature and united in productive intent. One of these forces is Life-giving, and the other is Life-embodying form. These are respectively male and female—paternal and maternal—elements in Creative Being. And as the human form—"man male and female"—is the only creaturely or subjective form in the true creation, the whole realm of physics below the human, however vitally energized and active in its ways, is only the appanage or servile livery of the human form—the creaturely subject in Creation. So all competent rendering of the sublime truths of Creation must regard the simplistic scale of existence, running from Human Form spiritually energized down to the "great deep" of non-vital matter, as the mere foundation or basement to the Creative upbuilding in creaturely form thence proceeding. As this realm of basic simplism in conscious life must subtend and support the grand spiritual superstructure requisite to the Creative unfolding in higher life and consciousness of the Creaturely Humanity, the structure itself must involve a distinctly new realm or degree of manifold complexities and contrarieties, and finally arise, to completion, in the majesty of full organic symmetry and diversity of uses. And this is the temple—the Divine-Human habitation—that the Infinite Love, Wisdom and Power creatively fashions in order that this Creaturely Humanity may rest with Him from crucial toils and be consciously one with Him evermore. Here God and man become consciously one in the experience of the Divine Natural Humanity—the begotten Sonship of the Creative processes.

Let us not mistake. Life elements in God are infinite or eternal in their Being. Material ele-

ments are life-embodying factors without beginning or end. Hence, Creative Life operates upon void material forms, implanting life-force as mere involuntary energy, thence going up in advancing organisms in order to reach finally voluntary energy in man and thus producing Creaturely Spiritual form as positive force in Creatorship. Natural involution takes place in the first degree of Creation—the involuntary degree—where the life-play in material forms below the Creaturely Spiritual form unfolds its processes. Then Spiritual Evolution takes place in the second degree,—in voluntary system or ethical economy. Onward and upward still, as Spiritual Natural Evolution; where the aesthetics of Creation play in the human form and fill human aspirations with unitary desires; especially with social cravings basic to true society in actual human brotherhood. And this consummates the evolutionary processes.

So we have a degree of earthy involution—active life in physics—a degree of heavenly evolution—active life in ethics, with its rational economics—and a degree of Divine-Natural evolution—as active life towards the attainment of highest results in the orderly human conditions and fullness of supplies in all the ministries of life, as a consistent survey for the whole scale of Creative consistency, up to the point of full attainment, which is the point of Creative consummation.

The survey I have made thus far indicates Creative Life in Static Being, with allied material elements unwrought by active vital energy. As to Creative Life thus in absolute static repose without the active expression of its productive energies in any part or sphere of the countless realms of cognizable and incognizable worlds, the thought is not to be tolerated for a moment, for Creative Life is a ceaseless energy, playing to bring chaos into orderly form and fullness of his own Life. But our narrower conceptions may be brought into our more immediate world-sphere and brought to give proper account of this Life in its processes of vital action in this, our world. So, it is proper and necessary, as it seems to me, to affirm Creative Beginning, as to our racial earth realm, while the conception is doubtless real only in an accommodated sense. Beginning of life-energy in the material elements of the earth-sphere, and thence of Spiritual Creation in the human subjects there formed, comes properly to view and intellectual contemplation; though we should not forget that there is no beginning to Creative Being and His productive activities. And wherever Creative achievement is fulfilled in Creative Form Divinely energized, creaturely activities do not thereupon cease in rest of slothfulness, as supposed by some who cavil over the doctrine of Creative attainment in perfect man. Not until the qualifying toils of educating methods are completed does the pupil, exercised and instructed thereby, become the master, perfectly free and potent in his own right. Then, instead of repose in perfect attainment being a state of stagnation or submergence of life, it is an introduction to a state of perfect freedom, wherein activities are inspired and assured in their methods. Evolution in educative processes is, at

best, a struggle to reach the goal, while resultant mastery in evolved or educated fullness is a mastery in power and activities that endows the master with ruling majesty and grace.

Science, as before shown, is sub-natural, supra-natural, and supreme-natural in its scope; in accordance with the three spheres in Creative Providence allied to our threefold scale of intellection. At present there is seldom a gleam of positive science above the supra-natural degree, which is anchored and active in the matters of our common experience in nature and history, and thus is fixed in these limitations. Its backward vision ends in protoplasm. Beyond present experience in our civilization, with its innumerable commotions in Church, State and private interests, it is blind as a bat, as to advance, and is mostly hopeless of permanent betterment. It has a vague conception of progress in human affairs, but not the slightest idea of the truth of social order and harmony to which such progress surely tends. It knows nothing of the firm anchorage of our Natural Humanity in Eternal Being, nor of the constancy of that Being in converting the resistant tendencies of human nature, that have their necessary play during man's developing career, to His ultimate purposes in divinely ordered human conditions. It is the "liberal" element in our current forces, that believes in "ever learning, but never coming to a knowledge of the truth!" It is proud of its learning and boastful of its freedom, while it openly avows agnostic ignorance, and is evidently void of that masterly freedom which comes only of amplest knowledge. Unmindful of its proper limitations, it is often found meddling with those problems of theology and philosophy which only supreme natural science, with its clear logic of creative wisdom can surely explicate; as if moonlight, standing between solar heights and earthly depths, could illuminate solar radiance and glory; when, at best, it can only faintly illustrate these by its own weak reflections, as the organ "to rule the night."

I have sufficiently shown the nature and function of supreme-natural science in previous papers, hence need only to make this allusion to it. And I do this in order to remind the reader that the opening affirmations of this article are based in, and amply supported by, the ruling of this degree of science. A logic of Creation, as such science, is central and completely effulgent in its nature; so, like our sun to solar system, it illumines at all points of its dependent orbs, unless those orbs are self-beclouded. In plain words, this Central Life to man is ample Light to him in fullest being, knowing, and doing, unless obscured by his own beclouded and benighted states of self-love and devoted self-service.

God has no power to make a thought to exist no more. The thought may be changed into new forms; it may be rarefied and sublimated into finer spirit; but you cannot annihilate that which has no home but the memory, no substance but the idea. Every thought is a soul.

Intuition develops consciousness of immortality.

For The World's Advance-Thought.
SOUL DAY AND SENSE NIGHT.

ALICE ESSEL.

THE cycle of the senses has fully run its course.
Man and matter worship must give way to Inner Force.

No longer earth-bound spirits shall chain the might of soul

That moves the tiny atoms and makes the planets roll;
No longer earth-bound spirits shall rule with earth bound men;

And for self exaltation keep Truth from human ken;
No more shall pride and passion, allied with stolen gold,
Be put in high positions men's destinies to mould.
The reign of mind and matter, not led by inmost sight,
Will disappear forever and give way for the Light;
Soul-essence, not the vessel, shall take its rightful place;
Soul-attributes, not idols, shall lead the human race.
The night of sense is waning! why stay in slothful sleep?
Awake to Soul-Day wonders! drink in its Love so deep!
The night time's for the senses! pure joys for Soul-lit man!
The darkness must recede in Love's unchanging plan.

Portland, Ogn., April 25.

GOLDEN GATE PAPERS.

For The World's Advance-Thought.
OLD THOUGHTS IN A NEW DRESS.

BY MARIE A. WALSH.

THE mighty wheel of Time, bearing upon its tire all the impressions of the Past, rolls on through evolving Being, and as it turns, the thoughts of long ago come again to-day; the same idea working on a different plane; so we take the old and call it new.

Thus it is with the phase of thought known to-day as Theosophy. The term Theosophy (God Wisdom) originated in the Neo-Platonic school of philosophy, which flourished from the latter part of the third to the fifth century, its center Alexandria. Taking a glance at the condition of belief in the first part of this period, we find a great similarity between it and the condition of belief to-day.

An ancient, universally-accepted religion (Paganism) had passed away as a power, but still lingered as a form. The religion which had supplanted it lacked unity, lacked a central authority. It was ever breaking up into sects—nearly every sect of to-day had its birth in that period of religious activity—and these sects hated each other most conscientiously.

Philosophy looked on the conflict with disgust, and sighed for the unity, for the beauty of the old symbolism. But philosophy had become mystic. Under Plotinus and Porphyry, it put aside mere intellectual speculation and learned to study the revelations of the ages by the light of intuition. Aided by this light it endeavored to harmonize the religious discord by setting forth the fundamental religion symbolized in the mysteries of paganism, hidden in the crude fables of the Jewish Scriptures; the religion suggested by Plato and recognized by the more learned and mystic of Christian teachers. This fundamental religion, of which all forms of worship are but variants, was called Theosophia—God wisdom. Happy would it have been for the world if mankind could have grasped the teachings of Theosophia. Then the energy which has been expended in religious (?) wars and massacres

might have been directed towards the elevation of the race. But mankind was not ready.

Again and again, since that far distant period, the light has tried to pierce the darkness, but the brutal materialism and superstition into which the race plunged itself, its fanatic vindictiveness, the hatred of man for man rendered the effort fruitless. A few who perceived the light guarded its revelations most jealously, while they tried to benefit the race in ways more in accordance with man's low condition. Others, and these were in the majority, used the power of the light for self-aggrandizement, for the enslavement of their fellows and thus intensified evil.

But now the turn of the wheel has brought again to our eyes Theosophia, the old is the new once more.

To many, the word Theosophy brings up strange visions of astral bodies walking about the world, of uncanny letters flitting through the air, of emaciated beings without a tear for human woe or a smile for human gladness. To others it suggests a cold intellectual system of philosophy founded on nothingness, and made formidable by a jargon of uncouth Sanskrit. Some consider it an æsthetic mysticism for the delight of spiritual (?) dilettanti. Theosophy is very different from any one of these conceptions. Theosophic teachings offer to the student science, religion, and philosophy, combined in one harmonious whole, distinct, yet not separate, for all three are one.

It seems perhaps arrogant to make these declarations without proving their correctness; but let any one study the cosmology as given in the "Secret Doctrine," the plan of evolution there set forth, evolution guided by conscious, intelligent energy—and not blind force—and he will say it is indeed science, the science of unerring and inexorable law.

In that same work the reader finds an explanation of ancient symbolism, an explanation which gives a key to the strange stories of the Bible, yea of all Bibles; and the same thread of truth is found in all; thus Theosophy points to a brotherhood of religion as well as a brotherhood of man. Its code of morals has been given in the following short catechism: "What constitutes wrong?" "Any thought, word, deed, or omission by which any one may be injured either in body, mind, or soul." "Is it sufficient to avoid doing wrong?" "No, one must do right, which is to help one's neighbor to the full extent of one's ability." From the foregoing, one can see that this old-new mode of thought measures the conduct of its followers by the golden rule. It bases its precepts upon the conquest of self, upon the subjugation of the lower earth-nature with its sense desires, to the rule of the higher nature known by its aspirations towards the good. It teaches the student how to drive the axe into the very root of the tree of evil, and the ideal presented in such works as the Bhagavad Gita, (Song Celestial) Light on the Path, etc., seems almost beyond human attainment. Nevertheless, the workings of Theosophy are essentially practical; the law of cause and effect, called Karma, which declares that "as one sows so shall he reap," certainly tends to develop moral responsi-

bility more than the usual belief of forgiveness. Its teachings touching the influence, the power of thought, direct attention to a portion of life generally allowed to remain entirely neglected to the detriment of the individual and of the world.

Although the term Theosophic teachings is often used, yet it must be clearly understood that Theosophy permits no dogma. It insists upon no belief beyond that impressed upon the mind by reason and intuition. Enquire, investigate, seek the truth wherever it may be found; such is the advice given to all. No assertion is to be taken on mere authority, yet the accumulated experience of the very wise in all ages, the records of all the great systems of religion, the book of Nature, the intuition of the seer and inspiration of the prophet attest the truth of Theosophic dicta. Perhaps it is this very solid foundation which gives the Wisdom Religion the strength to be thus liberal, thus independent. Having knowledge, belief is a minor consideration.

For those who delight in philosophical and metaphysical speculation Theosophy is a rich treasure-house. Starting with the knowledge of self as the basis of all knowledge it leads the enquirer higher and higher until the horizon takes in the Kosmos, and the finite mind calls "halt."

The Theosophical Society (which is not Theosophy) is merely an organization of people more or less interested in the foregoing teachings. The organization has no creed, but it has one great vital center, namely: "The Brotherhood of Humanity." Around this principle cluster people of all nations, of all beliefs, of all ages, of all classes, and to realize the idea of Universal Brotherhood is a pledge taken by all. Brahmin, Buddhist, Parsee, Japanese, Mohammedan, Catholic, Protestant of many creeds, Unitarian, Spiritualist, Agnostic, all and each clasp hands and cry, "no matter what our opinions, what our beliefs, we have one common purpose for which we can all work,—Universal Brotherhood." To establish love, justice and unity in all social relations is the one common aim of the different branches of the Society. An aim which will call forth a "God speed" from every one who realizes the evils resulting from man's cruelty to man and his indifference concerning the welfare of the whole. In order to effect its aim more thoroughly, the Society does not identify itself as a Society with any special reform; but each member follows his own bent, only careful to preach and practise the gospel of the Universal Brotherhood of man at all times and all places. Moreover, it is generally understood that if a member desires to progress in Theosophic life, he must take upon himself some work that will benefit humanity.

The Society was organized in 1875 at New York, U. S., by Madame Blavatsky, Col. Olcott, and W. Q. Judge of New York. At first its aims were many, and its results unsatisfactory, but by degrees it took more distinct form, limited its aims to three, the chief being Universal Brotherhood, the other two, viz: self development and the study of all Aryan religions and sciences are for the purpose of enabling the individual to work to better advantage in the furtherance of the first and greatest aim—to

make all men brothers in one fraternal union.

To some this may appear a very Utopian scheme but does not the voice of the times declare that a New Dispensation is at hand. Already, through the tremulous air, come the first mutterings of a mighty war-cry against social injustice.

The Society has now branches in nearly every country in the world and some of our readers may live to see "The Brotherhood of Man" a practical fact. The Oneness of the Race has progressed beyond mere sentiment; it is now a principle. As for the vast conceptions of genesis of evolution, of the possibilities awaiting man, brought to the eyes of the world by this last turn of the wheel, they seem to be in touch with the thought of the day.

This century of comparative freedom, of intellectual advancement, of scientific discovery, of educational progress; this century which has subdued the invisible forces of nature and made them its servants; this century of resurrections, when the buried cities of the long past have arisen and brought their ancient lore to enlighten man, has prepared the race for a great spiritual unfoldment.

From every side great souls are reaching upward to the light, spiritual gifts are developing, mind's dominion over matter is almost conceded; society trembles in the throes of a new birth. Verily a New Dispensation is at hand—a Dispensation of Knowledge, Love, and Wisdom—*Theo-sophia*.

FROM "The National View." "There was a time when dogmatic assumption and personal dictum had universal sway and was accepted by a large share of the people as a 'Thus sayeth the Lord,' and when by force of personal pretense, aided by assumption and time-honored prestige—growing out of institutions and the public teachings of the great leaders of thought—had the effect of paralyzing the intellect, the intelligence and the courage of the masses of the world. But that day has passed.

"Faith, or a predisposition to accept a dogma at first sight, is not enough for these times. Something more is demanded. A reason is required that will demonstrate and make plain the hypothesis or dictum presented, all of which strikes the common mind with a sense of justice and right.

"Give us justice, wisdom and mercy. On these we can safely stand and antagonize the enemies of labor and social disorder wherever they appear. We can make some human hearts a little wiser, more manly and less accursed.

"Justice, eternal justice, sitting on the throne of things, is noble, majestic, sublime! Let him who is not of it hide himself! Let him tremble! Let him take to the woods and under their dark shadow forever remain! Then let justice come forth on every hill, in every valley, the grand, sole miracle of man!"

To originate new ideas is characteristic of progression. Animals do not originate new ideas; they follow out fixed modes of thought. Those who boast of being fixed to certain ideas have not yet risen to the highest privilege of human consciousness, and, in common with animals, ever give expression to the same round of ideas.

ORIENTAL OFFERINGS.

For The World's Advance-Thought.

THOUGHTS ON MANUSCRIPT LESSONS IN CHRISTIAN SCIENCE.

MRS. GERTRUDE DENNY, OF SEOUL, COREA.

PERHAPS we can gain some light by again turning our attention to what seems to me to be the secret spring—the deeply hidden, and almost unsuspected source of antagonism—of that which acts as an opposing force in the human family, and which tends to weaken and gradually disunite these essences or spirits, causing them to withdraw from the human instrument.

It is, I think, caused by the inverted, and consequently false or wrong conception or perception of the human consciousness toward the feminine part of itself. This human consciousness sees all about it "lights" (human beings). These human beings, or "lights," are of different sorts, sizes and colors, but of two kinds—male and female. This human consciousness perceives that one class of "lights" (female) are almost uniformly smaller than the other class (male); it assumes that the larger "lights" are the ones of real value; that, even if the smaller ones are, in a way, necessary, they are, to say the least, much inferior and of much less importance than the larger ones. Then these larger "lights" say to the smaller ones: "We are larger and stronger, greater and wiser than you are, and we shall rule. You are smaller and weaker, have less intelligence and wisdom; you are inferior to us, and evidently you were created for our use—to be our servant.

All down the past ages the human consciousness has reasoned and acted from this basis; and China is there at the present moment, to the extent that in parts of her empire, at least, she believes that woman has no soul.

Especially is this attitude of the human consciousness true of all religions past and present. Even now, in our boasted Western civilization and unfoldment, we have only a *Father* in heaven—"our Creator, who sits at the right hand of God, the *Father*, and who has power over all things, and who sits in judgment upon all things." Our *Mother*, the Christ, is waiting to be recognized. If the Christian church had not been so busily, and so blindly, worshiping the letter (which killeth) instead of the spirit of the "new testament" they would have discovered this truth long ago. But "She comes unto her own, and her own receive her not." We do recognize our *Mother*, the Christ, when we declare: all is God (good), that there is, nor can be, nothing but God (good)—this perfect mother-love will surrender her life for *their* children, even as the Christ did, and this love folds all their children to her breast, and they are all good (God), appearances to the contrary notwithstanding: "Judge not according to appearances, but judge righteous judgment."—this must mean that we shall judge from the basis that all is God (good).

The human consciousness, reasoning from external appearances, declares the presence and power of evil. This not being a righteous judg-

ment its conclusions are the opposite of truth; and the Two-in-One resent it, so to speak, and try to correct this wrong conclusion, or, trying to conform its internal self to the messages of evil, sent back from its external expression, (the human consciousness) only discord and inharmony ensue; and discontent and disease, with sin and uncleanness as their offspring, are the natural result, and a separation sooner or later is bound to follow. It is "a house divided against itself, and cannot stand." We have all sorts of nature pictures and examples present with us continually—all tending to quicken thought in us—giving us hints and explanations of how to take up a line of thought which will lead us backward and inward to the truth. But the human self-constituted Lord of Creation is loath to confess himself entirely dependent upon the Goddess Love for his very existence. He thinks, apparently, that the Father will be pleased to accept him (them), because he (mankind) renders, "to the Father all honor and glory and crowns him Lord of all." But lo! the Father is wroth with him because of his unrighteousness (not right-thinking), and refuses to receive him because of his injustice and ingratitude to the author of his being; and before mankind can be acceptable to the heavenly family, and find an abiding place therein, the Father demands that He (they) shall render all honor and glory to the "Bride," our Mother.

It seems to me that the reason the "Bride" is so utterly ignored by the human consciousness in Creation, and the Mother of so little importance in the "plan of salvation," is because mankind wants to be crowned Lord of all, and woman, loving him (them) utterly, wants to crown him Lord of all; and so they both pull in the same direction. But this is the righteous way, or God's (good) way, inverted, or, figuratively speaking, our heavenly Father, loving utterly and entirely the "Bride" of his heart, our Mother, will write her name always before his own, so to speak. When we grasp this truth with our whole consciousness, then all thoughts of inferiority and inequality will be at an end, and there will be no more contention as to who shall be greatest among men, for, in this inexhaustible fountain of perfect Love, there is nothing great nor nothing small; and he (they) who would be greatest must become the servant of them all. (This fixes the real status of the really greatest). As I have said before, it is "the house divided against itself, and cannot stand," and our little battery tells us the same thing. Separate the positive and negative fluids, or spirits, and the light (life) goes out—showing that neither is present (visible) without the other. Thus proving, it seems to me, that we are all, positive and negative, male and female, from center to circumference; and, if this is true, it stands to reason that we wear both the male and female garment of flesh and bones—the interior being the opposite of the exterior, or its compliment. Our physical anatomy corroborates this statement; electricity verifies it, and the bible puts its stamp and seal upon it. "Female and male created she them and they shall be one flesh."

For The World's Advance-Thought.

THE NATURE OF CHRIST'S
MEDIUMSHIP.

W. J. CUSHING.

ALTHOUGH The World's Advance-Thought is not a Spiritualistic journal, yet it is a truly *Spiritual* one and from a very high plane of thought and life. Therefore, if I as a medium in the ranks of Spiritualism have something on a higher level than that ordinarily given—something above the merely phenomenal—its columns would seem a fitting place for its expression.

The nature of the Man of Nazareth, his mission, works, miracles and teachings have been the theme of every Christian pulpit since churches were, and as men grew in knowledge their conceptions of all these grew as well. Not until Swedenborg came did real interior spiritual light seem to be thrown upon these biblical subjects; then followed Andrew Jackson Davis as another instrument of the Spirit; then the great movement itself of Modern Spiritualism, with all its accompanying and explanatory phenomena and finally the Metaphysical or Christian Science School.

While all these reveal, in a general way, a better knowledge by which to understand "the Christ," no one person, as yet, has come forward whose experience so tallied with that undergone by Him as to enable him to explain it in the light of truth, reason and inspiration. That Mrs. Eddy was looked upon by her followers as almost a Christ in woman's form, and that another in San Francisco, leaning toward metaphysics, but with the spiritual gifts of clairvoyance, psychometry and inspiration, believes herself also woman's Christ and savior, I know full well; but I also know, from my own hard personal suffering, discipline, instruction and experience, that the cause of Spiritualism holds the master-key to unlock the mystery of the central figure of Christendom—that lofty divine-human ideal that God raised up for man to worship, reverence and approach until he should grow to the need of a higher and more complete one, or till he should outgrow the need of all idols and rely on himself as his own savior, through struggling for mastery over self. Long discipline under a hard, unyielding taskmaster crushes the human will until it gives way in complete obedience; long continued psychic control, on the part of the Spirit over the specially prepared sensitive, finally brings that sensitive into a state of complete and conscious *oneness* with the Spirit—and so with God; for "God is a Spirit," both the bible and science tell us. Being brought gradually into this state of being, such a one writes, speaks and acts as a medium—in fact, he is a medium in all things—an impersonation of the divine life flowing through him; and as he rises in the value and importance of this expression does he become "master" and "mediator" as well.

The preparation of such a character and the life he lives is a cross hard to bear from beginning to end. It teaches him what he must teach others, and at the same time forms a background against which to bring out the *true life* of the future. He learns by experience as others learn, but it is with

an open eye that all is being shaped for him in the will of the spirit for a specific purpose. He literally "walks with God" as did the men of old who were open to the Spirit and spiritual things, and learns both the lessons of this world and the other, that he may become a teacher of men in the things they most need. The knowledge is given, the spirit attuned, and then the master-mind—the dominant, controlling will back of all—does the work of presenting another embodiment of divine life and teaching. Jesus Christ was a reflection and not a positive character himself. His was a spiritual consciousness and his utterances and acts not the product of normal thought or feeling. He lived in the Spirit and the Spirit in him. His soul was harmoniously attuned, but his will was lost in God's will and that will expressed itself in fullness through him,—a specially prepared sensitive.

From reading Oahspe, the new Bible, much light is thrown upon the subject. There it speaks of special high raised spirits, or angels, being sent forth to raise up such characters from time to time. The latter are spoken of under the name of JESU, and one would naturally infer that they were under the direct control and inspiration of such minds as were fully entitled to the task by virtue of their knowledge, power and divine wisdom.

From Oahspe, as well as the teachings of Spiritualism, we get the idea of God as both organic and individual; so that when we say of such a medium that he is lost in God, or "one with God," we may simply mean that he is in complete harmony with and under the direct control of the mind or minds back of him, and not with the great Father of all except as those minds are one with the great purpose of Creation and the raising up of special instruments for special work. That in writing these lines such a medium is beginning to give off the thought that has been given him, I know full well, and in that light I ask you to receive it.

For The World's Advance-Thought.

THE BREATH OF LIVES.

A. G. HOLLISTER.

MAN is constituted of two parts, one superior, rational, spiritual, formed of the enduring elements of the invisible world; the other inferior, external, natural, formed of the elements of this visible world; and therefore attached thereto, partaking of its nature, and deriving therefrom its chief support and nourishment. The inferior is created to be the dwelling and servant of the rational part; its means of connection with the visible world; and the instrument with which to perform its earthly work. Like all visible earthly products, the body lasts but a limited time, whether the spirit has or has not accomplished its appointed earthly task. Its changes, like time and tide, wait not for human tardiness, or delay.

We read that God breathed into man's nostrils the breath of *lives*—l-i-v-e-s, and man became a living soul. It is natural to think of this creative act terminating on the first man of whom it is recorded. Did it? The animal life, which is lived only in the physical senses, man possessed before, having derived it from the earth, in common with

the beasts of the field. Are there not many millions upon earth now, contented to live as do the beasts, of whom they make companions, not knowing their right hand from their left, in a moral point of view, nor possessed of capacity to realize a higher state and condition.

God is breathing into these, by various instrumentalities—by aid of memory, reflection, intuition and, we believe, by aid of "Whole World Soul-Communion"—the breath of a rational mental life, preparatory to receiving the germs of a spiritual, heavenly and eternal life, the rational mental life, forming the matrix, or mold in which the spiritual germinates and grows till self-sustaining.

The rational mental enables him to explore the world; to comprehend his situation and surroundings, and the relations of parts to the whole, immensely extending his horizon of view, and proportionally enlarging and intensifying his enjoyment. By it he is able also to soar into the heavens and partake of the food of Angels, and thereby take on the likeness and kinship of Angels and Cherubim.

We repeat that the Father and Mother of the spirits of all flesh, is breathing rational mental life, containing the spiritual in embryo, through a multitude of agents, into souls on the animal plane, kindling in them a consciousness of higher and better, happier, holier, and more refined planes of life above them, and awakening aspirations that will cause them to labor and suffer and bear and strive till they gain them.

After Jesus had passed through the torturing agonies of Gethsemane, and came forth triumphant from Hades, it is written that "He breathed on his disciples and said, receive ye a holy spirit." Was there not a connection between this action and the fervent prayers that went up on the day of Pentecost? What for? For that Baptism of fire which descended on said occasion and filled their interior understandings with the wisdom and knowledge of a higher plane of life, and of a New Dispensation. A wisdom which is first pure, and then peaceable; full of mercy and good fruits of righteous works—and a knowledge, which combined with works of corresponding quality, raised them in a few years time from the condition of obscure peasantry, to be the lights of the world, and the acknowledged guides of fifty generations of people then unborn.

That same holy spirit, that same wisdom and knowledge is offered to us, and though its operations may be more concealed or gradual in unfolding, they are not less sure, constant and abiding with those who fervently and diligently strive therefor.

Life is force, through self-consciousness, realizing itself as spiritual.

In the past intellect has been man's guide, in the future intuition will direct.

In truth, as yet, man has had neither Sight nor Light. The New Dispensation is the Light and the Sight.

[From a discourse by Rev. W. E. Copeland, Tacoma.]

ALL ARE SONS OF GOD.

We have read together the story which has been read in Christian churches from the beginning of Christianity; we have sung hymns in honor of the Christ Child and of this festal season; and I suppose that most of us think of these wonders about which we have read, as things taking place many hundred years ago and having but slight connection with us to-day. We think of them as exceptional and relating only to Jesus, who alone among all men worked signs and wonders—who alone was the Son of God. We consider Christmas as a peculiarly Christian festival, never known until after the death of Jesus and with no significance except as relating to Him.

Christmas, under another name, is as old almost as humanity; wherever there have been men dwelling in the north, there has been a celebration of the Yule Tide, in honor of the descent of the Sun Gods upon the earth. When the days begin to lengthen and there was again a certainty that the long winter would end and that there would be a summer and a harvest, then came together in the cold north the worshipers of the sun; trimming their houses and the temples of the Sun God with evergreen, lighting the mighty Yule Log in honor of the sun and holding high festival. In southern nations the festival was also held as at Rome during the Saturnalia, when every one gave gifts to every one else, and for a few days the slaves were free. Wherever the sun was worshiped there, at this season, was festivity. Jesus was the representative man, and what took place in his life takes place in the life of all men, his brothers, from whom he differs only that from the beginning, the Logos, the Christos, or as we say the Christ Spirit controlled the whole man, so that he was always about his father's business. In us, my friends, the same drama is enacted with its birth, temptation, suffering, crucifixion, resurrection and ascension. Some doubt the occurrences mentioned in the biographies of Jesus, whether they are correctly reported or not is a matter of the smallest consequences; they take place in you and in me. As I explained in my lecture on regeneration, the new birth was the centre of the ancient mysteries, which, were not a mere drama played for effect, but constituted the highest form of religion in the ancient world in which only the most worthy were allowed to take part. That these mysteries might be celebrated in due form, great temples and a series of caves were built. In the centre of the great pyramid of Ghizeh we find rooms built for the end and a central chamber containing a sarcophagus, in which the candidate was buried and after due time raised again to a higher life—the life of the spirit—when he learned that the body was merely an accident, many times changed, while the spirit and its inner kernel, the logos, or Christ spirit, was the real and lasting thing. Throughout all the world, in every clime and age, the same story has been told in every tongue. When a new spirit or finite God is incarnate in the child, it may well be that the angels sing and heaven rejoices in the appearance on

the earth of another God-man. Sometimes early in the child life, this divine part assumes its proper position as guardian and guide; sometimes not until late in life does the man wake up to the fact that he is an incarnate God. Whenever this new birth, as it is called in the Bible, occurs then the animal passions, heretofore so strong, bow meekly before the Divine and recognize the fact that it is their part to serve, not to be served. The beautiful story of the infancy of Jesus seems to most of us as the record of something occurring ages ago in a far off land, when really it is the record of the present time and of events occurring in every one's life.

In the cave of the heart, as the ancients said, or as we should say, in the inner temple of the spirit, is the Christos, the Light of the world, the Son of God placed; in the life of everyone, sooner or later, with most early in life, the Divine Child of Light is enshrined in a wonderful temple, which the Master Carpenter, the Artificer of the Universe, builds around it out of living flesh and blood. That temple of the Holy Ghost of which Paul speaks is cunningly built up as the home of incarnate God. The kings of the east symbolize the intellectual powers of man; his reasoning faculty, his mental forces; these worship the divinity within, the new born God in man, and offer tribute, reverently bowing before the eternal.

Let us, friends, young and old, especially the young, learn that these beautiful legends in the Gospels apply to ourselves as well as to Jesus. Let us learn, so that we shall never forget, the grand and important lesson that God dwells in us; that the Christ is in every human being; that we are indeed of noble birth. We of all persons should hold high holiday at Christmas, because we know that all these legends refer not to something long gone, of which only a faint memory remains, but to actual occurrences in you and me.

WM. A. BALDWIN, in "Light," New York: "Conversation and preaching in our jails and prisons, especially in our juvenile asylums, should be directed to the good feeling of the inmates. They know their sins. Speak to them of their possibilities of good; ask them to talk of virtue and benevolence among themselves, and we reach the fulcrum in their own natures, by which they become conscious of goodness in themselves. They will listen to this more than to books or homilies on sin. Say all we will to any one of good in others to rescue and uplift, either in individuals or society, we must move the heart's native trust of the soul in itself. Beholding this pearl in the heart, all begin to recover self-reliance and purpose to rise above all sensuality. Power comes in this resolve, as the will moves the nerves and quickens the circulation, so, with this inflowing spiritual energy, comes a recovered activity, and the rescued man feels the desire to do for others, and a controlling benevolence takes the place of selfish passion."

NATURE is now in the throes of a new birth. The shell (the sensual man) is being broken that the New Life (the Divine-Human) may come forth.

A SIGN OF THE TIMES.

We read in the "New York Sun," that "Fred Roberts, 21 years old, living at 247 West Fiftieth street, was a prisoner in the Tombs Police Court yesterday. He had been arrested on Broadway with this placard on his back:

'I am not Bret Harte, Berry Wall or George Francis Train, simply a married man, a street railroad employee out of work, who has used every means to find employment. I do not wish to say anything against the circulation of the New York press. I am an earnest hard worker willing to do anything. Please do not stare at me as I am modest. Yours very truly. THE SANDWICH.'

"Roberts told the justice that he was out of work and had an invalid wife depending on him. 'What am I to do, Judge? I cannot starve nor can I let my wife starve to death,' he said. 'I will not steal. I have not committed any offense. I am tired of asking for work and being refused it. I thought this sign would create some excitement and make my poverty known to some one who might be disposed to take pity on me.' He was discharged."

Poverty is generally considered the worst of crimes in this age. Every unemployed man is looked upon as a tramp. If he cannot find work at his trade and tries to gain a livelihood by peddling some trifling article the law compels him to pay nearly all he can make for a licence to sell, and in thousands of towns and cities the licence is so high as to be prohibitory. The enormous sums used in keeping up the machinery of criminal courts if utilized to institute a bureau that would see that all unemployed workmen are provided with suitable work would do more than anything else to lessen crime.

FROM "The Open Court:" "Not only is it true that life continues after the death of the individual, and that the work of every individual continues as one of the factors in the formation of the destinies of future generations, but also the care for what will be the state of things after our death is a most important motive in all our actions. We do care for what will take place after our death. We do care for the fates of our children, of our nation, of our country, of our ideals and hopes, and how our soul-life will affect the future development of mankind. We do care for such a continuance after death, and we do care for an immortality of ourselves, even if the continuity of our consciousness be broken. The fact that we care for such things is the basis of ethics; it makes of man a moral being. This is the motive that compels even those who do not believe in personal immortality, to sacrifice their lives for their beloved ones, for their convictions, and for their ideals.

"Let us celebrate Eastertime as one of the most prominent festivals of natural religion. It is the feast of resurrection, it proclaims the immortality of life, and preaches the moral command, not to live for this limited life of our individual existence only, but to aspire to the beyond. Beyond the grave there is more life, and it is in our power to form and to shape that life for good or for evil."

For The Universal Republic.

IDEAS.

ALICE ENKEL.

FORMS of matter pass and perish,
Though the idea lives away;
'Tis the idea we should cherish,
Not the form that fades away.

Ideas give us joy or sorrow;
Recollection brings them back;
We forget the forms they borrow,
Strewn along life's beaten track.

Love is but the purest idea,
Living more than all the rest—
This is why the ancient seer
Called Love God, immortal, blest.

Portland, Ogn., May 3.

RIGHT SHALL REIGN.

THE Soul Age, or the era of intuitive wisdom, will exalt man above the soul-dwarfing idea that the big fish must eat the little fish in order to survive. Big fish eat the little fish because they are on that plane of unfoldment. The strong or cunning physical man, when he crowds out his weaker brother, points downward to the lower forms of life and intelligence to excuse his selfishness, instead of looking upward to, and striving for, ideals above him that would exalt him to unselfishness.

All laws of the Infinite are right, but each law is right in its place and in its application to the order of being that it governs.

Selfishness is the order of the animal nature; unselfishness is the order of the divine nature. The All-Good gives of its bounties without stint; wisdom controls all for ultimate good and progression. As well talk of the mightier planets than our own crowding our globe out of existence because there is not space enough in the Universe for all to have free motion, as to talk of the lack of subsistence on the earth compelling "strong" men to appropriate it for themselves, and let the weaker die. It is the prevalence of the doctrine of the "right of might" that lets the few own the earth while millions are starving.

But there is a force dawning upon the world that is stronger than the "might" of the physical man, —it is the force of the spiritual man—right. Man will know that the resources of the All-Wise are endless, and that each advanced stage brings with it all that is essential for its continued well-being.

* *

We have received two pamphlets, published by the Arnold Publishing Association, Boston, entitled "Two Sides to the School Question," and "The Parochial School Question," setting forth the views of prominent Catholics in favor of, and others opposed to, a religious school training. Both sides present plausible arguments in favor of their particular ideas.

We believe that every act of life should be done religiously—spiritually; but by religion we do not mean the study of forms and creeds, or the reading of the bible or any religious book.

As far as our experience goes with the pupils of denominational schools, we have found them more uncouth in manners, and less religious as to the or-

dinary amenities of life than the pupils of public schools, that have been termed irreligious.

It is not simply the youth of the nations that need a heart-expanding development, but the followers, both great and small, of all systems of religion. Catholics and Protestants both need to remember that the religion of the founder of their faith was the religion of intuition. The intuitions of mankind are stifled by the set rules, prayers and ceremonials of the two religions that dominate the civilized world.

In the commencement of Cardinal Gibbons' address on "Denominational Schools" (which one of the pamphlets contains) the statement is made, that to educate (translated) means "to bring out." If this be so, denominational schools are doing the very opposite, for they are seeking to stifle instead of bringing out the wisdom of the children, by cramming their minds with dogmas that the child's intuition, if developed, would avoid.

* *

MRS. W. D. SUTPHIN of 115 Hall Street, Brooklyn, has organized all the little boys and girls of her neighborhood into a society called "The Little Gems of Brooklyn." Every Sunday afternoon she has apples and seed cakes on her parlor table, and the Gems collect about her with written reports of the needy cases that have been relieved or found during the week. Frequently the mites of Charity are accompanied by waifs who are introduced to the society, and, satisfied that the case is a deserving one, the Gems scatter, and reappear in less than no time, as a visitor once observed, with something worthy of acceptance. Shoes, clothing, books, medicine, bandage and court plaster, soap and food are among the gifts so sweetly offered by children. Parlor concerts, games and entertainments are given, to which the parents and friends are admitted for a small fee and the proceeds devoted to some worthy cause of public interest. At the time of the Johnstown disaster these good little midgets sent twenty-three dollars, the earnings of many days of labor. They have bought hundreds of loaves of bread, given away as many pairs of shoes and stockings, and at Christmas time they bought ever so many nice dinners with the contents of their savings banks. The above item is taken from a description of "the Gems" that appeared in the "New York World."

This is a school of true religious culture. The Christ-spirit is manifested, and more real blessings flow from such a loving movement than from all the great cathedrals in which a God of frigid forms and ceremonies is worshipped.

* *

If a murderer were to advertise all the revolting details of the way he took the life of his victim there would be expressions of horror from every newspaper in the land, and from all sides; but when a criminal is to be executed—as in the case of William Kemmler who is to be executed by electricity—all the details of his taking off are given and discussed in the most flippant manner.

Crowds of people—men, women and children—

in Albany, N.Y., followed the reporters' van at the time of his reprieve, and others shouted from houses and stores, "Has he been touched off yet?"

Of Kemmler the press says: "He is a man of small mental calibre and low or untutored moral perceptions, a child as regards the moral law. On coming to Auburn he was stolid and morose, but kindness and patient instruction have awakened in his mind better things. He has learned to read and write, and like a boy, he writes his name on everything."

If he has been made a better man why kill him? Thou shalt not kill does not embrace any exceptions; and whether a man is killed legally or illegally the commandment is violated, and eternal Justice will ask the Cain of Slaughter "where is thy brother?"

The wrath of the elements (God in essence) will, like the seed that has grown and developed its kind many-fold, return to revenge on men the growth of their own hatred; the sword of destruction they have sent out will come back to play upon themselves.

* *

THERE is a class of employers who resort to the most reprehensible oppression and trickery to get women to work for them for nothing. One of those methods is to advertise for help, and then the applicants are taken on trial, for one or two weeks, with the understanding that they shall have steady employment at good wages if they suit; but, at the end of the term agreed upon, the poor women are never known to suit, and they are turned away without a cent being paid them for the time they have worked; and others are found to fill their places with like results.

These women-robbing employers are dubbed "respectable." They are generally well-to-do, and have fine establishments—for their piratical custom of paying nothing for labor and charging all their customers will pay, increases their possessions very rapidly. By the press of the country they are counted as the "sharp, shrewd and strong men of keen intellect" who deserve success because they have succeeded. But they have never a word in defense of the poor, defrauded women. It is such men as these that oppose the extension of the suffrage to woman, or any other right that will give her power to protect herself from their rapacity.

* *

WHATEVER idea is uppermost in us becomes, during the time it is in control, our guide and counsellor. If wrong-doing is the thought uppermost then evil will be the result. Wisdom is everywhere striving to protect us if we will make the connection and allow it to operate; but if we invite ignorance to enter we must suffer in consequence. Ignorance is continually putting itself into dangerous positions that wisdom would avoid or overcome. The same laws apply to the improvement of our being as to the improvement of any thing—the more persistent and harmonious our efforts the more perfect our work.

EYESIGHT AND SOULSIGHT.

ALICE REKEL.

LOSE but the curtains of the eyes of flesh
And the outer universe is blank:
Lift but the film from the spirit's vision
And the attributes of Soul stand revealed:
No outward thing without the Light is seen;
Soul-Sight dissolves the mind's shades into Light.
We pray for sight to see, but blindness woo;
We would have truth, but love not to be true;
We would reap good through sowing vicious seeds;
While creating darkness we ask for the Light;
Lead sinful lives and seek from ills respite.

Portland, Ogn., May 1.

[From a lecture by Mrs. L. D. Durkee, at Harmony Hall].

KEYS TO THE KINGDOM.

EMBLAZONED in characters of Deific fire, far above all physical sense limitations, yet penetrating every avenue and by-way of life's journey, are axiomatic truths universally accepted, in creed, as guide-posts and beacon lights in the conduct and voyage of life. They are symbolized in the interlaced triangles—one of which points downward and fixes the attention on images; the other upward to spirit which is the source of all—symbolized in written words in all the Bibles of the ages. In theory no one dissents from their wisdom-teachings.

Yet, we may ask ourselves, are we anything if not practical? Are we aught but empty husks if, while we outwardly accept the letter, we do not embody the spirit of these truths in our daily lives?

Religion has been well defined as "the science of man's duty to man." Instructors in this science can only point the way; to know we must perceive the truth from an inner consciousness of perception gained from the practice of that truth. If we then hold firmly to one truth, it will serve as a magnet to relate us to more truth, and the soul consciousness will expand to perceive ever extending radii of light. Thus will go on the evolution of the human soul in the process of awakening to the God within, and the adjustment of ourselves in the circle of Universal Harmony.

It is only in the practise of Love—the Royal Law of Being—that we find the veritable Keys to the Kingdom of Heaven within. These Keys are many in one—the many constituting the one Jeweled Key—"Love thy neighbor as thyself."

To be, and not merely to seem to be, a manifestation of this Golden Rule is the Key which, when applied to the citadel of the heart, unlocks the door for our entrance to illimitable Halls of Light—to knowledge unbounded, even as life is endless.

Quite frequently we see this golden Key, in which are imbedded all the pearls of Nature's rosary, wrongly applied—overlapped so to speak—neighbors loved better than self.

Many there are, who, never withhold their hand when they can aid others, yet will, when fortunes fail them, hurl back as an insult upon the Giver of life their existence, rather than seek assistance.

The command of our Master: "Take no thought for the morrow," and its fellow precept, "put not off till to-morrow what ought to be done to-day," when lived, brings the compass of our work within the Eternal Now—our one only time for work, for to-

morrow never comes. All things unaccomplished, unfulfilled, unadjusted, lie in the chaos of the future. It seems to me simply a question of how we should look forward and backward. If, in the past we see only ghostly regrets, which are still the haunting spectres of the present, what sorrows they bring, what wounds they make to bleed afresh! If the longings for something in the future bring sensations of dissatisfaction they unfit us for laboring with present means, and the future, to our present seeming is an unapproachable chaos—dark and unfathomable because no light from the Soul-consciousness of to-day penetrates the gloom. But if, on the other hand, we look backward on the path of all our progress, as far as memory serves us, and see how every experience has been a stepping stone taking us one step nearer the Kingdom of the Soul; how, forced by the law of necessity, we struggled many times in voiceless, tearless despair, through the meshes of our own weaving, until we neared the light and, one by one, from the great reservoir of experience these were yielded to us treasured lessons in wisdom; if, in times of perplexity, we have been able to trace the guiding hand of Providence; realized that all so-called evils were factors of good; then our retrospection has been beneficial and appropriate. We have thus developed an eye of faith to discern the future. An assurance that if we live in the consciousness of God (The Good), live a life of affirmation of this goodness, all proper, needful and happy results will follow. We come to know that there is nothing wrong; that nothing happens; and that in all God's Universe there is not one soul misplaced. There is no time nor space where God is not, and the Infinite is not divided against itself.

We perceive, by our clearer sight that we are in and of the Universal; and that it is for us, in our specially appointed place, to work out, in contentment, whatever duty falls to our share. In so doing each one will find the strait and narrow path that leads to Eternal Life.

Edward Everett Hale says that the humblest manual laborer, equally with his brother-man whose career abounds with the highest achievements of the intellect, has a right to regard himself as a "a fellow-worker with God." The very moment this truth is recognized we see that men need not be condemned because they are not perfect beings; and further, when we understand that no amount of condemning, denouncing and judging of our neighbors can, by any possibility turn them into angels, we grow tolerant, and question whether, after all, it is possible for the world, in this stage of its development, to be other than it actually is; and whether stumbling, stupid, hungry humanity is not rather to be pitied than blamed for its many shortcomings.

The dignified robe of ermine which we donned when we became self-appointed judges of our fellows, falls from our shoulders as the judging responsibility is lifted from the mind; pride of heart also departs, when we see ourselves as partially developed entities of the Spirit which "sleeps in the stone, dreams in the animal, and wakes in the

man." We grow into the knowledge that no one can really be meekness, strength, gentleness, purity and goodness without making a free distribution of those qualities to every other human being; that all partake in some measure, and are thereby helped, comforted and strengthened. It is Love, here, there and everywhere, which alone worketh out for us all that there is of the real—the enduring.

The hand of Infinite Love sustains and guides through our hands reaching out in trustful reliance. The heart of Infinite Love throbs within each one of us. Listen for the throbings; they create conditions for our unfoldment.

A NEW DEPARTURE.

THE California Nationalists, at their recent Convention, have begun to revolutionize political methods. Whereas in the old parties the people had no vote until a Convention meets (when it does meet it leaves all power in a State Central Committee when it adjourns. When the latter is not in session the Chairman of the Committee represents the party and becomes its dictator) they now make "the whole membership of the Party its superior power. The whole membership may pass upon, adopt or repeal any measure initiated by the State Officers of the Party."

The California Nationalist commenting upon the new departure, says: "The question of whether we shall be self-governing or governed is the quarrel between Nihilist and Czar, Socialist and German Emperor, Home Ruler and Tory landlord; the advance of the cause of liberty throughout the world is toward the people self governing, themselves arranging and guiding their own affairs. Already we can see clearly that the coming contest is not between the competitive and the co-operative systems, for the former is already at its last gasp, but between the people freely co-operating and the people herded under the whip of the master, be he Czar, President or boss of the political machine."

SINCE the last issue of the Companion Papers Judge Maguire has spent most of the time going over the proposed colony grounds of Spiritual Evolutionists, and everything is now in good shape for those who wish homes in town or country to secure them on the most favorable terms. We want at once a thousand mechanics, artisans and traders to establish business in the town, while hundreds of beautiful little farm-sites are ready for immigrants, on which will flourish the grape, the prune, the plum, the pear, the cherry, and all manner of small fruits and grains. See to enrolling your names without delay.

PEOPLE who have read our publications since their first issue will not discredit the statement that the world-embracing movement of laborers to ameliorate their condition is one of the effects or external manifestations of the silent soul-forces generated through Whole-World Soul-Communion.

THROUGHOUT the whole labyrinth of existing evil may be traced the golden thread that ever leads to the central righteousness.

For The Universal Republic.
LIFE.

H. N. MAQUIRE.

As come the waves that lave the strand,
As go the winds that sweep the sea,
So come and go the faces strange,
And life is felt in all we see—
The life that chills,
The life that cheers,
Is seen and felt in ev'ry form;
But hearts that thrill,
And souls that fill
With love for all, find love alone.

PENINSULA STATE PAPERS.

For The Universal Republic.
LAND TENURE AND THE SINGLE-TAX—PART II.

SAMUEL BLODGETT.

IHOLD that land, the same as any other usable material thing, is naturally and rightfully for the benefit of those who can make it subservient to their development and happiness. It is strange that those who clamor for free land never revert to first principles.

From whence did the whites' in this country, get their title to the land? Had they better rights to it than the native Indian? Where did the Indians get their rights? Had they better rights to it than the people who preceded them? Have human beings better right to it than the wild animals, who once held undisputed sway on its surface, and the worms that crawled through it? What are persons' or communities' titles worth in the light of true ethical philosophy?

Speaking in the abstract, and without reference to capacities and powers, the squirrel and the bear, the potato-bug and the grasshopper, have as good a title to the land as any biped. We destroy and supersede those below us, not because we can show a more just claim, but because they are in our way and we have the power to do so. Our right as against theirs, is simply the right of might, a right universally used to a greater or less extent throughout creation, and it is necessary; it is in accordance with the Divine Fiat. I feel sure that as earthly tenants, we can never rise above its use, but we may rise largely, if not wholly above its abuse.

For fear the point I am trying to make will not be readily seen let me illustrate and elucidate it a little.

Put in the ground seeds of two different kinds of plants, having unequal ability to maintain their hold, and mark the result. Ethically they both have equal rights, but the unequal vigor or vital force of one species will extirpate the other. This is clearly the right of might.

Seed thickly a plot of land to grass, using only one kind of seed, and perhaps nearly all the seed will germinate. As it proceeds to grow there is not space for it all, and one half, three fourths or more, will be smothered, destroyed in the fierce competition with its fellows. The surviving part has the best right to the land, but it is only the right of might. We may apply this principle to to any kind of plants or animals or to the human family, and it holds good. It is not true that all

people have, and must have, from the nature of things, an equal right to the use of the same land. If there is too little land for the subsistence of all with the knowledge and skill acquired in cultivating it, the law of self-preservation compels the strong (I use the term strong in its broad sense) to appropriate it and its products and let the weak perish. It is the law of the Infinite and it is right.

Such a state of things has happened in the history of the world, and will continue to happen until human beings generally are developed to the point of putting the limit of offspring under a prudent intelligent control. With our present methods of cultivation and living, and the same proportionate increase of population in the future as in the past, the child is already born that will see this fair land of ours terribly devastated by famine.

Nature insists that before the material Millennium comes the race shall be developed in prudence, sagacity and propagative self-control. No one, however gifted or kind-hearted, is helping forward that time who teaches the reverse. While saying that all must have an opportunity to acquire land, we must not forget to say that there must be a reasonable limit to the number of claimants. If we wish to succeed we must work with, not against the Infinite Plan. The fiat has gone forth that the kind of development I have indicated shall come, no matter how long it takes, or how much agony it costs.

Those who, reckless in rebellion, decline the advance, will leave the earth, to make room for those who accept, and their descendants, who will inhabit the new earth in peace and plenty, and make of it a veritable heaven.

LORD STANLEY, the Governor-General of Canada, has scandalized the English puritans of that country, by playing a game of ball, on Sunday, with the members of his family. In consequence of this Mr. John Charlton has felt the need of presenting to the Canadian parliament a new Sunday observance law. Upon that day it will be unlawful to do all manual labor, to buy and sell, even newspapers, to play any game for amusement, to travel in any vehicle, trains etc., under penalties ranging from fifty to four hundred dollars. Land and water are for the most part monopolized and as a logical sequence the enjoyment of the sunshine and air that many people can only obtain on Sunday will be curtailed by those who would monopolize heaven as well as earth.

THE "New York Herald," in order to test the truth of the partiality said to be shown to rich prisoners in New York prisons, had one of its reporters imprisoned, under a trumped-up charge, in Ludlow Street jail. The reporter had a very pleasant time during his incarceration and was taken to the theatre and other places by the warden and deputy sheriff, by paying sums varying from twenty to forty dollars. Poor prisoners without means were outrageously treated, badly fed and lodged in cells of the most filthy description.

It is a quality of sophistry to often deceive its advocate as well as his audience.

WOMAN'S NATIONAL LIBERAL UNION.

A MOST important step has been taken, for the advancement of the Woman Suffrage movement by a band of free-minded women in founding a new society devoted to the promulgation of more advanced ideas than have heretofore been accepted by existing woman suffrage societies. A determination is shown to break loose from all unprogressive thought and sectarian schemes of organizations who are seeking to utilize the woman suffrage movement as a cloak to further the efforts of bigoted theologians to put "God" in the Constitution and thus increase the power of the enemies of woman's freedom and republican institutions.

A Convention for organization was held by the Woman's National Liberal League, on Feb. 24-25, 1890, at Willard's Hall, Washington, D. C. We select a few of the resolutions, not having space for all of them, to show our readers the trend of the Society's thought.

Resolved, That according to the principles of the Government of the United States of America, the Church and State are and must be forever kept separate. The State should govern its civil affairs, give its protection to every form of religious belief and secure freedom from molestation to every sect in the exercise of its religious sentiments, and therefore any amendment to the Constitution proposed by the so-called Christian party in politics is destructive of existing civil liberty and should be energetically opposed.

Resolved, That as our nation is composed of people holding various and conflicting religious views, Roman Catholics disagreeing with Protestant forms, both disagreeing with Jewish rites, and the Agnostic holding no defined system, therefore it is wrong and unjust to impose religious instruction of any kind upon the pupils of our common schools, and in simple justice to all people we denounce and oppose every kind of religious instruction in our public schools.

Resolved, That the great principle of the Protestant Reformation, namely: the right of individual conscience and judgment heretofore claimed and exercised by man alone, should also be claimed and exercised by woman, who in her interpretation of the Scriptures, should be guided by her own reason and not by the authority of any church or creed.

Resolved, That morality is not theology, but has a basis independent of "Thou shalt," and "Thou shalt not," that right is right and wrong is wrong, not because any being in the universe so declares, but in the nature of things, the origin of right being in truth and not in authority.

Resolved, That we seek the truth, come whence it may, and lead where it will; with the Greek Plato we deem nothing so beautiful as truth; with Hindu Maharajah we believe no religion can excel the truth; and with the American Lucretia Mott we accept "truth for authority and not authority for truth."

The broad platform presented will prove attractive to all lovers of truth and will incite them to advocate woman's freedom with a more potent force,

For The Universal Republic.

MALTHUS THE LAST HOPE.

WALLACE YATES.

THE pessimistic mind, having been driven from many strongholds by the progress of optimism, appears to have taken refuge once more in the citadel of Malthus, and particularly in the discussion of the omnipresent land question does the worshiper of the Potentate of Evil plant himself on the Malthusian rock and defy the advance of those who believe in the Power that makes for righteousness.

There are philosophers (?) who reason of the future strictly from premises of the present; who, shutting their eyes to the progress of man in the past, cannot conceive of the wondrous possibilities of the coming time; but, as it were, argue of the adult man as though he must always be trammelled with the swaddling-clothes of infancy.

Assuming the very profoundness of originality, many of these critics of the proposed "Single Tax" on the unearned increment, are presenting, as something new and striking, ideas that have been overwhelmingly refuted in "Progress and Poverty." On my part it might seem like the very tediousness of repetition to attempt to go over the ground so well covered by that masterpiece of political economy, but when one comes to think of the diabolism of the Malthusian theory, it is difficult to repress the instinctive desire to continue the attack on that last stronghold of selfishness while a solitary defender remains.

Malthus is the last hope of Dives,—furnishing a soothing balm for the latter's conscience as he feasts and beholds the starving Lazarus at the gate—"Nature has ordained that only a certain number of mankind shall find subsistence on this planet,—I am one of the favored few—of what avail is it that I deny myself to relieve yon beggar though I thereby prolong his existence a short while? Soon the time must come when, by natural increase, the limit of subsistence must be reached, and all of his class, who are outside the pale of Nature's provision, must succumb to the inevitable. Nature, not I, is responsible for the fact that I am one of her favored children, and yon wretch she has no place for. Hence, why concern myself with his sufferings? The pursuit of happiness is *my* inalienable right."

Twin brother to Calvin, Malthus is to the material world what that gloomy doctrine of fore-ordination (whose dire effects Hugh Conway has so well depicted) is to the spiritual world.

Assuming God to be a partial Father, a respecter of persons, and that some of his children are born to enjoy all the good things of earth, while others are brought forth but to perish, because there is no place for them here, any form of selfishness can be defended as the inevitable, and the doctrine that might makes right has logical foundation.

Hence, those who have "vested interests," or those of pessimistic temperament to whom Malthus is an oracle, are found strongly denying the equal right of all men to the use of the earth.

On the grounds we have indicated there is nothing surprising in this, but the particular turn

their arguments take seems to afford additional support to the cynicism of Montesquieu, that "when God endowed human beings with brains He did not intend to guarantee them."

These self-constituted interpreters of the Infinite plan have, thus far, failed to indicate the standard of fitness for a share in the inheritance of earth. Is it the rapacity of the wolf, the cunning of the fox, or the greediness of the hog, or all these combined? Man has a share in all these attributes, and under the cannibalism of the competitive system these are the qualities that too often win the "lion's share" of earth's bounties. The higher faculties, Spirituality, Ideality, Veneration, Conscientiousness and Benevolence, which religion teaches are the connective links between man and Deity, seem to be out of place in a world where strength, fierceness and cunning are requisite to the maintenance of life. The higher moral qualities have no chance in the Malthusian rendering of the "survival of the fittest." For, were the "dread possibility" to become a reality, its believers must concede that the instinct of self-preservation would be a bar to a meek surrender to any supposed "elect," and strife must decide who should survive.

But why waste time combating the arrant sophistries of the desperate worshipers of Mammon, and the trembling devotees of Self, who see the handwriting on the wall, and hear the muffled roar of the hungry hosts of Labor commencing the assault on their Babylon! Instead of barren predictions of famine in the dim vista of the future, when "population shall press against the limits of subsistence,"—predictions intended to divert attention from the just demands of Labor in the dire present,—let them explain existing conditions in, for instance, that "immense London, which gathers to herself all the riches of the world, whose every warehouse is worth a king's ransom; where are to be found enough, and more than enough, of food and clothing for the needs of the teeming millions that throng her streets, in greater numbers than the ants which swarm in the never-ending labyrinth of their subterranean galleries. And yet, the wretched who cast longing and hungry eyes on those hoards of wealth may be counted by the hundred thousand; by the side of untold splendors, want is consuming the vitals of entire populations; and it is only at times that the fortunate for whom these treasures are amassed hear, as a muffled wailing, the bitter cry which rises from those unseen depths." [Reclus].

With horrid anomalies like the above, unexplained and unheeded by so many of the assailants of the brave author of "Progress and Poverty," can satire be too sharp or denunciation too strong for those who preach the doctrine of resignation to the inevitable to the defrauded and starving masses in our cities; and, on the other hand, strive to impress on the farmer, whom taxation and interest are driving off the land, that *over-production* is the great and only cause of his poverty and hard times?

"ONLY from day to day the life of a wise man runs."

AN EMINENT REPUBLICAN.

SEÑOR EMILIO CASTELAR says: "In the age of theocracy the world belonged to the bishops, in the feudal times to the puissant, and during the three centuries preceding the French Revolution to the kings. Whoever seeks to create a world for the masses, for the producers, for the workers, must, if the privilege of caste or feudal, royal or theocratic traditions have set him up on high, begin by doffing his purple and disbanding his army. He must constitute a society of producers in which the rights of man, established on a firm basis, shall insure the employment of all human activity. Such a democratic state, having a broad foundation, would be a living organism to which the two fundamental principles of democracy, liberty and equality, would give life. * * To expect that an imperial mechanism like that which exists in Germany, which subjects all things to the antiquated principle of authority and which condemns all men to a blind obedience, should avail to protect labor and aid the laborer, were to look for wool and silk and honey, not to the sheep, the silkworm or the bee, but to the ferocious tiger and the savage lion! Talk of an improvement in the condition of the workers! We ought first to say to William what the philosopher said to Alexander the Great: 'Get thee out of my way, for the shadow of thy body robs me of the sun of freedom.'"

THE REASON WHY.

THE question has been asked, "if the coal miners of Pennsylvania can earn five dollars a day, why do they not economize enough for a rainy day?"

If they work twenty-five days in a month they can make \$153.12; but from this must be deducted \$102.32 for help, powder, dockage, oil and other material needed in mining coal. This leaves them only \$50.80 for a full month's work. It is seldom, however, that they can get work half the time, as two out of three mines are closed to keep down production. More often they do not earn more than six to fourteen dollars a month and out of this pittance, rent for the miserable hovel they live in must be paid.

Mr. Powderly says "the economists who advise the miners to save their earnings should do as I did, go and take supper with a miner who is obliged to feed a family of seven on nothing but mush and water. Thousands of women and children are there actually starved to death."

Lack of work is not the least evil. The coal companies charge the miners double for all things needed to extract and market the coal. They have to pay \$3 a keg for powder that can be bought elsewhere for \$1.50 a keg. In the first, second and third districts of Pennsylvania the miners lost in 1887 by dockage alone, 1,004,213 tons, which, at market price, was worth to the companies \$2,016,000 and which was a loss to each individual miner of \$160. And if the method of cleaning coal was what it ought to be it would make a difference of \$400 to each miner's credit.

CONTINUED harmonious efforts will realize a Universal Republic.

[James G. Clark, in Daily Oregonian.]

LOOKING FORWARD.

YOUR criticisms of the financial methods suggested by Senators Stanford and Ingalls are perfectly logical when read in the light of all past and present commercial history and precedent. But we must bear in mind that we are presumably on the very threshold of great social, political and economic changes, when new systems are threatening to overthrow and sweep away the old existing and tottering ones. In other words, it appears that humanity, the world over, is preparing "new wine" which "old bottles" will not be even called upon to hold. * * The inspiration of human progress and action is the spirit of conquest, in one form or another. But the law governing and directing this march of conquest, as manifested in human destiny and experience, is the irresistible law of evolution—of progress. Thus, from the early struggle for mere animal existence, on the part of the primitive cave-dwellers, to the high moral and spiritual standard reached by the ideal Christ, or most exalted and unselfish worker for human good in the present age, the spirit of conquest, or aspiration, has mounted by successive steps, or gradations, each of which has been a necessary one for the fulfillment or completeness of the whole human plan.

The particular form through which this spirit manifests itself in one individual, or in a nation, is the infallible test of the predominating character and quality of that individual or nation, for a "tree is known by its fruits," and each tree must produce its own fruit and seed. The civilized world is already ashamed of the old idea of conquest by brute force, involving violence, destruction and human slaughter for personal or national "glory," so-called, as illustrated in the wars of ancient times, and even in those of the first Napoleon.

The public instinct and conscience are so thoroughly educated and aroused in this respect that great nations can no longer arise against each other in a life and death struggle, without protest and offer of arbitration on the part of other great nations. But this same spirit of animal selfishness, though virtually "cast out" of its old form still lingers and asserts itself in commerce. This was notably so in the case of the late A. T. Stewart, of New York, who in fifty years' time accumulated \$50,000,000 on the financial boa-constrictor plan of deliberately swallowing every enterprise that came within the circle and sweep of his greed and covetousness. I can name seven cotton and woollen mills whose owners were doing a prosperous business until Stewart became their "sole customer," taking their goods on commission, advancing a small per cent. on their value, then keeping them out of sight in his immense warehouses till the mill owners became embarrassed and were compelled to ask Stewart to "force the sales." The "merchant prince" would do this and have his own agents bid in the goods at twenty-five per cent of their real value. This would, after a while, bankrupt the manufacturers, when Stewart would again come to the rescue and buy their mills at twenty-five per cent., or less, of their actual cost.

This is the way A. T. Stewart became such an extensive "mill-owner." (?) It was all done within the bounds of "law," but was theft, not robbery, for robbers are usually more brave and honorable than thieves.

Stewart died "thanking God, who had been very good to him and prospered him in all his undertakings," leaving nobody to love his memory and mourn his loss, but thousands of swindled and crushed victims to loath him for wrongs suffered at his hands. When living his methods were more dishonorable than those of Captain Kidd; when dead, ministers of Jesus Christ held him up as a model business man for young men to emulate. But while intelligent men honored and commended A. T. Stewart in his generation, the same grade and degree of men despise those who play Stewart's role now. This is because the genius of conquest, or aspiration—which is the one spirit ascending to higher planes and striving for nobler ends—has taken another upward step.

The century, which began, first by upholding and then repudiating the methods of a Napoleon, and which is now weighing our competitive system on the same scales, will surely end in dishonoring and banishing from the society of honest men all who succeed, not only through brute force, but through superior mental foresight in taking unfair—though "legal"—advantage of their fellows. The time is not far distant when it will be regarded as more dishonorable and immoral for a shrewd business man to grow rich through the ignorance and inexperience of other men than it is for a physical giant to beat a little child or a slender woman—as much more dishonorable and immoral as intellect is higher than animal instinct and brute strength, and is therefore expected to yield nobler and more divine results.

The mass of mankind, the world over, are beginning to ask if a few men have a moral right to own millions in idle lands or gold, while vast multitudes are struggling with Poverty or begging for bread, because they have neither lands, money nor work. There can be but one final answer to the question; and when the answer comes, it may come like the roar of the sea in a storm; and the end will be that the legal right will—as usual—be compelled to adjust itself to the abstract moral right. It is always so in the end; and the end of this agitation is not far off.

The public teacher who looks upon the present disturbance in the social and commercial atmosphere, and then decides that there is "not going to be much of a shower," may yet wish that he had taken refuge in the ark, or even thought to carry along an umbrella. The minister of the gospel who is afraid to risk a decided opinion on the eight-hour question—as one was not long since in Portland—on the ground that he "had not sufficiently studied the subject," is not fitted to lead men, though he may succeed tolerably well as "breeching" in the social harness.

But it is a hopeful sign when the two extremes of the church—Roman Catholic and Unitarian—substantially agree in giving direct and intelligent answers, for the extremes are bound to touch each

other soon on the great underlying cause of our labor troubles and general agricultural depression. The eight-hour idea is only one little phase of a many sided-plant proceeding from a common root. It cannot be that time-servers will discern the root. They never do for they cannot see below the surface. But preachers who cannot even realize the justice and "religion" involved in this eight-hour demand, without "study," ought to be expelled from the pulpit and made to study the subject in the laborer's place on the ten hour plan. Even the king of Babylon gained wisdom by "going to grass."

EQUITY.

ANY attempted solution of the land problem which leaves out of consideration our crowded urban populations (three thousand to a single block in New York tenement houses) must fail from lack of one of its prime factors. Justice, immutable Justice, requires that the rights of the humblest individual shall be taken into account, and it has been said that "the puniest babe that comes wailing into the world, in the squalidest room of the most wretched tenement house, is that moment seised of an equal right with the millionaires and it is robbed if that right is denied."

Most men write of the land question as though every man was an agriculturist, but the labors of the operative in the eight-story factory impress a value on land just as do his who follows the plow, and any equitable settlement of the problem must provide for the one as well as the other. Y.

FRANCE, which has always been considered the land of peasant proprietorship, is, according to recent statistics of the French Minister of Finance, owned mainly by a few landlords. Twelve per cent. of the total number of proprietors possess twenty-seven per cent. of the total area, while ninety-five per cent. of the total number of proprietors only own ten per cent. of the area of all the country. Several land proprietors own as much as two hundred and fifty thousand acres each, devoted to the "pleasure" of the chase, which pay almost no tax. The perfect heartlessness of the Mammon Power is revealed when we read that "Baron Rothschild owns more than five hundred thousand acres which are devoted entirely to the chase. When he buys an estate he demolishes the structures, drives out the inhabitants and his game devours the harvests of his poorer neighbors." Is it not time to unite and work for a Divine-Humanity to take the place of this animal humanity?

MR. STOCKBRIDGE has presented to the United States Senate many petitions, containing an immense number of signatures, to protest against the passage of any law compelling recognition of Sunday or any other religious holy day, and principally directed against incorporating any law in the Constitution that shall recognize the doctrine of any one religious system more than another. The petitions, containing 308,377 names, did not, as one would at first glance suppose, come from the great cities of the East such as New York, Boston, etc., but they came from the West and North-West.

THE ANGEL RULE.

Who lays the corner-stone and rears the wall
 May round the dome. The work is now of Mind,
 Of Soul, enlightened Justice over all.
 Through troublous ages man has sought to find
 Content and peace while striving with his kind,
 And never yet hath known of Freedom true.
 The Angel Rule—the good of all combined
 The aim of each—this alone hath magic to renew
 The heaven lost. That heaven comes again in view!

H. N. MAGUIRE.

Special to the "Daily Oregonian."

COLONY GROUNDS.

"WE SPY OUT THE LAND."

"THE RUDIMENTS OF EMPIRE PLASTIC
 YET AND WARM."

SPRINGFIELD, Or., April 22.

ALARGE and enthusiastic meeting was held here last evening to consider the subject of railroad construction. Mr. A. Wheeler presided, and M. L. Wilmot acted as Secretary.

Hon. John Kelly called on Judge H. N. Maguire to address the meeting upon the importance to the citizens of Lane county, especially of the sections embraced in the Middle Fork and McKenzie River Valleys, of taking prompt and decisive steps to encourage the inauguration at as early a day as possible of construction work on a railroad up through the Middle Fork of the Willamette River, following a general southeasterly course, to a connection with the transcontinental systems of California.

Judge Maguire said he felt authorized to say that parties of ample means and unlimited credit would at once undertake the great enterprise, if land owners along the proposed route would manifest the right spirit in the matter of contracting to grant rights of way. The general result would be no less than the development and consolidation of one of the greatest of the American railway systems. The route would be the most direct, the way business the most profitable, and the weather conditions the most favorable between the Willamette Valley and San Francisco; and it would also prove the most-practicable route from the Willamette Valley to the population centers of the Eastern States. By sure and rapid growth it would become the most extended and flourishing Pacific railway system. Extending westward from Springfield to the coast—understood to be a part of the general plan—it would build up a new and important port of entry on the Oregon seaboard, (or give national importance to one as yet but of local importance), and lead on to a Pacific Coast Line System of indefinite extent.

Now, that he had been all through the Middle Fork Valley, he could testify of personal knowledge that the reports of its fertility had not been exaggerated. It would be, or could be made, a land of small farm holdings yielding to the hand of easy and intelligent industry all the husbandman

could desire. It is susceptible of cultivation throughout almost its entire extent, offering as well stock raising advantages (of the civilized kind) and dairying facilities unsurpassed anywhere.

The forests on the headwaters of the Willamette are the finest growths of lumbering timber on the continent. Railroad communication would bring into immediate availability this immense source of wealth, realizing the hope of Springfield becoming a lumber manufacturing center of very great importance. There are right now profitable openings here for the investment of capital in the manufacture of iron, wool, paper, (using the splendid bass wood right at hand), agricultural implements of all kinds, boots and shoes, and nearly every other line of fabrics common to the wants of the country. Work on the proposed railroad—assuredly to begin as soon as the rights of way are furnished—would call into being all these local industries. I know one capitalist who is even now watching this point with the view of putting in iron works when assured of cheap and quick transportation beyond the Cascades for the wares he would turn out, which the proposed railroad would give.

In coming to the Middle Fork section Judge Maguire said he represented many families of farmers, mechanics and artisans who contemplate coming into Oregon for permanent settlement—industrious, intelligent, moral and especially peace-loving people. They are not clannish, but broadly liberal, and they will not come wishing to force good people out, but to join with them in extending and adding to the comforts and refinements of civilized life. But they will not come expecting free lands; they know that day is past. Their desire is for immediate home-making conditions. They will not settle where the community sentiment is averse to railroads, schools, telegraphs, etc. They will not be allured to such sections, however rich and inviting may be the natural resources. If they go where there are no railroads they must be assured in advance that railroads will not be long reaching them.

Mr. Kelly, having responded to loud calls, concluded his timely remarks by saying he would grant a right of way through his lands and use his best influence to induce the inauguration of the suggested railroad enterprise, and to lead others to act and think the same way.

Stirring speeches were made by Messrs. Wheeler, Dodd, Walker, Powell and George A. Thurston. At the conclusion of his speech Mr. Thurston offered the following preamble and resolutions as expressions of the sentiment of the meeting, and they were adopted with enthusiastic unanimity:

WHEREAS, Springfield and the rich sections on the east side of the upper Willamette

river, comprising the most fertile farming and the most valuable and extensive timber districts of Oregon, with prospective mineral resources of vast extent and water-power facilities for manufacturing unexcelled, are greatly in need of railroad facilities; and

WHEREAS, Said farming, timber and prospective mineral districts are in line with the most direct and in all respects most feasible railroad route eastward from the Willamette Valley across the Cascade mountains to direct Southern and Eastern connections, as demonstrated by actual surveys and farming and stock-raising experience extending through many years; and

WHEREAS, Even the most populous of these districts are but sparsely settled, though nearly the whole extent is adapted to diversified farming—the production of the cereal grains, of apples, pears, plums, cherries, prunes, etc., and the subsistence of live-stock of all kinds; and

WHEREAS, Until population presses upon natural capacity of subsistence, increase of wealth-producers tends to and unfailingly results in increase of prosperity to individuals, generally, and improved and more desirable social conditions; therefore,

Resolved, That we recognize the fact that a juncture has been reached in railroad construction in Oregon in which the citizens of Lane county must act with promptness and decision, if they would not have indefinitely deferred the incalculable benefits they would derive from a through railroad line to the Eastern States, the population centers of California and Nevada, and of the adjacent territories, and westward to Siuslaw and Coos bays—a great Mid-State Transportation and Exchange System, with the twin cities of Eugene and Springfield as the interior business centers.

Resolved, That in the matter of extending a railroad up through the Middle Fork of the Willamette river southeasterly, to or near the meridian of San Francisco, thus bringing into general markets the output of lumber from the seemingly inexhaustible timber belts of the Upper Willamette waters, the interests of the settlers and the capitalists who may engage in the enterprise are mutual.

Resolved, That a committee of seven be at once appointed to solicit and secure contracts for grants of rights-of-pay for a railroad between Springfield and Lowell and Springfield and Coburg, and to take such other action relating to the main object as to such committee may seem advisable.

RIGHTS-OF-WAY having been secured, and all other preliminaries settled, we can assure those who contemplate making homes on The World's Advance-Thought Colony Grounds that they will soon be traversed by a trans-continental railway system.

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HOMES, HAPPINESS, HARMONY.

A sufficient number of farmers, mechanics, artisans, traders and useful professional men, in different parts of the United States, of the desired class, have signified their intention or willingness to join in a general migratory movement to the Pacific Coast to make the hope reasonable that the New Dispensation movement can be made dominant here in whole counties. In all parts of the Pacific Coast there are people of excellent moral character, liberal and progressive in thought and social intercourse, and these will be valuable co-operators in the movement, elements of strength in building up and cementing the new social conditions.

A Soul-foremost Work.

We do not propose that subscribing to pre-arranged social rules, nor to any extent surrendering personal control of individual property interests, shall be features in this movement. Nor do we enter upon it as a financial speculation. We are actuated by other and higher motives. We believe the occupancy of the Pacific Coast, or the arable districts thereof most attractive in natural conditions, by people of advanced spiritual thought and high spiritual illumination, is in line with the unfolding destinies of the human race—as much so as the discovery and development of the country's mines of gold and silver; and we feel to be called to devote a portion of our labors to this accomplishment.

THE OREGON RHINE.

Where the avalanche forms and the eagles career,
Where the tops of the mountains in clouds disappear,
Where the blasts in their wrath irresistibly sweep,
Into being from thence the Willamette* doth leap,—
Flashing and dashing her bright waters flow
Down to the flowery valleys below.

But there's rapturing music in forest and rill;
There are pictures defying the pencil's skill;
And the rugged is lost in the mild and serene,
For the Queen of the Beautiful governs the scene.
Flow on, Willamette, in majesty flow!—
Grandeur around and enchantment below.

As a mirror colossal a lakelet extends,
And the beautiful river into it descends,
And the forest and mountain, the cliff and the sky,
In the lakelet are imaged in form and in dye:
River of crystal, exultingly flow—
Fairly scenes here, but an Eden's below.

She emerges in spray and the cataract's roar,
And behind are the canyons, the prairies before;
In the distance the summits are changing their hue—
They are fading to purple and dropping from view.
Beauty and purity blendeth here—
Bowers and flowers and waters clear.

Inspiration's inhaled from the odorous breeze*
From the emerald prairies and towering trees;
With a spirit prophetic the soul is aglow—
It exults in the glories the future will know—
Proudly, Willamette, your volume roll down—
Rhine shall be rivaled in wealth and renown:

'Tis the will of the people that cities shall rise;
And the smoke from the factories ascends to the skies;
And the sons and the daughters of genius abound,
And their fame is encircling the earth all around.
River of splendors and breathings Divine!
Queen of the Rivers! all beauties are thine!

To the lovers of good all the prospects delight,
And the wilderness wastes have all vanished from sight;
From the mount to the vale, from the vale to the sea,
Are the bountiful homes of the happy and free.
River of gardens, of homes, and of song,
Rolls like an anthem thy volume along.

As the homes multiply and the harvests increase
Shall thy borders continue reposing in peace,
And as long as thy waters roll down to the sea
May thy children be true and be worthy of thee.
Peace and prosperity ever be thine,
Beautiful River! the Oregon Rhine!

* Accent on second syllable—Wil-lam ette.

Information Supplied.

Are you impressed to seek a home or establish yourself in business on the Pacific Coast? If so, do you wish to be advised regarding opportunities? Then write us, stating in what business you wish to engage, what property you wish to secure, etc. To extent of postage enclosed we will return printed matter, the portions marked covering points of inquiry, and will afterwards, if requested, give more particular attention to the inquirer's interests.

Chances for Investment.

We will direct those who in good faith wish to occupy and improve town property to town-site locations, interior and seaport, of undoubted eligibility for building up commercial centers of importance.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. John's, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

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"YE MUST BE BORN AGAIN."

ALICE ESKEL.

"**M**ARVEL not that I say unto you
Ye must be born again." When the infant
Leaves its mother's womb it breathes purer air,
And comes into a realm of wider scope
To give free play to higher faculties.
So he that breaks the sense-bound sphere of self,
With all its painful limitations,
Soars into Celestial Atmospheres,
And breathes the love-life of the Immortal Worlds;
His ears drink in entrancing melodies;
And all things that seemed impossible,
While sleeping in the womb of slavish sense,
Are now most real to his soul's consciousness:
Therefore, ye cannot live in purer spheres
While ye inhale your passions' poisonous breath;
Ye cannot see seraphic hosts of light
While blinded with the darkness of your hates.
Now Mother Nature suffers travail pangs
Because all unborn souls must come to light.
Ye must be born again to greater good.
Let not your evil thoughts retard the birth,
And cause more woe to all the struggling world.

PRESBYTERIANISM.

WE have before us the address of President Roberts, delivered at the opening of the Presbyterian Assembly, which met at Saratoga, N. Y. Its principal features are a laudation of the Presbyterian Creed, and the glorification of the power of Mammon, in the fact that "our church owns and controls more money than any other in the land."

He says that "it is loudly proclaimed in these days that the doctrines of our standards are destitute of the breathings of God's love. This is largely true. The tender phase of the Divine character is not so clearly set forth as it ought to be in this age, but it must not be forgotten that the church has been undergoing the process of evolution from her infantile days to the present time. Grace and truth came by Jesus Christ, but those lovely qualities could have come only after the way had been prepared for them by the sterner qualities of the law which came by Moses. The strong truths of our Calvinistic Creed are not to be looked upon therefore as monstrosities, but as necessary antecedents to milder and more lovable doctrines. These doctrines had been drawn out of God's word in such a way as to forbid making of any essential changes in them without doing violence to that word."

Presbyterianism may well compare its creed to the inhuman laws of Moses, and it may also compare the greed of its wealthy members for worldly possessions, to the Mammonism and materialism of those who lived in Moses' time. It is virtually admitted by President Roberts to be a relic of that barbarous age, which had nothing in common with the religion of Christ that succeeded it. The robbers of Moses' time, who worshiped a counterpart of the Presbyterian God, grew to be very rich from their plundering, while the true Christians of Christ's time were very poor, and would not be welcomed at any Presbyterian church in the land, to-day.

It is the God of wrath and vengeance who sees "morality as well as strength" in the fact that the membership of "our church" is endowed with such large money possessions.

"Morality and strength," in the Christ religion, would consist in selling all they have and giving to the poor, instead of building costly churches, and paying preachers to give glory to a God who burns infants and fore-ordains the greater part of his creation to everlasting torment.

Again we read: "Infidelity, intellectual and practical, is everywhere striving to overthrow our Protestant Christianity. It has the tongue of the orator and the ear of the populace. It is becoming every day more and more resolute, formidable and boastful. What but Christ's gospel, the power of God unto salvation, can meet such threatening evils?"

The gospel, as Christ taught it, can save the world from infidelity and all other evils, if put into practice, but the Presbyterian church can not save from any evil while it is wedded to Pharisaism and Mammonism. If it would save humanity from infidelity, it must commence by turning the "money-changers out of the temple," and, instead of sending fore-ordained men, women and children to hades, hereafter, see that they are saved from the hades of poverty and misery here, engendered by the selfishness of the members who "represent more money than any other in the land," and boast that their church owns many hundred millions of dollars' worth of property.

Infidelity increases because Presbyterianism does not change, and it will keep right on increasing as long as a creed of cruelty is offered to men as being the ultimate expression of a God of love.

Presbyterianism has sown to Mammon and reaped money; but let it heed the handwriting on the walls of the Mammon temple, and be prepared for the next gathering. The harvest of the world is ripe, and the reaper cometh apace, and in that day the goods of this world avail nothing.

THE form of everything is adapted to its life-state.

THE NEW CONSCIOUSNESS.

EACH person thinks and acts from the impulse of their particular state of consciousness generates.

Those who have never cultivated their minds cannot comprehend the state of being induced by an awakened intellectual consciousness: Those who have not developed their spiritual sense, cannot conceive of a spiritual consciousness. Therefore, those who have never cultivated their minds, fail to find satisfaction in pursuits that deeply interest the intellectual minds; and those who are spiritually unawakened think those who are intuitive and spiritual deluded dreamers.

Each state of consciousness is governed by its appropriate laws. The laws that unfold the senses are not the same that develop the intellect. Neither will those that rule the mental faculties serve to develop the spiritual.

Ignorance of, or indifference or opposition to, the development of the new consciousness, is more detrimental than it would be to the unfoldment of the sense and mind consciousness, for the spiritual brings greater blessings and joys than all other states of consciousness below it.

Many mistake an intellectual acquiescence in spiritual truths for spiritual unfoldment. But, as such state of consciousness evidences its unfoldment by the acquisition of faculties and pleasures peculiar to its state, it is evident that none have it until they enjoy these faculties and blessings.

The shell of the old is broken and the new will soon come forth.

CONTROL YOUR THOUGHTS.

THE secret of acquiring spiritual power is to become self-centered. That is, to be able to control our thoughts—concentrate them as we wish—so as to prevent the dissipation of forces by the influx of evil—detrimental—thoughts that our condition or surroundings may call forth.

Spiritual strength comes by continuous effort. The greatness of the spiritual man comes by an aggregation of thoughts spiritually wrought out. Isolated spurts of spirituality or the power to produce extraordinary phenomena does not constitute spiritual greatness. The engineer who sacrifices his life to save the passengers may be a man whose ordinary life is unspiritual, and, while he has performed a noble deed,—viewing it from our present stand-point—that does not change his entire nature and transform him into a great spiritual character. The Fakirs of India can display most wonderful occult phenomena, and still are far from being spiritual.

The truly spiritual find their greatest enjoyment and are ever growing to beauty and power in the companionship of their own thoughts.

For The World's Advance-Thought.
FORM WORSHIP.
ALICE ESKEL.

Who worships form lives in a prison
In which the soul must rest confined.
All forms have walls (contain the finite);
Who lives the Truth no form can bind.

We can not know the Universal
And see beyond the things of time
When we think life is only matter,
And dust alone the soul's confine.

From the atom to the planet
Soul but enlarges prison bounds;
Sense limits and controls the human
To travel o'er material rounds.

Prize no casket above the Essence!
Espouse the perfume of Life's Flower!
Would you endow your soul with freedom,
Seek for Truth's undying power!

THE UNIVERSAL LANGUAGE.

THE UNIVERSAL LANGUAGE is written in the book of Nature. It has an exoteric side, that can be understood by the physical man, and an esoteric side that is known to the spiritual man.

The exoteric branch is composed of visible colors and forms in nature and the various combinations these assume in relation to each other.

Every color has a special meaning; each of the various colors symbolizing some good or undeveloped attribute of being, and changing their significance as they combine with each other.

The study of the exoteric branch of the universal language will be the key that will unlock the mysteries of the esoteric side.

All that is needed to understand the language is to know the significance of the colors and the angles, curves, etc., that give harmonious or inharmonious aspects to forms.

Thus the formless dark earth (representing chaos, darkness, error), is covered with verdure (hope) which may transmute the earth (darkness) to light, and this is done by the golden sun (Celestial Harmony) shining through the blue (truth) sky.

Every true spiritual teacher speaks the universal language, and, therefore, uses the symbols in nature to illustrate the truth.

* *

EVERYTHING is emblematical of some spiritual condition. Our language, our home, our clothes, etc., have a deep significance, and only those who see beneath the surface can read their true meaning. To those versed in spiritual symbolism the state and progress of generations that have passed can be read in the prevailing fashions of each period. The colors we prefer reveal our degree of spirituality. The colors of the prevailing fashion, red and black, are very significant. Red, when allied with black, signifies lusts of the flesh, because Love (represented by red) conjoined with that which is dead, (black, the emblem of error, darkness, death,) becomes perverted or corrupt. Red when allied with blue and white becomes the emblem of Divine Love, because love (red) conjoined with truth (blue) and purity (white) is immortal. The colors of the American flag are emblematical of universal fraternity and unity.

THOUGHTS CAN NOT BE HIDDEN.

THE UNIVERSE is composed of intelligent forces, to which forms bear the relation of transient instruments for their manifestation on different planes of consciousness.

Any force of intelligence that is manifested—good or bad, silently or openly—forms a part of the general current of intelligence, and, therefore cannot be hidden. We can see the circles resulting from a stone thrown in the water; so a thought projected from the mind creates an agitation in the thought atmosphere that can be perceived by those living in that atmosphere.

The intelligent force in the sunlight, that we do not see, is more potent than the visible plant that it unfolds. We see the result, but can know nothing, through our physical senses, of the inner Universe of which that force is a current. We think a certain thought with persistency, and, by-and-by, something good or bad comes to us; we see the result, but ignore the operation of our thought force that produced it, because it is not visible to our physical senses.

Just as plain as external results are to our understanding, inner causes or forces of intelligence are an open book to spiritual beings who dwell in the currents of intelligence. Our thoughts are as visible to them as thought-things are to us.

We think we can hide our thoughts, because we only see outwardly, but all things have an inside as well as an outside. The nourishment and power of all things is within. We are as yet only admiring the shells and eating the husks of life.

The body is but the clothing of the spirit. When death disrobes us the spirit is revealed just as it is—beautiful or deformed. Much of the dread of death comes from the intuitive knowledge we have, that when it comes, we must be seen just as we are.

Death is an unclothing, not a translation of the spirit, and man must stand before his Maker—his own being, that judges him for the deeds done in the body.

* *

Of the first illuminations on the Celestial Plane is positive knowledge of the fact—which it would seem painful experience should have brought long before—that the pure principle of Divinity cannot be of the mutations, uncertainties and disloyalties that inhere in flesh. Jesus of the Divine Nature was ever in transcendent relationship to Jesus born of woman; and this higher Jesus was just as invisible in the resurrected man Jesus as before; and is as visible now to unclouded spiritual sight as then.

* *

As is the use so is the consciousness. The invisible organisms that inhabit a drop of water or a grain of sugar have their "spiritual manifestations" as well as fetich worshipers, "business mediums" and prophets; but the word spiritual is a misnomer when applied to any who have not risen above the animal plane of perception and feeling.

AURAS.

WHAN, in his present state, contains three auras of intelligence, intuition, mental-spirit and material. The intuitional aura is the innermost, the mental-spiritual aura infolds the latter, and the material encases them both. The view from the outward is darkness; the view from the spirit-mental is both light and darkness; but the view from the intuitive is all light; therefore, it sees the truth. When we develop this innermost light we shall have a new birth—out of the darkness into light.

The inspiration of Theodore Wright in this issue got into the forms without correcting. The most flagrant error is in transposing lines near the close, but the intuitive reader (and who that reads the Companion-Papers is not such?) will be able to make out the meaning. Theodore Wright's is one of the world-illuminating pens. Many commendatory notices of his articles have come to hand.

HEAVEN—the Celestial State—is gained by growth of the Being. It can not be reached by vague yearnings to be relieved of the trials of material existence. The purified one has the power to transmute all trials into blessings. He has clothed himself with Peace and his body is a form of Love; he is Love, and being Love is God.

As we descend the scale of intelligence, mind becomes more and more contracted as to its limits. The materialist is right—as regards himself—when he says the material mind is restricted to a material brain (matter), but as the mind expands it sees the universality of mind and recognizes that in its higher state no bounds are placed to its acquirement of wisdom.

TRUE Spiritualism is not understood or cultivated by many laying claim to great spiritual development. If it was there would not be displayed the bickerings and jealousies so often exhibited by Theosophists, Spiritualists, Christian Scientists, etc., who act as if they were afraid their spirituality could be stolen from them.

We have enjoyed a week's visit from the singer and poet-prophet of the new time, James G. Clark. He is now writing some of the best poetry and prose articles of his life. His latest poem, "A Song For The Period," contributed to the "New York Sun," is one of the best labor reform lyrics ever written.

The universe is a mirror in which we see ourselves reflected. As long as we have not made ourselves perfect we will be dissatisfied with the picture.

All forms are types of the soul in different stages of unfoldment; and all are reaching to attain to more and more of Infinite Perfection.

The slave is the one that is consciousness-bound to the means of life, instead of soul-free in its purpose or spirit.

The Universal works from within outward, the partial from without inward.

CHRIST ALL IN ALL.

SERMON BY REV. W. COPELAND.
OF TACOMA, WASHINGTON.

For of Him and through Him and to Him are all things. To Him be glory forever, Amen.
Rom. xi: 36.

I have taken these words for my text because they occurred in an essay read before the recent Sunday School Convention held in this city, which essay was so highly esteemed that it was voted to publish it in full. In the passage from which the words were taken the essayist is emphasizing the necessity of teaching the children about Jesus, that they may learn to appreciate his nature, "For of Him etc."

This passage is quoted as proof of the Deity of Jesus, "for of Him and through Him are all things. To Him be glory forever." Yet Paul in the chapter from which the words are quoted has nothing to say about Jesus; he is speaking of God the Father. Even the most ardent defenders of the doctrine of the Deity of Jesus do not use this passage as evidence—that is if they possess any scholarship. Many texts formerly quoted in proof of various doctrines are now dismissed from further duty; but, alas, are still used in the Sunday School, though long since banished from the pulpit. My purpose was to offer a few suggestions as to the true nature of Christ, about which the most of people are in a state of dense ignorance. It may seem like presumption, but I am compelled to say that the Christian world has very little knowledge about Christ; it calls the name, but has no conception of what the name means. Jesus says of such, "they cry 'Lord, Lord,' but shall not enter the kingdom of heaven."

And I want once more to impress on your minds the distinction to be made between Jesus and Christ. In general the churches use the words interchangeably, as though they meant the same thing, which is entirely incorrect. Jesus is a noun, Christ an adjective. The same distinction is made in the Orient, where we hear much of Gautama Buddha, or Gautama the Buddha or the All-Knowing One. There have been, so the Orientals believe, many Buddhas, but only one Gautama. So we should properly say Jesus the Christ. There have been many Christs, but only one Jesus. Gautama was the name of the Royal Prince of Kapilavastee, Jesus, the name of the carpenter's son, of Nazareth. By virtue of the power of the Divine, which dwelt in him, Gautama became a Buddha; by virtue of the same power, Jesus became a Christ. As a visible sign of this transformation, from the human to the Divine, we are told that a dove settled on his head at the baptism, and a voice was heard saying, "This is my beloved Son, in whom I am well pleased." The Christ principle Jesus shared in common with all mankind, for the Christ is the same as the Logos, or "the light which lighteth every man who cometh into the world." When this light burns so brightly that all darkness has disappeared, when love has conquered self, when the Divine part has altogether overpowered the human, when the man has reached that condition in which he can say, "I and my Father are one,"

then he may very properly be called *the* Christ.

This Logos or Christ principle was with the Father from the beginning, being the first manifestation of God. Before the world was, Christ was with God—not as an individual, but as the first active, spiritual force proceeding forth from God. By this force all things were created, and without its activity nothing was made. Of it we may use the language of the text, which is there, however, applied only to the Father, "for of Him and to Him and through Him are all things." Christ was not created or made: he was the only begotten of the Father, proceeding forth from the bosom of God. In all the ancient religions we hear of a God Father and Mother and a God Son. In Deity exist the male and female principle, else whence do they come on the earth, since God is the only real existence and without Him nothing can exist? Everywhere we hear of the Divine Son—the Christ, not in Judea alone, but under other names in Persia, India, China, Egypt and Greece.

The mistake of the Church has been in confounding Jesus and Christ, in mixing the particular and the universal, in supposing that Jesus was the only Christ. When we understand the true meaning of the word Christ, all the most exalted language may be used. To Christ prayer may be offered—since Christ is God—but Christ dwells in you and me as well as in Jesus. And when we pray to Christ it is to the Divine part of ourselves—the Higher Self, which is one with God; through this Higher Self all prayer must be made, that is prayer. One great trouble, all along, has been, that men did not understand themselves. After all, the most mysterious thing in the universe, and the least understood, is man himself, and it does not seem to have dawned upon most persons that there is to every man a Divine side; not always active, but there, and ready for work when the time comes. In but few does this Divine part dominate all the rest, so that they are Christs,—so that the human is absorbed and lost in the Divine—but the possibility is before us all.

The Ancient Gnostics—powerful in the second and third centuries—understood these things and carefully distinguished between Jesus and Christ. The distinction, however, was too subtle for the multitude, and when the Roman Empire declared itself Christian, and all Pagandom became members of the church, these carefully reasoned out distinctions became effaced, and the words Jesus and Christ were used interchangeably—as they are to this day with most people.

In the early church the congregation was divided into two classes, the catechumens and the brothers; the first class were daily instructed in the mysteries and made ready for a full knowledge of the truth; the second class knew and were entitled to full membership. During a part of the ceremonies all were present; during other portions only the brothers and sisters were allowed to be present. Then the meaning of the word Christ was carefully explained; but after the wholesale conversion of the Roman Empire there were no longer the Esoteric and Exoteric forms, the Esoteric being abolished.

Of this difference between Jesus and Christ the Roman Catholic church retains, however, some knowledge, as shown in the mass, when the wafer is changed into the body and blood of Christ. Of course we know that no miracle is performed, we know the bread is still bread, but we do not know or have forgotten that in that bread Christ is present, as in all bread, in all things, for Christ is the active formative energy of God; and nothing exists save in Christ, so that the words of the priest, "this is my body," are absolutely true.

Once I looked upon John's Gospel as full of a philosophy which had but little to do with that Christianity which consisted simply in doing rightly. While this is the external side of the Gospel, there is also an internal side, which consists in understanding the truth, and to the unfolding of this internal side the author of the Fourth Gospel has devoted himself, so that this Fourth Gospel is, after all, the most valuable of the biographies of Jesus, being devoted to a description of the Divine part, the Christ.

Read and study the Fourth Gospel, which has been very appropriately called the Heart of Christ, penetrate beneath the letter to the Spirit, and understand what is the Christ, who was in the beginning with God—His only begotten Son; manifest through God in the flesh—and you have increased your power to do rightly, because you have come to understand your own nature and to know something of that Higher Self, which is the cause of life and activity, and without which the body would be a dead machine.

Do not be afraid lest I am going after strange Gods and forsaking Unitarianism; though I would leave Unitarianism or any other "ism" if I thought it false. Accepting the ideas advanced this morning, we still believe in and worship the One True God, through Christ or our Higher Self, not through Jesus the Nazarene expression of Christ. We believe more than ever in the Divinity of Human Nature, because better than before we understand what human nature is. We believe in ultimate one-ness with God, because the God in us must return to the center from which it proceeded. Christ ascends into heaven and sits at the right hand of God; so too shall we, in Christ, make a like ascension. I do not feel that I have made altogether clear to you the mystery of humanity, the great mystery of the Ages, but I trust that I have given you some ideas which will awaken thought and lead you to a better knowledge of yourselves, and thus of God—for it is true that we are made in the image of God—and, thoroughly knowing ourselves, we shall of necessity know God. Christ is indeed all in all, and Christ is God, which is a very different statement from the ordinary Trinitarian dogma, Jesus is God. Jesus was a man, like you and me, in whom dwelt Christ, as in you and me, only that with Jesus the Christ part so filled the human as to divinize it and make it one with the Father—a prophecy of what shall finally come to all of us when we too shall be one with the Father, to which oneness the immortal part of man is moving with greater or less rapidity.

For The World's Advance-Thought.
THE STAR OF BETHLEHEM.

ALICE ESKEL.

WHENE'ER a Ray of Pure Celestial Light
Comes forth to lighten up a world,
The Star from whence that Regal Soul descends
Shines forth a signal to the spheres below.
Five Rays have blest the ages with their Light:
Five Seraph Songs have wafted man the Truth:
Engendered in each new advent was the Good,
That grew and fruitage bore till came the next:
And now from out the Celestial Heart the Sixth Ray comes.
(The others came to nations, here and there).
Its Light will shine throughout the world entire
And bless all souls, as none could bless before.
Besides, six more Messiahs must appear,
(Each comes in its appointed time and age),
For twelve must lift earth to the Inner Sun,
To take its place an unconditioned orb.

For The World's Advance-Thought.
EVOLUTION OF THE PSYCHE.

BY S. A. MERRILL, M. D.

THE *fons et origo* of all substance is the *Nous*. It is the alpha and omega of all being. It is the *esse*, the *existere* and the *agere* of all things, create and uncreated.

It is the Infinite All-World-Embracing Whole, and the infinitesimal molecule, that fills up its brief cycle in the lowest realm of the material.

It warms and illuminates in the sun; reveals its loveliness in the rose; manifests the laws of its unfoldment in the tiniest bud; and displays its architectural skill, order, symmetry, magnificence and glory in the infinite panorama of worlds, suns, systems and universes, that on every side dot the illimitable fields of space.

It builds the worlds, launches them into space, and propels them about their central suns. It clothes them everywhere with superabundant Life, matures and fruits them. And it rehabilitates them into suns to illuminate and people the dark and waste places in space and to begin anew the never-ending cycle of perpetual change, renewal, growth, progress and extension that are everywhere displayed throughout the vast illimitable realms of create and uncreated Life.

It originates Substance—an immeasurable ocean of forces, dark and cold: destitute of Life, Light, Law, Order, Symmetry or Purpose. It clothes and infills it with these attributes by its own creative energies and potencies, bringing Kosmos out of Chaos, Light out of Darkness, Life out of Cold, and *Nous* again out of primeval *Nox*.

For *Nox* is the *fons et origo* of all worlds, both spiritual and material. It is the original plasma that, emanating from the bosom of the Ever-Living *Nous*, has been wrought by the Creative Fiat into the infinitude of suns and worlds that move and sparkle amid the unutterable silences of illimitable space.

For out of *Nous* cometh *Nox*. Into *Nox* out of *Nous* proceedeth Kosmos.

And again out of the void and formless *Nox* spring forth the twin angels *Lux et Forma*, like Venus from the brain of Jove. The Infinite Procedure is reciprocal and eternal.

For thus were brought forth the worlds that people space; thus were they endowed with life and intelligence, love and wisdom; and thus are they

empowered to co-operate within the All-Embracing, Ever-Increasing Whole, and to continue the immortal work of creation and re-creation.

For this glittering display, this infinite panorama of worlds, is but the visible garment of the All-Creative *Nous*, whose beauty exhales in the tiniest flower, and whose sublime order is displayed alike in the unfoldment of the minutest leaf and in the evolution of Kosmos amid the infinity of planets, suns, systems, groups and universes that roll and shine forever in the bosom of the Universe.

Nox is that cold, inert, amorphous substance of which all created things are made. Upon this "void and formless substance" the Divine Creative Energy stamps its own immortal forms, numbers, laws, conditions and purposes in its own perpetual cycle of creation. *Nous* is the All-Seer, the All-Knowing, the Infinite All-Container.

It is that vast Interior Indwelling Life that secretes, excretes, elaborates, refines, infills, permeates, inspires, grasps, impels, wields, directs and governs all things.

It is the Infinite Artificer that, out of the laboratory of His Own Being, excretes the worlds, spiritual and material, and flings them into time and space, to revolve and shine forever around the unutterable glories of the Universal Heavens.

Need we wonder that Laplace, author of "Mecanique Celeste," stationed upon his little observatory of a world, and awed by the unspeakable glories of the mighty, living, moving scene, could never pronounce the name of its Author without first removing his hat? It was the spontaneous tribute of man infinitesimal to Man Universal.

The primitive form of matter educed from *Nox* and acting under Law is Electricity.

It is the basic form made use of in the evolution of all that infinity and infinite diversity of forms we everywhere behold, from molecules to worlds and from the monad to the Crowned Man.

The next step in the progressive evolution of elementary substance is Magnetism. This is the universal conductor-force, by and through which spirit acts upon matter, essence upon substance, Cosmos upon Chaos, and the Interior Invisible Life upon all exterior forms that fill the visible universe.

The next advance in the process of elementary evolution is the formation of the Gases. These arrange themselves finally, and in accordance with the laws of specific gravity, into three strata.

Through chemical action matter passes from the gaseous into the Molecular state, the last step in the evolution of those simple elementary forms of matter that are used in the construction of the worlds.

The earliest force employed in the distribution in space of the elementary forms of matter is gravity. This force of matter is made to operate from the center of the mass and separates the elements into strata, in accordance with their relative densities and bulk.

The second force used upon the mass of world-building materials is the propulsive, which, operating at right angles with gravity, co-operates with that force in producing rotatory motion in the neb-

ulous masses in space, and afterward in the axial and orbital revolutions of the worlds. These are the centripetal and centrifugal forces which operate respectively in the lines of radius and tangent to the sphere.

The fifth step in the evolution of worlds is the establishment of polaric action in the revolving mass. This gives more definite motion to the rotating elements, propels them in direct lines about a common axis of motion, and in the nebulous masses that are formed throughout space collects the revolving lines of matter into belts, (concave upon the interior side), moving parallel to an equator to the poles.

This polaric action assumes two forms—electric and magnetic. These induce primary and secondary polaric action in the rotating mass, and are used both as a constructive force in the evolution of worlds and in their orbital and axial revolutions in Father Time and in Mother Space.

These two complementary principles divide the galaxy of suns into a duality of universes, revolving one within the other, and separated at an angle of 30°.

The one constitutes the exterior shell of the galaxy. The other forms its interior ring.

These universes are twelve in number, arranged in strata from within outward, according to their degrees and periods of evolution.

We shall next refer to the formation of elementary matter into those kometic bodies that everywhere swarm in the outer realms of space, and which are used to form both the nuclei of the worlds and the geologic "crusts" or garments in which they are to be afterward clothed. (Herschel states that "komets are as numerous in space as fishes in the sea.")

These kometary bodies are formed by the establishment of certain gravitative points in the various strata of the rotating mass, which attract to themselves the various elements of which they are composed.

In the economy of the constructed worlds the two complementary forces of electricity and magnetism are employed—the former in the revolution of these orbs about their equatorial axes, and the latter arrange the inclination of these axes toward the plane of their respective orbits.

The extreme limit of variation between the equatorial and magnetic poles is 36° for our own world, and the maximum limit of axial inclination is double that, or 72°.

The present variation between her equatorial and magnetic poles is 11° 44', and hence the inclination of her axis to her orbital plane is 13° 28'.

Hence the earth's magnetic pole, which is in long. 105° 33' 45" west Greenwich, should be located in 78° 15' north latitude.

Astronomers formerly put the axial inclination of Mars at 28°. Do not know how late ones reckon it. The greatest limit of variation for the planet Mars is 24°. His present variation is 13° 5', making his axial inclination 26° 10'.

The extreme limit of variation for the planet Venus is 38°, which is the present relation of her poles to each other. Hence the inclination of her

axis of daily revolution should be 74° ; and hence her summers and winters ought to be subject to great extremes of heat and cold.

The maximum limit of variation between the equatorial and magnetic poles of the planet Uranus is so near to $45^\circ - 43^\circ - 45^\circ$ being his present variation—that one of the poles of his axis points almost directly toward the solar orb at an angle of $87^\circ 30'$ from a perpendicular to the orbital plane, or only $2^\circ 30'$ variation from that plane.

The greatest limit for the two poles of Saturn is 21° , and hence the extreme inclination of his equatorial pole to the orbital plane is 42° . His least limit of variation is $2^\circ 30'$, which is his present status, as his axis of daily revolution inclines to the plane of his orbit at 5° .

The magnetic currents of a planet pass around it at right angles to the magnetic poles, and form a magnetic sphere about the planet. Through these currents the inclination of their axial poles are not only regulated and sustained, but also the length of their periods of daily revolution. Upon our planet they also determine the movements of the needle of the compass.

Further in the future.

For The World's Advance-Thought. ANCIENT AND MODERN ADVANCE THOUGHT.

BY C. PFOUNDEN (LATE OF JAPAN).

WE must take the world as it is, for a point of departure for investigation; and not as if it and its inhabitants, were all that we could wish.

Explorers, from everywhere, are bringing the results of investigations together for comparison; and we are being placed in possession of important material, above all suspicion of having been, in any way, tampered with: We now know that much of what has come down to us bears internal evidence of mutilation, and of having been garbled to suit certain sinister purposes, and that vast stores of records have been, time after time, destroyed; those only retained that served to prop up sectarian dogma or useful as "evidence" in support of sacerdotalism.

Looking around, carefully examining and impartially weighing, estimating at its real, intrinsic value, all the material available, we cautiously go back, step by step, on to the remote past, till we see only the dim vista far back; but we construct "guide posts," at set intervals, so that we may not lose our way in the maze-like labyrinth of the remains, monuments, sculptures, traditions, myths.

For our present purpose, therefore, as we cannot begin at the beginning, we will work back, as far as possible; and then, better prepared, retrace our steps in this most complicated investigation.

There is a defined geographical area, beyond which it is useless to go, in the present state of exact knowledge, as to the earliest civilizations, those with high religio-philosophical culture. The valleys of certain great rivers and principal tributaries conveniently indicate these; and they may be divided into three groups. The Nile, Tigris and Euphrates, as the Semitic; the Ganges and Indus, the Aryan; and the great rivers of China, flowing into the China Sea, as the Turanian.

The Semitic civilizations had, as salient and special characteristics, Moro-Theism—blood sacrifice—as atonement and arrogation of superiority of birth-right, that warranted plundering, outraging, and even wholesale murder of other peoples.

The Aryan (or Noble) were more peaceful, philosophical, with pantheistical ideals, transcendent aspirations; intellectually superior, more subtle and astute, tending to metaphysical—even to the extreme and somewhat visionary.

The Turanian formed a contrast to the others; calm, philosophical, materialistic, no less subtle and astute, but thorough-going and coldly matter-of-fact, yet sublime in ethical practical economics, and statesmanship.

That these had, or not, a common origin for the earlier stages of evolutionary intellectual development, we cannot now stay to discuss.

Each group we find sharply defined; and physical geographical features, stupendous mountain systems, separate each, even to this day.

Some inter-communication—interchange of ideas—between a closer few, doubtless must always have obtained; periodical upheavals of mental activity, intellectual cravings, outgrowing their surroundings probably, echoed and re-echoed from east to west; and though a life time might have been occupied in the journey, yet we know there were not a few who did travel afar, and many who returned with a store of knowledge. In the main, however, the types remained distinct, and we now have the survivals.

Of the Semitic Religions and Ethics we have the Jewish, the Parsee remnant of Zoroastrian Magianism, the Christian, and the later Islamism founded thereon, yet repudiated by the Jew. Sanguinary warfare between them for their creeds, and even amongst the Christians for their sectarianisms.

Of the Aryan there still survives Brahmanism and Buddhism, besides many dweigert practices amongst the Hindu and neighboring peoples. The tenets of Mahomedanism (as we miscall Islamism) find favor amongst these; whilst its Buddhism finds myriads of votaries in further India and far Cathay.

The Turanian is perpetuated in the classics edited and transmitted by Confucius, and the later teachers of that school of classics, whilst the Taoism of Lao Tsze has become demoralized and is but gross superstition in practice now. True that Buddhism is, nominally, almost universally their creed, with admixture of the foregoing, and much of the Nature-myths and rites of indigenous cults.

This generalization excludes many, not unimportant, yet quite subsidiary groups, of which Japan is the chief; here we find something of all and each of the foregoing, with local characteristics, the prominent feature of which is Shinto-ism, the Kami-no-ilichi or Divine way, deification of ancestral heroes. It is proposed to take each of these separately, and then bring together the threads, to form one complete bond of ideas, interweaving such other details as the development of the subject demands.

Environment and aspirations are important factors; climatic and political conditions must be

contended with, but we see, nevertheless, highly developed civilization for long ages progressing on ideas that are at a sharp tangent to each other; and it is on these divergencies, rather than on parallels, where we will find the most valuable lessons, the material for deep thought, and suggestions towards working out some of those momentous problems, that we are now face to face with, and which must be heroically dealt with in the good cause and service of humanity.

RIGHT TEACHING.

THE annual address of Mr. D. Solis Cohen, of this City, delivered before the Boys' and Girls' Aid Society, was an eloquent appeal to the higher natures of his audience. These were his closing remarks: "We certainly perform our highest duty to Deity in performing our duty to our fellow man. The nearer to the Universal Light, in which we can see that duty, the nobler it appears. Our Society recognizes only humanity. We know that its weaknesses are unconfined by any of nature's differences. Confucius, Hillel and Jesus of Nazareth, all taught the same doctrine, and their lessons were in very few words.

"Every soul that lifts itself above human prejudices, echoes that lesson, and even limited wisdom tells us that we cannot put off its reception to some indefinite period. If there is an eternity of time for the soul, it must be already in that eternity. The future can be for it only a continuation. No wonderful translation is going to transform its weaknesses into strength, its selfishness into greatness, waiting until it leaves the body for the magic change. It must be growing continually into what it is to become eternally, and in the words of Emerson, 'What has a man gained, who has received a hundred favors and rendered none?' Let us each one make his offering and let the spirit in which it is done bring with it the sweet savor of success."

By hanging the criminal you liberate his soul from the body. It was his spirit that planned and committed the murder; the body was only the passive instrument of its creation. To deprive him of his physical body is to liberate the evil force in one form so that it can expand its power to influence weak-minded mortals to commit the same crime.

BONDAGE of the physical body is freedom compared with the enslavement of the mind, for the latter makes one doubly a slave. The working man who refuses to accept new ideas and complains of the tyranny of oppressors, is oppressed because he refuses to overthrow the tyrant within.

"The meek (the spiritually refined) shall inherit the earth." The pioneers—the warriors, the practical, the "strong men"—have about completed their task, and now the true civilization is coming through those who will see intuitively and operate from the spirit plane.

NATIONS belong to the world's orchestra. They study separate their parts, but all will come together to play the world's peace symphony.

For The World's Advance-Thought.

THE SEVEN STRUCTURES OF MAN.

EPITOMIZED FROM ESOTERIC SCIENCE BY "E.M.W."

MAN is as a seven-branched candlestick lit with seven lights; one for each of the seven formations of his complex organism. Approaching him from the side of material nature, we find first the body, or outward shell of visibility. This structure is a mineral, a plant, an animal. It holds by attraction the elements of the seven primitive constituents that form the basis of the physical universe, and which are known as carbon and its brethren, and it contains the quintessence of the properties of these elements in the form of the next degree, which is a life. Through this outer physical form, which, with most of us, is imperfectly generated and made up of substances that are but partially cohesive, man is in touch with Nature, and is in the sympathy of her forms and objects. But the flesh that man thinks his own, and which clothes his bones, is crude and inchoate, for it is filled with incongruous elements, and gross magnetisms of every sort that open it to the elementary and astral play. The ends which the outer body subserves are human usés incarnate. The bond of service unites it to the soul, and the anchor of the spirit in nature is the physical body. "Head with foot hath private amity, and both with moon and tides." The fire that generates the life and motion of the outward form, burns with a bluish flame. When that flame is extinguished the body dies, for the unity of its molecules depends upon the life of the flame.

Possessing this outward structure, and contained within it, is the second sheath of man. This body interpenetrates the first, and is blended with it, being formed of matter in a higher and more subtle degree than the crass material or surface form. This is the life-body of the naturality of man, often termed the Jiva or form of the natural vitality—the *Anima mineralis*, *Anima vegetalis*, *Anima animalis*, three in one. This body of life is mainly filled with the rotted fluids of passional magnetism, absorbed from the animal sphere of the race, though its vital expanses were designed to become peopled with minutenesses of virtue and integrity, like a garden bringing forth abundantly for the nurture of the spiritual personality. That personality, by its two forms of intellect and volition, as male and female, two-in-one, was intended to dwell in that garden as the abode of its natural felicity. This is the personal paradise which, long ages ago, in the symbolical language of the Eastern Scriptures, was termed the garden of Eden. The life-form it is, or body of the atomic spirits, or Jiva, which is seen by persons of partially opened sight, hovering over the tombs by night in public cemeteries, and mistaken by them for the personal spirits of the departed, "revisiting the glimpses of the moon." But these are unconscious, unreal shades; not the people of ghost-land emerging into view, but the mineral shades of the deceased, formed of the groupings of the atomic mineral spirits. So long as the bones of the skeleton multitudes remain undissolved, the atomic spirits dwell within them,

and by the lift and swell of the *Anima mineralis*, during the still and quiet hours, they form to the human image, for whose outwardness they once served when builded into the house of earthly life. The shade is set at liberty to dissolve and fade away, when bone no longer cleaves to bone in the frame of the material habitation. To the seer whose vision is opened into this plane of nature, the life-form resembles a water-statue; the spine and skeleton crystallized from elemental ice, while clothing that framework is the flesh like soft snow; brain, heart, lungs, viscera of snow. From head to feet this form is enveloped in a mantle of water flame, standing thus as an illuminated statue in the human image. Should the flame forsake, the second body of man would be left as a mere image of snow. This would then dissolve as does the outer body, only the process would be more gradual and to the surface-sight invisible.

We now approach the third form of the human, the Animal soul, the natural Ego, or body of self-life. This is a formidable organism holding the love of its own life as the central law of its being. It is the "image"-form of man in contra-distinction from the "likeness"-form, which latter is the sixth structure or spiritual soul. This third form or animal soul it is which makes man the federal head of the animal creation, vibrant to all the passionality of nature. Its powers are focalized in the spinal cord. If the human structures ended with this we should not find the personal man, but instead the paragon of animals; the creation would end and ultimate not in a person but in an animal elementary. Man, were he no more than this, would be an impersonal Pan,—the wood-god of the wild creatures of the forest. The animal soul is a form that Lord God made as a passion-house, an instinct-house, a mansion of natural reason and delight, a massing together of all the possibilities of nature, that the true human personality might have therein a structure, basis and inhold, a good house and an ample, all summery-sweet, with wide openings through it into material space. This third form in the human chain of organisms is designed to be the servant of man's occasions, and never the pilot of an evil fate. But an inversive action in its heredity, wasting its original health and uprightness, has filled it with diseases, infirmities, insanities. It is of the earth, earthy. There is in it no power of continuance; the rays it sees by are not its own. Springing up as a flower of the field from its natural germ in the human egg, and held in coherence for a time by the streaming radiances of the *Anima-solaris*, in conjunction with those of the *Anima-planetary*, after physical de- cease it soon withers away and becomes extinct.

We next discern a fourth form which has an impersonal identity of its own, neuter in character between good and evil—a mediative form, by means of which high thoughts and supernal inspirations should be transmitted into the brain of the natural soul through the organs of the spiritual soul. It thus serves as an intermediate between the higher consciousness and the organs of the natural consciousness, conveying ideas and images as by mirrored reflections, from the scenery of the

one into the scenery of the other. In appearance it is the ethereal counterpart of the physical body, and the instrument by which Will acts upon the vital force. Besides serving in this reflective capacity, it becomes also an accurate record of each human experience, registering every incident of the individual career. Thus this Geist or memory-form is a mirror creature, made of lensic organs and of picture-senses, whose specialty is to photograph into its sensitive substances the transcript of each thought, each volition, each action of the man. It is, therefore, the "Book of Life." After the earthly shell is broken and dissolved, the form we have been describing floats to its own *habitat* with its own species, in the spaces of the *anima-mundi*, there to exist for a time, disintegrating slowly and gradually, until it finally dies. This is the astral, geist, memory-form, double, wraith, or apparition; all these names and many more have been used to describe it. The majority of ghost stories find their explanation here, and many cases of obsession, vampirism, hauntings, &c.

Thus far there has been somewhat of simplism in the human structures, but the proper man, good or evil, and for the most part latent, ungrown, and even unborn, resides within. Hitherto we have coasted the shores, our pinnacle not yet moving forth upon the deep. The organisms we have been considering are all forms of matter on its differing planes. They interlink and interpenetrate during physical life, but at death they separate; the surface-body becoming disintegrated into the natural elements out of which it was evolved, while the more subtle principles, though lingering for a period sometimes of long duration, are at last dissolved and dispersed in the void.

The Fifth Form is the beginning of the Spiritual Man. It is termed the inner ego, or the spiritual form of human self-life, self-will, self-intelligence; and is like a seed formed from the character, temperament, heredity and circumstance of parentage. This principle is invasive and aggressive, and the resistance which its pressure calls forth from the higher faculties is intended to develop a strong, rich karma, and a persistence for the evolution of our being into God, by which the promise of the higher human powers becomes actualized, potentialized, realized. By this interior struggle a character invincible in goodness and truth can be built up, and in no other way. This spirit of self-life is found occupying one of two attitudes: it may be held down, subjected to rigid control, reduced to its least proportions and made dormant; in which case it serves the man as his ground of lower force, and the point of leverage for the pressure by which his higher spirituality becomes strong and dominant. It is then a living servant of servants, a volitional battery and a distillant of forces for man. But if released from the due order of its subjection, the self-life expands, and, like a parasite, climbs about the next higher structure—the Soul—arresting the altruistic growth in man, and becoming itself the center of an inverted personality, until at last it utterly consumes the substance of the Soul and becomes the prone monster of the infernal abyss. In the fullness of its inversive ac-

tion it would abolish God out of the universe and the soul out of man. We see in the Margrave of Bulwer's occult tale one in whom the egoistic growth of the fifth form of self-life has corrupted the indwelling mind and will of the spiritual soul; has expelled the psychic germ, and, becoming continually enlarged, has demonized all the spiritual nature of the man. The spiritual ego has, in that extreme but not impossible case, constructed a form of habitation in each degree of the frame, thus holding the frame in subjection. It is master of the situation, and feels itself to be the all-in-all of this chain of organisms. It has filled the higher soul with its self-life to the exclusion of its own germ-spirit, which has returned into the Divine Bosom. Thus the full and complete ego has destroyed the personality; he is devil, not man. The Snake in Eden is the representative worm from the spiritual ego of the self-life, entering as a form of temptation into the sixth structure of man, where the forms of the male and female mind stand beside the tree of karma in the paradise.

In the seven-fold series of the human constitution the sixth form is the soul, the sheath of the spirit. This is the "spiritual body" mentioned by Paul. It is fashioned after the Divine "likeness," and the two forms of intellect and will, or the rational and volitional mind, as male and female, make up the interior personality. This is the link which "joins the ape to God;" that is, it forms the step by which the Divine Principle in man, pure spirit, reaches down into the lower forms. It is the seat of the higher intellectual and moral faculties and of spiritual consciousness.

The seventh body of the series is that of the inmost, the psychic germ or the fay-soul, always divinely good and fair, a heavenly innocence in every human form. This structure is an infinitesimal man, first wafted from the world of Supreme Cause into the seed of conception, and from this germ, by means of the co-operation of the *anima-celi* and *anima-mundi*, the inchoate being is involved through all the stages of gestation. If he ripens into a good spirituality, that sweet and precious innocence will grow and expand through all the lower structures, in a life that shall be without end, becoming an angelic spirit, and finally a Divine-Natural Man. If he pursues the left-hand path which culminates in the man-ego, he may draw down the last dread penalty that awaits the personality—the corrupted lower formations with the ego being finally dissolved, while the Psyche returns into the bosom of the Mother of Life, to wait till its turn arrives to enter again into the human round.

In the true and ascensive evolution, the Psyche of man's Innermost, being solicited by the quickened will, opens its guarded doors, and descends into the lower forms, reinforcing with heavenly elixirs the powers of the rational and volitional mind, bringing into subjection and service both the spirit and body of self-desire, making an Eden of the life-form, and at last transforming even the outer body into its own immortality. Then "the Lord God walks in the garden" formed in the life-

body of man, talking benignly with the pair, the male and the female, the intellect and will, whose union constitutes the human personality. "See what divinity doth hedge a king!"

But this present animalized mankind are actively but little above the plane of the semi-clairvoyant animal; subject to moods and whims; never fully awake. It is a narrow race, with dulled edge of mentality. Its thought is insular;—no breadth, no height, no depth, but a mere contorted line upon the edge of nature. Their fay-soul lingers within as a mere germ, like an unplanted seed; their soul-form remains in embryo; their spiritual ego is the swollen center of inverted life; their geist is but a feeble shadow; their animal soul is ape-like in form, and ruled, like the beast, by the law of appetite; their second structure, no longer a sweet paradise, is marred and soiled by warring magnetisms, and the outer body bows under the yoke of evil, disease, decay and death.

All things are in process for the close of the racial life of this mankind; as a race it is soon to pass away. The Ruling Intelligences are standing now amidst the dissolving continents and loosening oceans in the deeper form of the *anima-mundi*, hoping that the New Order will be established before the madness and anarchy of the race shall come to the crisis of an outward demonstration, and sweep through the planet with a universal death.

GOLDEN GATE PAPERS.

For The World's Advance-Thought.

THEOSOPHIC VIEW OF MAN.

MARIE A. WALSH.

IN the early ages of Greek philosophy a sage formulated this maxim, "Man Know Thyself." The maxim was not original with him, for it had been the keynote of India's teachings ages before the birth of that Greek philosopher; and since his day the wise saying has been graven on temple walls, and uttered in every tongue by every teacher, or would-be teacher, of mankind; the school boy or school girl have inscribed it in their copy books; the wise and the foolish have repeated it again and again; yet, for all practical purposes, the profound utterance might as well have been left unsaid. Man has studied everything save himself.

According to some, man is a mysterious being, created and manipulated in a mysterious manner, by an all-powerful Deity, for his special pleasure or amusement—this same Deity being somewhat capricious, if not cruel. Others declare man to be an aggregation of molecules, originating no one knows how, whose vibrations have produced all the marvels of art, the inspirations of poetry, the discoveries of science. Think of it! the ideas of a Plato, of a Newton, of a Spencer; the heroism of a Jean d'Arc, of a Luther, of a Florence Nightingale; the sublimity of a Buddha, of a Christ!—all the genius, the nobility, the self-sacrifice, the love of collective humanity—merely the vibrations of physical molecules!

Even the advanced physiologist, when brought face to face with the mystery of life, prefers to say "unknown and unknowable," rather than to ac-

knowledge conscious spirit.

Some, again, try heroically to raise man to a purely spiritual plane, ignoring the body.

Thus man has been rated either too high or too low; his true position in the Cosmos has lacked definiteness. The study of man by man has been too vague for the generality of men to attempt it; and thus the race has continued in ignorance of its own organism; hence that organism is imperfect; chance or passion rules generation; development is one-sided, and man's mind, instead of being master, is the slave of unruly thoughts and unworthy cares.

Does the Wisdom Religion known as Theosophy offer any remedy? It certainly seems to do so, for it puts before us a clearly defined plan of man's constitution as it is to-day; and by this plan any one can effectively pursue the study of his own nature, of the many selves which constitute a human being, and by a knowledge of them reach the one true self.

The Wisdom Religion declares man to be complex, touching, through the different constituents of his organism, the seven planes of Kosmic Being.

First, to begin at the lowest, or most external, is the body, relating man to the mineral kingdom; this body is quickened by the second constituent—vitality. Vitality energizes the body as a whole, and differs in degree from atomic and molecular vitality. This plane of life relates us to the vast and ever changing world of automatic functional life. The Great Breath, whose exhalation produces life, and its inhalation is death to us limited mortals.

Closely combined with the two above-mentioned is a constituent termed the astral body. This astral body is the thought-image of the physical man in the invisible world of form. As the picture on canvass or the steam-engine is but an expression in gross matter of a thought-form seen only by the painter or the inventor, so the physical body is the objective expression of the idea in the astral. This self relates us to the invisible world of form; that strange astral world well known to psychics, and bearing upon its shifting, illusive surface the records of all thoughts, of all events, for him to read who can look therein.

These three constituents or parts belong simply to form, to illusion. Next we come to the soul of desire, the animal soul. This soul is a congeries of selfish desires, crude instincts, and blind passions, yet relating us with the external world through the senses and feeling. Ignorance is the condition of this self; therefore, fear is its attribute, and selfishness is its mode of expression.

Far above this self is the reasoning self, the human soul, the intellect, which deals with phenomena, with facts, with secondary causation, together with those higher emotions, sublimated instincts, esthetic aspirations, that go to make the civilized man. This self relates us to the plane of ideas. The inventions, the arts, the civil ethics of our progressed condition to-day are the results of its development; as are also the pride of intellect, the refined materialism, the doubting spirit of the age.

TO BE CONTINUED.

SOUTHERN CROSS PAPERS.

For The World's Advance-Thought.

WHATEVER IS, IS RIGHT.

THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND.

Is it by any means possible that anything can happen that, under its own controlling and directing circumstances, can be wrong? If it can that plainly shows a very weak spot in the control; a place where sovereignty does not appear; proof that some other authority is sufficient to step in and order as it chooses, without anyone saying nay. We may safely leave the alternative we have supposed without going any further, and quietly take other related matters into earnest consideration.

What is man? He is very much an unsolved problem. False estimates and notions are continually being formed concerning him. He is, in one sense, very much more than any estimate man has dared to make out; in another he is very much less than he is frequently declared to be. Not what he is, but what he may be, is the solution of the problem. Nothing will help more to that solution than the correct understanding of how and wherein it is that man is made in the image of God. We may dismiss at once and finally that man is made after the Divine pattern, either in form or material. There is nothing in man that can resemble God, unless we find it in his interior and spiritual forces, notably the name by which God has long been known—Jehovah or Yahveh—signifies "I will be that I will be." What if it be in this particular that the striking likeness between God and man is apparent? If it be so, then God must have all possible respect to His image in man, for He cannot deny Himself. Then man must be allowed under any and every circumstance just to work out his own will, even though his glaring imperfections and want of experience lead him into all manner of pitfalls and blundering. But what about the sovereignty of God in such a case? That is well assured and inviolably secured: Man chooses to do just as he pleases, but the consequences following everything he does are eternally decreed and unavoidable. If man blunders he must be corrected or brought to an end therein; so as his will must not be interfered with, something punitive and eye-opening must follow every one of his blunderings, that thereby he may be lovingly impelled to turn upon his tracks, and, so from the controlling centre of his own will, rectify his mistakes.

Is there evil in a city, and the Lord hath not done it? Is then God the author of evil? Assuredly not. A will that He fashioned in His image was the author of it, and God was and is bound to respect that will and allow it full course because He cannot deny himself. But while He cannot deny Himself His sovereignty, and Love will not allow the evil to go unrebuked and unchastened; hence, wherever His Love and Sovereignty reaches, His rebukes and chastenings are at all times felt; and to those who are the recipients of those afflictions, and who are by no means rightly informed as to the wondrous philosophy of the course, what

can the dark doings appear to be but wrong and evil? This method of dealing with the profound subject throws a flood of light upon it; goes far enough, in fact, to show that "whatever is, is right."

Either the Sovereignty and Love of God are myths without foundation, or "whatever is, is right." It matters not how the subject be viewed this conclusion is forced upon us. Even if man's will be not left to itself—as we have endeavored to show—but is controlled by unseen agencies forcing another will upon him, then the action is in no sense his own; man is not and cannot be at all accountable for his actions; they are simply and solely the doings of the controlling will that sovereignly orders him; and if that will be the will of the Sovereign, Loving and Omnipotent God, crowned with an inviolable Perfection, nothing but good can proceed from such a source, and so again "whatever is, is right." But such a way of putting the matter destroys entirely the possibility of man being in the image of God; does away with all idea of man being in any sense of the word responsible; and makes of him an automaton—a mere machine, upon which another will may play, as whim or caprice may direct, and none stay him or say "what doest thou?"

Viewing the matter in the light of these alternatives, and then confronting "The Rock of Ages," the unchangeable perfections of the Almighty Spirit, we have not even the liberty of choice between the alternatives, for we are impelled to flee from one as though it were a pestilence. The one holds water to the last drop; the other is a cistern, a broken one, that will hold none. Still the adage "whatever is, is right" holds its own; for it is obviously right that folly and worthlessness should meet its own exact reward, even though that reward be a chastening and afflictive potency to suavely impel a change of action on the part of the chastened one and bring him into a more satisfying groove to work.

There is but one groove in which anyone or anything in the Universe can work harmoniously and satisfactorily, and that is the perfect Will of God. That is ample for everything, for every exigency that ever may or can arise. If it be opposed it matters not, the opposition is promptly and happily met by such exactly fitting chastenings that nothing could be better, the adaptation is to the very least shade and degree exactly right. The object sought to be attained by the chastening is to impel the opposing will to gladly cease opposing, and to become heartily at one with the will that holds the situation. This is the at-one-ment aimed at by every Divine dispensation; this is where the Love and Sovereignty of God greets us at every turn, and in everything we do. Man's ignorance and folly cannot last forever; and whatever he may or may not do, it is only as the Will of God is first wrought heartily into him, that it may thenceforward be wrought out by him, in this life, that he can by any possibility be made at-one with God.

God does not willingly afflict or grieve the children of men; but having made man with a will like His own, which He cannot deny and must re-

spect, He has but one course of treatment open to Him, whereby to bring man to his proper bearings, tingly employ, without any weakness or, misgiving until the end. Then the consequences are bound and that He must and will, lovingly and unremittably to be either, that man will have so learnt wisdom, as to bow meekly and reverently to the chastenings of the Almighty and become at-one with God in heart and soul and strength, or his folly will have augmented and gained force and expression, until the very chastenings become too severe to be continued, and then, that which formed the very essential center and core of vitality, to the entity, will be taken from that personality and given to one who has learnt wisdom under the Divine dispensations.

When once the nature of man inhabits the Divine plane, and views things from that perfect outlook, man will calmly and contentedly view the scene, rejoicing to know that "whatever is, is right."

TRUE SPIRITUALISM NOT INCLUDED.

We judge, from communications received, that some of our Spiritualist friends misunderstand the true import of the article entitled "The Mercenary Seance," by "E. M. W.," published in a late issue of The Advance-Thought.

"E. M. W." begins his article with this statement: "Among the countless hosts of spiritual beings living, in the world of the fourth dimension, interpenetrating our own, there are those superior to this mankind, higher than the highest sage, and wiser than any mortal. Then there are those no better than we; and many lower and more brutal than the vilest savage. It is the latter class, who usually communicate with us, on the low plane of the mercenary seance, and in the detestable surroundings of heated cabinets. They perceive and sense us, for they are in close proximity to our abodes and planes of perception on the crass material ultimate." This is the key to the article, the remainder of it being devoted to elaborations on the direful happenings in, and the monstrous outgrowths of "the mercenary seance."

Any communion with the unseen world, that is detrimental to spiritual growth, is not Spiritualism, for Spiritualism means Spirituality, and the so-called spirit manifestations that are degrading instead of elevating to the being come from low mental forces.

"E. M. W.'s" article was written to expose the dangers attending the mercenary seance—the seance simply for money getting, and paying considerations—and was not directed against pure and holy spirit communion. The article, it read understandingly, may keep many from going into the obnoxious atmosphere which he so thoroughly describes.

The true purport of spirit communion is to enable us to rise to better and nobler conditions. By pure and holy aspirations, we attract intelligences spiritually advanced, who help us to expand our being by growing into a consciousness of our true purpose.

All phenomena symbolize phases of spirit.

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NOT REVENGE.

ALICE ESKEL.

He's doubly hurt who seeks in low revenge
A solace for the spite and wounds of knaves;
No hatred ceases by added hate;
No crimes are cured by criminal revenge—
Fell strife ceases by gentleness o'ercome,
For harmony wins crudeness to its ends,
And peaceful progress were impossible
If all things sought to wrong for every wrong,
Unnecessary conflict would forever rage,
The dial of time move backward in its course,
And all the things that Love has nobly rear'd
Would swiftly crumble into nothingness.

Portland, Oregon, June 1.

EMPLOYERS' OBLIGATIONS.

The obligation of the employer does not end with the payment of weekly wages to the employe.

The skill necessary to make an article of merchandise, is of a higher order than that which simply brings together the laborers and material that constitutes the manufactory.

The laborers receive from two to four dollars a day for their work, while the aggregate profits, derived from the work, often amount to thousands of dollars for the employer. Now if the employes make it possible for a man to enrich himself on articles made by their labor, his obligations to them increase with his riches. In this age of money-greed, however, the reverse is the rule. The richer the manufacturers become the more they try to cut down wages to the lowest possible living rates, and, not satisfied with this, they try to get the scanty remainder by compelling employes to live in the Company's houses and buy of the Company's stores.

If men who are getting richer every day, from profits made on the laborers' work, would devote but a small percentage of that profit to improving the laborers' condition, it would be a vast improvement over the present condition of things; but no one has a right to enrich himself at the expense of another's time and labor. When people learn that the only way to live right, is to live for the good of the whole, such a thing will not be possible, and there will be no such thing as some dying from a surfeit of luxuries, while others starve and freeze to death for lack of the necessities of life.

No one can be happy at the expense of another.

DISBAND THE STANDING ARMY.

In the present age of inventive activity, money used for war, ships, forts, guns, etc., is worse than wasted; for as soon as they are built, even of the latest and most approved pattern, some inventor discovers improvements that render the accepted models perfectly useless.

The Philadelphia Record says: "The Zalinski pneumatic dynamite gun, so successfully tested on Thursday, near this city, on the Delaware river, makes the money paid for iron-clads a less satisfactory form of naval expenditure. Even vessels that can throw their shot and shell ten miles from the point of discharge, could not get near Philadelphia if the city was protected with dynamite guns on the banks of the Delaware. When 'a young volcano' can be landed, with precision so near a target placed a mile away from the point of delivery, the necessity of remodeling the means of attack is apparent."

The demand for ironclads, forts and other implements of war, is fostered by a standing army. There would be less call to improve the implements of professional fighters if the standing army was abolished. The time now spent by unemployed officers and privates, eating up the people's substance and giving nothing in return, would be much better utilized in industrial pursuits, to the advantage of themselves and the rest of the people.

The business of the professional soldier is war, and the tendency to engage in strife is not lessened but increased by retaining an army of idle men who are trained to kill.

Nothing is more detrimental to our true growth than the flattery and adulation of time-servers. It stifles the clear intuitions of the soul and only stimulates the sensual-emotional nature. When a genius becomes "popular" he seldom sends forth as true inspiration as when he was obscure, for then he sought for and found the germs of truth in the peaceful depths of his own soul.

If we perceive nobler ideas than those known and accepted, we have found new germs of good and the actions of our minds and bodies to unfold them perfectly, constitutes their cultivation and growth; and each one who accepts them adds to our spiritual growth, for they add to the expansion of our creation.

If we spend all our thought-force for self-aggrandizement or in the search for wealth or other material things, it will—like the sap in the trees in winter-time—be attracted downward, and there will be none left to draw upward and redeem the barrenness of life with the blossoms of spirituality.

Satisfy conscience and you will be happy.

WRONGS PERPETUATE WRONG.

There are many influential papers in Louisiana urging that State to accept a million dollars a year for a new franchise to the Louisiana Lottery Company. They urge that not a State Institution is fully provided for, that the common schools lack financial support to maintain them up to the proper standard of efficiency, etc.

The citizens of Louisiana are not too poor to provide for their institutions the same as any other well regulated State. Lotteries encourage the spirit of speculation and gambling throughout the country, and the money is more apt to prove a curse than a blessing to those who win prizes.

Rewards, that come as the result of our own industry, are better enjoyed.

For the citizens of Louisiana to rely upon the ill-gotten gains of a lottery to pay their taxes, is gaining a seeming advantage at the expense of an injury to their own morals and those of the people everywhere who invest in lotteries. No good can come from such gain—in fact it will only serve to stimulate the greed of the tax-payers of Louisiana, and if they are once willing to pay the expense of the State with a bribe from a lottery, it will be the entering wedge for the acceptance of bribes for the practice of dishonesty in other forms.

We would suggest to the ladies who use powder, massage, etc., to improve their complexions, that if they will stop eating flesh, use no wines or liquors of any kind, cultivate only pure, good thoughts, think and act kindly always, their complexions will be perfect without artificial aids; wrinkles will disappear and eternal youth will be their reward. The pure in body will be pure in heart, and "the pure in heart shall see God." They will see Him mirrored in themselves in eternal youth and beauty.

The eminent French astronomer, Camille Flammarion, has written a book entitled "Uranie." It is a scientific novel, and it is creating a sensation in French society. The press of France speak of it as being a remarkably interesting narration apart from its scientific features. In the story the stellar universe is opened to the freed spirit, which enjoys ever increasing happiness from the acquisition of wisdom. The immortal is composed of the tenderness shown to others, which alone will survive all human attributes.

Judging by the past, we think everything must progress slowly, that there will be no sudden great changes. But the forces in nature move in sympathy with man's moral progress, and this is the beginning of the electrical age—therefore it is not improbable that the New Dispensation culmination will come "in the twinkling of an eye."

[James G. Clark in the New York Sun.]

A SONG FOR THE PERIOD.

"O WRAVE us a bright and cheerful rhyme
Of our land where the fig tree grows,
And the air is sweet in the New Year time
With the breath of the new-born rose."
This message rang while the engine roared
By the wharf at the city's feet,
Where the white-winged birds of trade lay moored
In a vast, unnumbered fleet.

It filled my ears as we moved away,
And the iron wheels rolled on
From the noisy town and the sobbing bay,
For the wilds of Oregon,
Where the mountain cloud and the mossy sod
Are kissed by the self-same rills,
And the torrents beat like the pulse of God
In the hearts of the ancient hills.

And I sung of the broad and generous fields
That were fresh with a promise rare,
Of the mother-breast that sweetly yields
All life to the People's prayer,—
But my song grew sad with a minor tone
From the souls of the outcast poor
Who asked for work and received a stone,
As they tramped o'er the lonely moor.

Then I thought of a land whose faith was sealed
By the blood of the brave and great—
Of the strong, fierce bird and the starry shield
That guarded the halls of State,—
But the eagle watched o'er the idle gold
That was heaped on the rich man's floor,
While the gaunt wolf leered at the toiler's fold
And howled by the poor man's door.

I cannot join with the old-time friends
In their merry games and sports
While the pleading wall of the poor ascends
To the Judge of the Upper Courts,—
And I cannot sing the glad free songs
That the world around me sings,
While my fellows move in cringing throngs
At the beck of the gilded kings.

The scales hang low, from the open skies—
That have weighed them, one and all—
And the fiery letters gleam and rise
O'er the feast in the palace hall;
But my lighter lays shall slumber on
The boughs of the willow tree
Till the King is slain in Babylon,
And the captive hosts go free.

DIVINE USES AND TRUSTS.

STRICTLY speaking, selfish interests are impossible in human experience. Not only every human being, but every atom, is being moved and operated altruistically. Exclusive life is a natural impossibility—all life-centers are inseparably related to other life-centers, above and below. Every sentient being and every insentient thing (if such there is, which we very much doubt), is amenable to this universal law of interdependency—subserviency of the lower to the higher and dependency of the higher upon the lower—according to the consciousness of use of each in the unfoldment of the Divine Plan. To know this eternal truth is to be free; to be ignorant of it is to be imprisoned—subjected to limitations on every hand. The pressure of "necessity" marks the degree of consciousness of the individual of this universal law of use, that binds all in a unity of life and interest. The pressure gives way with the enlargement of the consciousness towards the full truth. In the rising consciousness of Divine Uses the in-

dividual soul may be illuminated up to the plane of Divine-Human Consciousness, where, like the longitudinal lines converging at the pole, it lives in all, and all lives in it.

Every law has its illustrative phenomena; its external evidences. The spiritual is the transcendent, the supreme principle; and it manifests to human comprehension through special organisms. Through the organism of Whole-World Soul-Communism it now demands and is omnipotently operating to produce environing conditions in harmony with the advancing consciousness of the race. The evidences disclose themselves in world-wide social and industrial disturbances; also in widening and improving the means of human intercourse—the projected continuous railroad lines through all the Americas, the contemplated uniform banking system for all the Americas, the construction of a railroad eastward from St. Petersburg to the Pacific, schemes to colonize Africa, etc. These forward movements are of cosmical nature—they are outward signs of the rising life tide of the world—itsself integrally constituted and an integral part of an integrally constituted universe.

But let the pervading thought of the active-life hours be, and invoke angels to charge with its holy influence all the hours of slumber, that peace and harmony constitute the power of God. These are the only upbuilding and onbuilding forces. If the working people will go on extending and strengthening the bonds of fraternity among themselves, devoting their spare time to rational recreation and the improvement of their better natures, they will evolve a moral force that will forever end the dominion of bayonets in the Old World, usurious oppressors in both the Old and the New, that will provide for the weak and unfortunate, and make themselves, as the primary source of useful production, the happiest classes of earth—if felicity may be considered to exist in degrees in a social state embracing all in a Common Brotherhood.

"PRECEDENT."

THE living Pope of Rome is not the only power that is considered infallible; there are the opinions of a large number of "dead" individuals included under the term "precedent" that are considered infallible by preachers, lawyers, doctors, courtiers, etc. of all nations and religions. Many of these musty judgments are no more fit to be acted upon in this age than would be the old Puritan law that forbade a husband kissing his wife on Sunday. "Precedent" is a relic of the time when there were but few men of intellect in the world, and it was considered a crime for one to utter a sentiment not in exact accord with the utterances of men that were to be a "precedent" for all time to come. The more one refers to "precedent" the less progress there is in him; he goes back to ancestral worship, like the Chinese, and like them, he is a good imitator, but a poor originator.

We make our bodies much the same as we make the articles for their use, and they become beautiful or ugly according to the quality of thought that guides us in our work.

ESTABLISH BUREAUS OF JUSTICE EVERYWHERE.

THE Chicago Bureau of Justice is doing a good work. Its second annual report shows that two thousand five hundred cases of misfortune, meanness and oppression received the attention of the Bureau last year, against one thousand one hundred cases the year preceding. The Bureau collected ten thousand dollars in wage claims, and won three hundred of the three hundred and seventy-five cases it had in court; a per centage that is evidence of the justice of the claims.

Much stress is laid upon the unprotected condition of persons brought into police courts, and the difficulties poor people have to encounter to obtain their just dues.

The Bureau's motto is "Let no innocent person suffer," and its object is to obtain for the poor their rights and secure justice for them.

A large amount of the work of the Bureau has been done without resort to the courts. "Much," says Mr. Errant, "might be said of the readiness with which both sides are willing to leave matters to our decision, trusting to impartial action on our part. We are first judges and then advocates. * * Here in this great city are the wily agent who sells on the installment plan, the furniture-seller who perhaps makes more on foreclosures than on sales, the business chance man, the book company with its tempting advertisements for agents who are to leave a deposit, the money loaner who (read the advertisements in the papers) is willing to loan money simply for the pleasure of loaning it, the man who wants labor and does not pay, the oppressor in manifold forms, the schemer, the shark—all these are here and they find their prey among the poor and the unprotected. Between these stands the Bureau of Justice, battling against the wrong-doer and defending the weak, compelling equity even where the law does not help."

We hope to see similar Bureaus established in every community, for by the ordinary methods of seeking redress the poor man stands but little show, and the poor woman none at all, of obtaining justice.

As long as "justice" is a thing of merchandise, by the dispensation of which men gain a livelihood and grow rich, so long will it be corrupt and will be given to the one who has the most money.

National Bureaus of Justice, with law free to the people, would do away with much of the corruption of the law business of the country.

CONSCIOUSNESS.

WE appreciate and enjoy our surroundings only relatively to the state of consciousness in harmony with them. If our eyes were suddenly to develop microscopic powers, and our hearing become correspondingly enlarged, sights and sounds that we now consider delightful, would revolt our senses with imperfections.

The more we become spiritualized, the more acute our senses become; therefore, inharmonies that were formerly unheeded in our nature cause, us to suffer intensely.

For The Universal Republic.

WHY THEY ARE AFRAID.

JAMES G. CLARK.

THE May No. of the Western Journalist, Chicago, contains a letter by John M. Batchelor, of New York.

The opening sentence, which strikes the keynote of the entire article, is very suggestive and affords food for thought. It is as follows:

"Fear seems to dominate the press to a degree little understood outside of newspaper offices. It manifests itself in numberless ways, principally in suppressing pretty much all originality in the writers."

The foregoing, of course, does not apply to the reform journals of the country, as these no longer have cause to fear. But there are several causes for this enforced suppression of individuality, and, hence, of originality of expression, in the older publications of the day.

First. We are living in an era of "trusts," when the tendency in all departments of activity is to merge the individual in the corporation.

Second. Great newspapers, that came into existence through the intellectual force and genius of single minds, and; after becoming successful and firmly established, have, through the death or removal of the original founders, passed to the control of men of ordinary intellect, but superior acquisitiveness, are compelled by the law of self-preservation, to not only "suppress originality," but to withhold all credit from individual writers, especially if the writers are really gifted. They are actually driven to this policy, in order that the publication itself, rather than some person who wields the brains, but not the money—and is only a salaried contingent, instead of a permanent element in the concern—shall not attract and polarize admiration and interest at the expense of the newspaper and its "owner."

Third. There is, in this transition period, but little for popular publications to do—aside from gathering and dispensing news—except to suppress the New Thought, that is fast undermining old systems. Hence, our political and denominational and society journals are constantly striving to ignore and to keep back the truth that old parties, creeds, and social and economic systems have outlived their usefulness and are already being measured for their coffins. The popular press has become a combination "pull back." The world is rumbling and vibrating with an expanding impulse which cannot much longer be repressed, because the common people, whose *status* and *purpose* form the barometer which indicates the rise and fall and perpetuity of nations, have been educated, enlightened and disciplined by their social organizations, and by a new reform literature,—not yet recognized by the old schools and orders—and are insisting upon being heard and heeded, as never before in the history and evolution of the Democratic Idea.

Formerly, the Voice of the People has consisted of isolated, impatient appeals, or shrieks, like the confused sounds of so many mountain torrents, that leap along independent and divergent lines,

while unconsciously tending to a common end.

Now, when that Voice has become indeed the "Voice of God"—a single anthem, like the sound of waters blended in one vast ocean, where "deep calleth unto deep," and where the whole must henceforth sing in unison, no matter whether the song be the murmur of the calm or the roar of the storm—the whole world is pausing to listen. And those who have piled their ill-got gains along the water lines are listening with fear and trembling.

The almost universal stupidity and sameness that has gradually paralyzed the editorial nerves of our popular political and denominational press, is shared by our best literary and society magazines.

If these publications venture to discuss any vital subject, calculated to arouse moral feeling and consciousness, they usually manage to so qualify and compromise the theme, by the use of adroit phraseology, employed to please and conciliate fashionable and wealthy moral delinquents, that the effect and lesson are neutralized, if not completely lost, and readers left in doubt as to the editor's opinion.

If they publish anything touching civil and social outrage and injustice, it must, necessarily, relate to past sins in our own country, or to the present crimes in far-off "Russia," when a simple, truthful record of existing shame and oppression at home—such as the New York World recently unveiled in Au Sable Forks, N. Y.—would afford ample inspiration and incentive for missionary and reform work, by citizen hands and purses, on domestic territory.

If they accept of a poem, even, that embodies a sentiment whose tendency is to stir and uplift humanity, or inspire human action, it is usually because the verse comes clothed in the rags of some outlandish slang "dialect," as if to apologize to "polite society" for the intrusion of themes that have ceased to agitate those higher realms, where the chief ends and ambitions of life can be summed up in the three Ds—dress, dinners and diamonds,—while poverty, crime and pauperism—the inevitable outcome of a policy that breeds millionaires—are rapidly thickening at the other end of the social line.

And what is worse, the editors of these magazines and great newspapers seem powerless to change the condition of things, and to breathe the breath of new life into the automaton of which they have become an inseparable part.

So far as any intellectual or moral agitation is concerned, they are as

"Idle as a painted ship
Upon a painted ocean,"

which they term "practical journalism" or "literary culture," containing

"Water, water everywhere,
And not a drop to drink."

The fact is, all classes who cling to the old order of things are not only "dominated by fear," but intimidated and overshadowed by the evil genius of Mammon—that absolute monarch of the age—whose sceptre and omnipresence have made cowards of the press, the pulpit, the statesman and the law-maker, and both slaves and cowards of the increasing army of wage-workers and serfs. If

the latter have partly shaken off their fears, and are ripe for successful revolt against despotism, it is because they have at last reached the outer bounds of hope, where self-assertion involves less promise of loss than of gain, and, because they have learned to measure the increasing strength of their own just cause against the growing weakness of their ancient oppressor.

There are times when society—like the planet it inhabits—must change its polarity,—when systems must, like the fallow sod in autumn, be overturned, and the first become last and the last first.

That time is now at hand. A New Literature is pushing its green fresh blades up through the dust of the ages—a literature that will not be "dominated by fear," and which will not suppress originality,—that relentless slayer of injustice and of old, time-honored frauds.

HYPNOTISM.

HYPNOTISM is being employed to cure criminal impulses as well as physical ailments. Rev. Mr. Tooth is applying hypnotic suggestions for the reformation of drunkards, in England, with considerable success. Mr. Tooth impresses upon a patient, while in the hypnotic state, the conviction that the drinking of alcoholic beverages will produce intense nausea. If after waking the patient drinks, a fit of nausea follows, and an unconquerable disgust for liquor is implanted.

If the hypnotic effects of good thought can thus affect persons, is it not evident that our evil thoughts, of envy, hatred, jealousy, etc., are continually affecting passive minds, everywhere, and compelling them to do evil?

Everything seen or heard has a hypnotic effect upon impressionable natures. The impure suggestions of meat markets, gun stores, bad books and papers, etc., influence impressionable natures to evil.

Hypnotism is being unconsciously used by people in all ranks of life to control individuals or masses to do their will.

Hypnotism is the shadow of the coming Celestial Power.

We clip the following from a report of an interview between a reporter for the Daily Oregonian and a leading regular physician. "This is a time," says the doctor, "just between spring and summer, when sickness is very rare, and the doctors are all complaining." From this statement we must conclude that plenty of sickness is a cause for rejoicing among doctors. In ancient times the spiritual teacher was also the physician for the body, and the healing art was considered too sacred—as in the Orient in the time of Jesus—to be made the means of making money. In this, the terminating period of the Age of Death, corruption feeds on corruption—the physician grows rich on sickness and death; the lawyer grows rich through contention and death; and the soldier becomes great and glorious by fostering hatreds that lead to bloody conflicts and death. But the Age of Life is at hand, and those who are incorruptible shall heal sickness, contention and war, without money and without price.

PENINSULA STATE PAPERS.

For The Universal Republic.
LAND TENURE AND THE SINGLE TAX—PART III.

SAMUEL BLODGETT.

NO ONE can treat the land question rationally without reference to general law or first principles, and no one can comprehend general law with a mind essentially unbalanced. Nature, or God, deals with all life with an apparent inconsistency—with a continual interblending of harshness and mercy. Philanthropy, coupled with a strong mentality, is too often considered ample qualification to make a political and social teacher.

He who does not recognize misery as within the natural order of things, and unavoidable, while man is in an imperfect or partially developed state, he who thinks to raise the world or our country above it by a *coup de main*, by any political or social measure, or any combination of them, as a mere material agency, has not penetrated to causes; his vision is entirely without the pale of Divine law. The true teacher is not heartless and cruel, but is actively benevolent and kind. He works with a will to alleviate suffering and sheds freely the light he has, that the causes of suffering may be removed; but he is reconciled to the law of the Almighty, that individuals and societies shall reap what they sow, and never hopes, for a moment, that the penalties for mistakes or willful wrong doing can be evaded.

Let us apply the principles here enunciated to land. Land belongs primarily and mainly to that form of life which can best utilize it. There are large areas of the earth's surface, at the present time, that mankind cannot well utilize, and still there are forms of life well adapted to it. The time was when no part of the earth could be used by human beings and there were no such inhabitants here.

There were gradations in the animal life, which came in successively and took possession, in whole or in part, till finally man appeared on the scene and made himself master over all.

The different types of the vegetable kingdom contended with each other for possession, all the way along, and also different individuals of the same species. The same thing took place in the animal kingdom, and the same thing is apparent in the human family.

There were, comparatively, few Indians in this country at the time of its discovery by the whites, and still there were a great plenty for their degree of civilization. No doubt they were dying of starvation, here and there, at short intervals, and the frequent wars between the different tribes—carried on largely for the sake of extending the domain of territory, and thereby securing better opportunities for a livelihood than they could have without—is but an illustration of the law I have referred to.

They put the land to a higher use than the brutes below them, and until the Europeans came they had the best right. But the Caucasian came and the Indian disappears before his presence.

It is all under the operation of the same general

law. Our race has the better right because we utilize the land better. We can make it sustain a comparatively dense population, besides giving on an average a much higher development.

But let no one suppose for an instant that we are prepared to act a sensible part by keeping our population within food limits. There is no such indication, but exactly the reverse. The idea is not generally enforced, in reform teaching, and Henry George denies the necessity. If those in the advance say "the more mouths there are to feed the easier they can be fed," and "that this is a rule without exception or limitation," what can we hope for from the unthinking masses?

The flood of want is surely coming, but the masses feel as secure as the Johnstown victims did. When it is upon us who will blame the ones that have to give, for selecting the ones they will try and save—giving succor to their families, relatives and personal friends first? Blame or no blame, theory or no theory—that they all stand alike in their rights and in Creative care—they will not all live or die together, but there will be a "survival of the fittest." Those who have developed the most prudence and vigor, together with their friends, will generally be saved. It is Nature's plan, and it is right.

I wish to enforce the idea, that the attempt to settle the land question on the supposition that there will always be enough of it to give every human being a sufficiency, will be a failure. It is contrary to all history and all analogy.

The land question, and all property questions, belong to the social, rather than to the individual determination. The right of the individual to determine for himself what belongs to himself cannot be accorded. Society, through government, must make the rules under which individuals may use or own land. The rules should be uniform, or justice will not be attained. But any such rule made, embodying the collective wisdom, is right; not necessarily the best, or very near up to the best, that the most advanced individuals could devise; but it is right, because there is nothing higher than the majority verdict to appeal to. Taking this view, the management of the public land in this country has been right, as has also been that of the different States. But the present judgment is not to be bound by that of the past, and different conditions make what is advisable at one period objectionable in another. No harm may come from permitting individuals to appropriate, for use, unlimited quantities of land when the population is very scarce, but it is not proper as the country becomes thickly populated. There is one idea, however, that has found a considerable following, which I wish to protest against. That is, that those who have invested in land as property, under social and legal sanction, can be rightfully deprived of it without compensation. Whether it can with propriety be regarded as property, is not so much the question as whether it has been so regarded, and whether it was purchased with that unchallenged understanding. If, when the common judgment declares it wrong, the land owners should decline to accept that judgment, and raise

a rebellion without provocation, as the slaveholders did, they would forfeit all claim to consideration. If the slaveholders had accepted emancipation without war, but had laid claim to remuneration by the nation, such remuneration could not have been rightfully withheld. The whole nation was involved in the wrong, and the whole nation was justly held to atone for it. Those who invested property in slaves did not commit a greater moral wrong than those who stood by with approving consent. The people have a full right to make land common property if it is thought best. The point I make is that it should not be done by confiscation and spoliation. Those who ask for the reform should go for it in a direct, manly way, and say frankly, "We have all been equally responsible for the state of things now existing, and we are all willing to accept our share of the penalty."

If it is to be regarded as private property, let us all concede that it is to be held under the same law as other property; that the owners have the same right to try and profit by the holding as the owners of any other private property have by their investments. If it is better that government should own the land, let it pass into the common fund in a straight-forward honest way.

It is no worse, no more demoralizing, no more damaging to the people, to speculate in land, than to speculate in any of the products of the land. It is the principle and spirit of all speculation that does the harm.

AS THE PEOPLE SO THE STATE.

"THE dishonesty of the United States Government is an evil which is generally felt, but little understood," says a writer in "Harper's Weekly." "It is not commonly known, that, if collisions take place between war vessels and ships owned by private persons, the private ship-owner can obtain no redress from the government for damage done his vessel; that rent for grounds forcibly occupied by troops is not readily paid; the terms of treaties with the Indians are seldom fulfilled; and that, unless contracts with the United States are drawn by a shrewd lawyer, who is familiar with the tricks of those who administer the statutes of the Federal Government, the contractor may have to wait a life-time to obtain his money, if at all."

It is the little streams that go to make up the great rivers, and the clearness of the water, in the river, depends upon the purity of the streams that flow into it. The politicians that are elected to office by the people, make up the Government of the United States; and these men, who constitute the Government, are doing on a large scale, what private citizens who have the power in wealth, are doing on a smaller scale—they cheat those working for them out of their just dues by the chicanery and subterfuges of the law, which, for pay, may be interpreted to suit the whims and interests of the unscrupulous.

Dishonesty of the United States Government will exist as long as the dishonesty of the people makes it possible.

JUSTICE AND THE LAND—PART I

WALLACE YATES.

SINGLE TAX MEN must have read with pleasure the support given to their theory, in the articles of the author of the Florida Papers, through the medium of the widely spread circulation of the Universal Republic. He traces the law of evolution in the use of land, through its various stages, to prove that society has the right to absolute control of the holding of land—a view strictly in accord with the position of Single Tax Theorists.

The theory that might makes right will hardly, however, be accepted, literally, by the average reader of the Companion Papers; while the presentation of Malthus' doctrine is hardly worthy a thought. The fact is that these predictions of famine (and the general revival of Malthusianism) are merely incidental to the mania for prophesying disaster, which seems to periodically appear whenever man makes certain advances in spirituality too great for his mentality to support, and which, of course, unbalance his cerebral organization, with an accompanying tendency to pessimism.

The extreme flimsiness of all existing titles to land has been clearly shown, and the absolute right of society thereto, proved. So that individuals who assert their paper titles to tracts of land may be met, as Judge Harrington met the slave-hunters, who asserted their right to the runaway negro, with the demand that they "produce a bill of sale from God Almighty." The fact is that "the earth belongs in usufruct to the living," and no disposition of it by past generations or individuals can be binding on, or have the least weight with, those now occupying its surface. "The earth hath he given to the children of men,"—not to their fathers or ancestors who no longer inhabit it in the body.

The question, then, is narrowed down to the rights of earth's present inhabitants, and Single Tax theorists hold that herein the rights of all men to the use of the earth are equal; that those here before us cannot deed away the rights of those now in the flesh; neither can we dispose of the rights of those yet unborn. The Single Tax theory has thus an ethical basis; it is not founded on the rule of expediency, or that the "strong" have the right to dispossess the weak, but on the true principles of justice and benevolence which shall mark the coming humanity; not in the spirit of Cain, but in the belief that man should constitute himself his brother's keeper, and that the possessor of the ten talents should not use his powers as a tyrant, to oppress those less gifted, but should realize that he is the "leaven," to lift the whole mass to his standard.

Most critics of the Single Tax theory appear to consider the land question as though the only use men have for land is in the direct cultivation of the soil. But in political economy the term land includes all natural opportunities or forces outside of man himself and the products of his labor. Modern civilization has progressed far beyond the conditions when "Adam delved and Eve span," and the necessities and luxuries of the Caucasian in the nineteenth century require that large masses of

men shall be concentrated on very small areas of the earth's surface for association in production and facility of exchange. Even in the matter of agriculture, however, justice will not admit that one individual shall monopolize an exceedingly rich piece of ground, and appropriate the whole fruits thereof, while his neighbor is relegated to a barren hillside to labor hard for a scanty subsistence. Some method must be adopted for equalizing matters, so that varying degrees of natural fertility of soil shall not give some individuals exceptional advantages over others. The margin of cultivation, or the productive value of the least fertile land in use, gives a basis of equalization—all grades of fertility above this yielding an increased ratio of natural value which expresses itself in rent.

Conceding the superior right of society, as a whole, to regulate the holding of land, equity requires that this extra value, due to exceptional fertility, be as evenly divided as possible among the members comprising society, so that natural advantages may thus be equalized. Under civilized government a large part of the aggregate production is taken for public purposes, the assumption being that each individual receives his due meed of benefit therefrom. The Single Tax is simply a proposition to take the economic rent, or rental value above the margin of cultivation, for the use of society at large; thereby equalizing the holding of land, on the principle that public funds are expended for the equal benefit of all. For all must concede that degrees of natural fertility do not depend on the merits or powers of men. Hence, justice demands that, in a social organization framed to recognize the equal rights of all, the start in the race of life shall at least be even as regards access to natural opportunity. And this, it appears to me, can only be done—in the present status of society—by absorbing into the public fund the value of superior natural advantages, which the law of supply and demand expresses in rent. To allow individuals to retain the rental value, or excess of natural value over that of the poorest land in use, is to give some members of society a long start in the race, and to handicap others not so endowed; and herein is the genesis of a landed aristocracy.

This is the agricultural side of the question; the advantages given to holders of land by the presence of population must be further considered.

Whether or not the proposed Single Tax is a perfect measure, it is at least a step in the right direction, and should have the support of all who desire the establishment of justice in the dealings of man with man in organized society.

According to the "Lyon Medical," the inquiry made by the administration, in order to carry out the new law, giving certain advantages to fathers of more than seven children, has shown, that in France, at present there are 2,000,000 households in which there has been no child; 2,500,000 in which there was one; 2,300,000, two children; 1,500,000, three; about 1,000,000, four; 550,000, five; 320,000, six; and 200,000, seven or more.

STATES of consciousness are ideas focalized to produce certain states of being.

A CORRESPONDENT of the "Victoria (Australia) Times," writes a letter to that Journal in regard to the Island of Mollicolo, in the New Hebrides group, inhabited partly by cannibals. He presents a very dark picture of the injustice and savagery displayed towards the natives by the "civilized" inhabitants of Queensland. He says: "Your readers may be at a loss to know what the term 'recruit' implies. It means that an extensive trade is carried on between the island and Queensland. The owners of large plantations all have their schooners, which ply between Brisbane and the island, for the purpose of gathering natives. These are called 'recruits,' and are induced to engage for a period of not less than ten years, either sent by their chiefs, who receive a small compensation, or stolen by the unmerciful captains. In some cases, a flag having been hoisted on board a coasting schooner, which means that they wish to trade, a canoe will come off, perhaps manned by four or five natives, bringing 'Eopra' or 'Copperah' (the kernel of the coconut broken up into small pieces and dried in the sun). Having made a trade with their produce for calico, tobacco, etc., they are offered more to become recruits for ten years, which they usually accept, perhaps never to return again. If they are lucky enough to escape consumption, they may. Sometimes a non-suspecting savage will come off with his wife, when cases have been known that the man has been shot and the woman captured to 'cook' for the captain, the natural consequence being that his tribe vow vengeance against the next white man who shows himself. This is called the 'labor trade,' but in my opinion convert 'labor' to 'slave,' and you will get nearer the mark."

It would be hard to draw the line where the Mallicolo savage ends and the "civilized" Queensland begins.

To the Editors of The Universal Republic:

IT seems to me that this is the time for the workers to concentrate their efforts and contend for the principles of true liberty and justice.

Man says we must worship; the law says we must obey. Those that believe in worship and do not act are dead; while those that obey the law are the Living Creative Power of the land. So there must be a great battle fought and victory won. Those that are on the side of the law should work like the genial rays of the sun, yet stand up, like the pillars of eternity, for truth and justice.

Let those that are in this great army, forget dogmas and prejudices and all unite as one; then they will be an irresistible power.

This Power of Right must come. Why not now? Why strive to keep back the inevitable?

We must either be on the side of worship, without action, or on the side of obedience to Creative Law, which is all action. The middle ground is not tenable. Every division, company and officer should unite on the grand principles that make men and women happy in this life and give trust in the future.

THOMAS P. FREEMAN.

Seattle, Wash., May 25.

LIFE IS—it cannot be too short or too long.

COAST DEFENSES.

SENATOR HAWLEY, in a speech in the United States Senate, on the bill appropriating money for sea coast defenses says: "I do not conceive of any way of departing from the teachings of the holy scriptures in favor of being prepared against violence and gross injustice. There is some time in the history of the world, when, for the sake of God and country, a people must fight, and those are days that lift people out of their worship of the almighty dollar."

War never "lifts people out of their worship of the almighty dollar;" on the contrary, its worship begets war and strife, and it is for the safety of, and to add to, their dishonestly acquired wealth that men propose building war ships.

All along oppression and injustice are the offspring of the money greed. There would not have been any war between the North and the South if the negroes had not been considered property—representing so many dollars. Senator Hawley is mistaken when he says the *holy* scriptures favor being prepared [with battle-ships etc.] against violence and gross injustice. He took his text from the *unholy* scriptures—the fulmination of the God of war of Moses' time. But the Prince of Peace—the Savior—came after and he said: "And unto him that smiteth thee on the right cheek offer also the other, and him that taketh away thy cloak forbid him not to take thy coat also;" and "as ye would that men should do unto you, do ye also to them likewise; for if ye love them that love you what thank have ye? for sinners also love those that love them."

The Mammon Power alone favors armies and fleets, both to create new debts, to give the monied oligarchy great control of the circulating medium, and to enrich speculators.

It might be well for Senator Hawley and his war colleagues to read further along in *holy* scriptures—read and ponder on this: "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. * * * Woe unto you, lawyers! for ye have taken away the key of knowledge [intuition]: ye entered not in yourselves, and them that were entering in ye hindered."

INSISTENCE of thought in a given direction tends to perpetuate the conditions thereto incident. Thus we make our heaven or hell. The Materialist instinctively, and in accordance with a law common to all lower life states, hopes and believes in continued existence—such as he now experiences. He is not skeptical regarding *animal* immortality. He could not be; hope of continued existence is the sustaining life principle of all creatures.

It is to evade the castigation of their own consciences that many say oppression and suffering are inevitable in human experience. But the consciences of these brute-bold and soul-craven ones will not be thus appeased. Only because such moral croakers we always have with us is it that the poor we always have with us.

A PROGRESSIVE PARTY.

THE Provisional Committee, appointed by the conference of representatives of all parties, which assembled at Washington, Feb. 22, 1890, has issued an address of the aims and objects adopted at that time, from which we quote the following:

"Second. The Nationalist Party, whose platform is contained in a rapidly selling book, the number of editions being now between three hundred and four hundred, ask that the government gradually assume control of all needful industries; which good example has already proved of such great benefit in the successful working of the post-office department and common school system.

Third. The temperance party, woman suffrage party and all other reform parties, urge that the time has come for the correction of the naturalization laws, and the abolition of aggressive military power, which should only be used to defend the weak and protect the helpless, and in their place establish departments of co-operation and arbitration.

Another conference is hereby called to meet at Washington, February 22, 1891, to form a more perfect union, so that there may be no mistake in securing victory, by the great army of progress which will be educated, during this long canvass, to elevate this republic according to the design of its honored founders.

On February 22, 1892, our Presidential candidate will be nominated. On this movement we invoke Divine aid, and ask the earnest co-operation of the best people, from all parties and from all religions, in our endeavor to bring, as far as possible, the kingdom of heaven on earth.

Hon. Ben Colvin, vice-president of the World's Arbitration League, with many others, will devote his whole time, until the close of the canvass, in asking the people why the time has not come to make the closing years of the century forever memorable, which good example will extend to other nations, so that the whole world may rejoice together, in a peace jubilee, during the last month of the year 1899.

The national committee of three from each state will report to its chairman, box 391, Washington, D. C., as often as convenient.

All independent newspapers and journals of education, are most respectfully and earnestly requested to publish the above, and keep it standing in their columns as long as possible, and thus aid the onward march of true civilization.

By order of the Provisional Committee."

The worm must weave itself a cocoon made from the golden thread of its being, and make the change from chrysalis to butterfly within the harmonious work it has itself produced, before it can emerge a beautiful winged insect and fly from flower to flower. So natural man (the worm of earth) must weave an aura from the golden thread of pure thoughts he evolves from his own being, and encase himself therein from the worldly atmosphere, before his soul, winged by love, can emerge from material limitations, and soar beyond to explore the Universal.

-IDEA AND FORM.

FORMS are the symbols, expressions of ideas. The human form, in the different changes that it passes through, during the life in the body, expresses, to the outward consciousness, the quality and essence of idea currents that have passed through it as a channel of expression. The form is a mile-stone that indicates how far the being has advanced upon the road of progression. We must learn to know ourselves as ideas, not forms; then we can readily see the importance of making the ideas of the purest and holiest standard, for things in spirit answer to ideas and symbolize them. If our ideas are crude and base, all our surroundings in spirit life will, necessarily, be of the same character. None, therefore, can create our heaven for us but ourselves. Here we may own the idea symbols of others and call ourselves rich in their possession; but there they must be of our own making and they cannot be more than we ourselves are. States of consciousness are simply ideas focalized by the soul to produce certain states of being.

THE SCAFFOLD IN THE HOME.

IGNORANCE and selfish greed generally walk hand in hand. Not content with publishing the minute details of murders—to gratify the morbid appetite of depraved people and thus make a few more dollars by increase of circulation—the daily newspapers have now called to their aid the pictorial artist to depict the murderer and the final scenes in the cell and upon the scaffold.

The pernicious influence of public executions was recognized long ago, and the state decreed that its legal murders should be done in private, but now the manner of his taking off can be seen in every home.

The eyes of justice and righteousness are covered with a golden band by the god of greed, and he thinks he will increase his own power by increasing the weight of the band.

THE STANDARD OIL COMPANY.

THE total amount of business transacted each day by the Standard, including Sundays, is very close to \$400,000 or \$146,000,000 during the year. A conservative estimate of the individual wealth of the Standard magnates, of the present value of its various refining plants, pipe lines, tanks and real property, places the total at \$750,000,000—all realized in about twenty-six years from an original cash capital of \$75,000.

How much corruption—bought up legislators, judges, etc.—does this \$750,000,000, represent? And the Rockefellers and their kind speak of themselves, and are spoken of as "representing the growth, the business and wealth of the country,"—an effete growth, a boa constrictor business, and a corrupting wealth, that is leading the country to ruin.

An angel is embodied good; a demon is embodied evil.

The Creative desire alone limits the expansion of individuality, spiritually and materially.

COLONY MATTERS.

THE PLACE FOR HOMES.

Letter from H. N. Maguire.

AN HOUR'S easy zig-zagging walk carried us up from the dwelling below to an eminence overlooking the country to the eastward. In the rapturous feeling excited by that view the sensations of fatigue passed away. Had genii carried me to the spot, blindfolded, and then, removing the blind, asked me whither I had been transported, I should most confidently have declared that from one of the most commanding of the National Park elevations I was looking down along the channel of the Upper Yellowstone—which region I had explored long before the brush and tourist's portfolio had given world-wide fame to its natural scenery. The south and southeastern portions of the mountain being void of timber, the immediate views in those directions were unobstructed. Thitherward for miles and miles stretched the vast ocean of firs, cedars and pines—the finest lumber woods in America. The channel of the river, its cavernous depths with their darkly forest-mantled walls awfully grand, came fitfully into view, the water volume flashing into sight here and there as it narrowly wound on and on, to finally disappear in the distant mountain masses.

"Look at the grasses and the flowers!" said the friend accompanying me. "This mountain could be terraced into vineyards from bottom to top."

We stood on a soil matted with grasses that often tempt up over the steep acclivities the sheep and the cow, rich as are their feeding grounds below, around a great variety of freshly unfolded flowers belonging to the middle and lower temperate zone, with scattered stalks of mullan here and there of the last year's growth. The terraced grape grounds we had examined on the sloping low-lands at the foot of the mountain—as fine a display of growing vines as I ever saw—came to mind in connection with these evidences, and the statement I could not doubt.

"But come, on to that higher elevation yonder, the true summit."

Take the world over, there are certainly but few points of observation accessible to civilized man from which may be commanded a more superb survey of the fields of nature than was afforded by the change of position suggested. Now were disclosed the west and northwest, that had been shut off from us by the elevation gained, the true summit. The general view from here included winding rivers, embowered in groves of balm, maple, ash, alder, with their edgings of smaller woods and shrubbery—three rivers in sight, the Middle Fork, the Coast Fork, and the McKenzie, with

their feeding currents coursing in all directions; ridges and valleys vieing with each other in scenic charms and varied natural wealth; zoning wood belts and mantling grass lands; with cultivated fields and farm-houses just numerous enough to say Civilization has entered to make her conquests complete! But a few hundreds now where soon many thousands shall find happy, prosperous homes—

"The first low wash of waves
Where soon shall roll a human sea!"

As sparsely settled as are these headwater districts of the Willamette, within the radius of view, and plainly outlined, were several towns and villages—Eugene, the flourishing chief trade center and county seat, 18 miles to the northwest; Springfield, 15 miles in nearly the same direction; Coburg, about eight miles north of both Springfield and Eugene; with Pleasant Hill and one or two other post office stations more directly west. The magnificent panorama was grandly closed in on the west and south by the Coast and Calipooia ranges. We estimated the arable extent at half a million acres.

The God of Nature has marked out certain points for collective human effort, and the craft of man can no more change the destiny than it can the course of a river. One of these points we looked down upon from the summit of this mountain. It lies at its southern base, now included in level or gently sloping fields, under cultivation. Only a variety store, post office, and farmhouse and inn combined, (conducted on the temperance plan), now foreshadow the eventful future. There the mountain walls close in, and, save inconsiderable open spaces further eastward, the land of big red apples' ends. Here is the most feasible if not the only practicable pass for the construction of a railroad across the Cascades to the stock ranges and timberless wheat-raising and mineral districts of Eastern Oregon; and a railroad by this superior route from Western Oregon to the cities of both the Eastern States and California is now being built. At this point a water-power could be developed equaling any in the West. Dressed fine woods and lumber in the rough would go from here to constantly enlarging markets. Likewise would fruits here dried, canned and preserved, meet unfailing demands in the markets to the eastward. Wool production and manufacture, as well as the dairying interest, might become of great importance. It is a place where the settler, in town or country, can make a living at once—where the skilled worker of limited means, through industry and economy, may soon become independent. Here the intelligent farmer, having in hand not less than a thousand dollars, who will be satisfied with as much land he can thoroughly and systematically cultivate, will find all the conditions inviting.

If there is anywhere between Alaska and the equator a more favorable section for colonization enterprise or the investment of capital I know not where it is.

IMPORTANT POINTS.

ELSEWHERE will be seen a description, from personal examination, of the country selected for homes for the people of progress and peace. We want mechanics and artisans of all classes to secure locations in the town and open out in business at once, as well as farmers for the adjacent fruit and grain lands.

FIRST. Deeds for town property will be conditioned upon purchasers forfeiting title if they or their grantees do not begin to improve the same within two years, provided the purchase money be refunded or tendered, with an addition of ten per cent.

SECOND. Farmers short of means to purchase entire tracts will be given warranty deeds for land selected to be first improved, with bonds for deeds for the residue, so the dread of their homes being lost in foreclosure suits will not disturb their slumbers.

ADVANTAGES OF AGENCY.

Farms or town property can undoubtedly be secured in Oregon by parties living outside the State through responsible agents, who are acquainted with the natural conditions and the business prospects of the various sections, at less aggregate cost, and with greater certainty of expectations being realized, than to act without their intervention. The necessary expenses of moving hither and thither in quest of a desired land location or business investment (generally being advised by those who have personal motives in giving the advice) almost invariably exceed what the charges would be for honest and honorable agency service.

New trade centers and commercial systems are formed like, according to the astronomers, star systems are formed—by new centers being thrown off and organizing from old ones; and in commercial growth and development the new often takes precedence of the old. Thus Chicago has outgrown Buffalo, St. Louis has outgrown Cincinnati. Portland will continue to grow, but she will not in the future dominate over all Oregon. A Mid-State or Central Oregon system is taking shape. It will have its own seaports, its own inland travel and transportation lines. Another opportunity!

A GREAT real estate "boom" is in progress in Oregon, but we have nothing to do with "booms." We will only advise investments that would be considered safe and sound by conservative business men in the dullest times.

SEND stamps for return postage.

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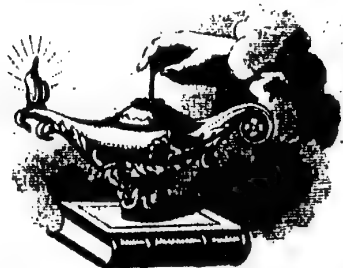
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Advertisements that do not unreservedly state their object, and such advertisements as ask for money remittances, except in cases of firms by us known to be respectable and reliable, or responsibly endorsed as such, will not be received at any price. The charge for accepted advertisements will be one dollar an inch for each insertion. Money must accompany order if not sent through a responsible advertising agency. Address,

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SAMPLE COPIES.

No more sample copies of the Companion Papers in this form will be sent out, as they go in completed sets for binding, and extra copies will be hereafter held to fill up broken files. Requests for samples will in future be responded to by sending out copies of the old "blanket-sheet" form.

HOMES, HAPPINESS, HARMONY.

A sufficient number of farmers, mechanics, artisans, traders and useful professional men, in different parts of the United States, of the desired class, have signified their intention or willingness to join in a general migratory movement to the Pacific Coast to make the hope reasonable that the New Dispensation movement can be made dominant here in whole counties. In all parts of the Pacific Coast there are people of excellent moral character, liberal and progressive in thought and social intercourse, and these will be valuable co-operators in the movement, elements of strength in building up and cementing the new social conditions.

A Soul-foremost Work.

We do not propose that subscribing to pre-arranged social rules, nor to any extent surrendering personal control of individual property interests, shall be features in this movement. Nor do we enter upon it as a financial speculation. We are actuated by other and higher motives. We believe the occupancy of the Pacific Coast, or the arable districts thereof most attractive in natural conditions, by people of advanced spiritual thought and high spiritual illumination, is in line with the unfolding destinies of the human race—as much so as the discovery and development of the country's mines of gold and silver; and we feel to be called to devote a portion of our labors to this accomplishment.

THE OREGON RHINE.

Where the avalanche forms and the eagles career,
Where the tops of the mountains in clouds disappear,
Where the blasts in their wrath irresistibly sweep,
Into being from thence the Willamette* doth leap,—
Flashing and dashing her bright waters flow
Down to the flowery valleys below.

But there's rapturing music in forest and rill;
There are pictures defying the peneller's skill;
And the rugged is lost in the mild and serene,
For the Queen of the Beautiful governs the scene.
Flow on, Willamette, in majesty flow!—
Grandeur around and enchantment below.

As a mirror colossal a lakelet extends,
And the beautiful river into it descends,
And the forest and mountain, the cliff and the sky,
In the lakelet are imaged in form and in dye:
River of crystal, exultingly flow—
Fairly scenes here, but an Eden's below.

She emerges in spray and the cataract's roar,
And behind and the canyons, the prairies before;
In the distance the summits are changing their hue—
They are fading to purple and dropping from view.
Beauty and purity blendeth here—
Bowers and flowers and waters clear.

Inspiration's inhaled from the odorous breeze!
From the emerald prairies and towering trees;
With a spirit prophetic the soul is aglow—
It exults in the glories the future will know—
Proudly, Willamette, your volume roll down—
Rhine shall be rivaled in wealth and renown:

'Tis the will of the people that cities shall rise;
And the smoke from the factories ascends to the skies;
And the sons and the daughters of genius abound,
And their fame is encircling the earth all around.
River of splendors and breathings Divine!
Queen of the Rivers! all beauties are thine!

To the lovers of good all the prospects delight,
And the wilderness wastes have all vanished from sight;
From the mount to the vale, from the vale to the sea,
Are the bountiful homes of the happy and free.
River of gardens, of homes, and of song,
Rolls like an anthem thy volume along.

As the homes multiply and the harvests increase
Shall thy borders continue reposing in peace,
And as long as thy waters roll down to the sea
May thy children be true and be worthy of thee.
Peace and prosperity ever be thine,
Beautiful River! the Oregon Rhine!

* Accent on second syllable—Will-lam ette.

Information Supplied.

Are you impressed to seek a home or establish yourself in business on the Pacific Coast? If so, do you wish to be advised regarding opportunities? Then write us, stating in what business you wish to engage, what property you wish to secure, etc. To extent of postage enclosed we will return printed matter, the portions marked covering points of inquiry, and will afterwards, if requested, give more particular attention to the inquirer's interests.

Chances for Investment.

We will direct those who in good faith wish to occupy and improve town property to town-site locations, interior and seaport, of undoubted eligibility for building up commercial centers of importance.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—	
Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland.	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia.	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio.	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela.	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland.	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware.	3:09 p. m.
Edinburg, Scotland.	8:01 p. m.
Frankfort, Germany.	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Hallfax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:08 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine.	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal.	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City.	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada.	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada.	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France.	8:19 p. m.
Rome, Italy.	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica.	3:36 p. m.
Sioux Falls, Dakota.	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili.	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria.	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico.	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

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For The World's Advance-Thought.

TRUTH MAKES FREE.

ALICE ESKEL.

WEN sing of freedom and the free,
Though never yet were nations born
Whose brows were lighted by the crown
Of Truth's resplendent royalty.

O, poets of this grander age
That's dawning for a righteous race,
Your soul-lit genius yet shall trace
The noblest thoughts on history's page.

Your souls shall sing their truest lay,
For Truth shall reign supreme on earth,
And place on high the men of worth—
All Good shall gain the purest praise.

Not then shall untruth bear the palm;
Not then shall slaves be freemen called;
Nor souls by passion be enthralled;
Nor wars affright the peaceful calm.

But Love, in every heart enthroned,
Shall rule the being of each soul,
And, linked with Truth, shall bind the Whole,
And they alone shall kings be crowned.

THE NEW EDEN.

TO KNOW the structure of the human brain and its history, and the changes through which it has passed, is to know the history of mankind from their inception upon the planet. Virtually, we carry the world on our shoulders, and the world around us develops simultaneously with the progress made by the world we carry.

We can read clearly the purpose of the Infinite Man in the structures and faculties of the finite man; but man must look to the Celestial in himself to do this, for external effects will not instruct him as to interior causes, but from the interior Center alone can he comprehend the circumference: and material nature is the circumference of which his soul is the Center.

The material world is neither the result of chance nor hazard, but it is a tome of wisdom whose explanatory key lies in the mind of man. As the Infinite Mind reveals itself in the mind of man, so the mind of man reveals itself in the Earth or Planetary Mind.

The two hemispheres into which the world is divided represent the two lobes of the brain. The Eastern Hemisphere represents the Reasoning Brain—the masculine principle—the government by man; the Western Hemisphere represents the Intuitive Brain—the feminine principle—the gov-

ernment by woman. These Hemispheres have their position in the material world as they are placed in the human head. When the Eastern (Reason) and the Western (Intuition) Hemispheres shall unite in bonds of Peace and Fraternity, man and woman combined shall govern the world.

The various nations, civilized and uncivilized, represent faculties of the higher and lower brains; and each nation is situated in the two Hemispheres, in the same position as the faculty it represents (and whose characteristics it displays) is located in the brain as marked by the Phrenologist.

Men show more genius and liberality who belong to the nations that correspond with the faculties of the higher brain than do those born among nations who correspond to the faculties of the lower brain—nations that dwell in the Southern part of the planet.

Dividing the brain of man, as the world is divided, into North, South, East and West, we find that the organ of Spirituality is located in the Northwestern portion of the brain. This corresponds to the Northwestern part of our planet—starting from the Northwest Pacific coast—and finds its highest development in the ice-bound continent beyond the frozen Polar Sea.

The Central Solar Forces, located in the Polar continent, have been the controlling power of our planet (just as the spiritual forces in man's organ of Spirituality has controlled him), and it is the influence of these forces that causes the magnetic needle to point to the North.

And if the stupendous power in the Northwest would fail to influence the guiding compass, material man would be as much lost as the spiritual man is who fails to follow the compass of his reason when it points to spirituality.

The material compass points to the material Eden of the race, as the spiritual compass (Intuition) points to the Celestial Paradise (Spirituality).

The Eden of the race was located in what is now the ice-locked Polar Continent, to which the rest of the world was, comparatively, a wilderness. As the Edenic race fell from the exercise of their highest faculty into the lowest selfishness, they gradually brought about conditions that culminated in a cataclysm, that cast them out of their Eden. Accompanying this cataclysm was a planetary wave of extremest cold, that placed a barrier in the way of their return to that Eden until they have again grown into the possession of their higher faculties.

Intuition now calls, and the inharmonious portion of our planet will again have its burst of passion, and be overthrown, and our earthly Eden will again be reclaimed. The barrier of ice will be removed, and that portion of our planet that has

been so long hidden, will be opened again to the race.

As the primitive Eden it was a seed that the selfishness of man buried from view; it has now grown to the blossoming time; it will burst the pod of ice and stand revealed a grander Paradise than ever.

Look to the North-West! for the spiritual faculties there will culminate in a Celestial Light that will enlighten all the nations of the earth. Where Intuition reigns the Sun never sets.

NO SPACE.

MIND, *per se*, is not limited in its movements by natural obstructions as the material body is. Living in a mental-spiritual state apart, from the material body, is not so difficult to conceive of, for to live in dream is to live in the spiritual state half separated from the body. Dream-land is the border land between spirit and matter, in which the impressions of the spiritual and material states become mixed, as in the dissolving views of a magic-lantern entertainment when the receding picture dissolves in the oncoming one, and we only catch a glimpse of the prominent features of each, here and there.

We can live, what seems to be, a long period in a few moments in a dream. So we can in the purely spiritual state, but we cannot do so when conscious of, or in direct contact with, matter, for the more consciousness is bound to matter the more we are limited to time and space. The Materialist cannot conceive of a consciousness of eternal existence, because, wedded to matter as he is, all his notions of existence must necessarily be time and space-limited. He would have us believe that life is a tangible thing, when it is an intangible essence, which we can know as a state of self-consciousness, but not as a *thing* that we can handle, and, therefore, it ever eludes our grasp, though all the time it pursues us and we cannot rid ourselves of it.

Life is omnipotent and omnipresent; it is all-pervading, all-knowing, all-seeing, and, being an essence, it is the most potent where matter is the least solid (like the perfume of the rose), and there is deeper, stronger, more palpitating life in the "vacant space," the materialist talks of, than there is on his "solid" earth. If he could see the unseen planets linked together in "space," he would wonder at the "body of God" being so "solid;" and he would find life so universal, that in all the universe he would not find an atom of space in which death could dwell.

THE Trinity of Being diffused into the sphere of external life is man; the sphere of Interior Life concentrated within the Trinity of Being is God.

For the World's Advance-Thought.
TAKE THE LIGHT.

ALICE ESKEL.

WHATEVER we have we silently have grown,
Our powers, our qualities, and their uses.

Fierce tigers grow on a bloody diet;
And gentle herds on grass and golden grain.
We shun the first, which seek only prey;
The others give us aid and wholesome drink.

In primal times the tiger was the lord
Where now the lowing kine disport themselves;
The higher reigns where then the lower ruled.
Heed, ~~are~~ the lesson, bloodthirsty mortal!
You are lord, even as the tiger was;
But not for aye. Back to the wilderness
You soon shall go—there feed your burning lusts
Within the gloom of forests rank with weeds,
The symbols of your savage thoughts and lives!

The world grows apace, and full soon shall shed
Its outer cover, that it may blossom:
The shell, the sensual man, is broken
More and more each day that time advances,
And out of chaos harmony shall come
As spring-time flowers follow winter's storms.

THE HEART OF THE PLANET.

THE PYRAMID OF GIZEH is over the center of the heart of the planet; and as the human heart records the life impulses of the individual, so in the innermost heart of the Pyramid lie recorded the life impulses of humanity from their inception upon the planet.

The Pyramid has the triangular form of the heart, which organ it was meant to portray; its chambers answer to the cavities, etc., of the heart.

The giant Sphinx, near the Pyramid, typifies the mystic silent soul-forces. The body of a lion, with a woman's head, means that when the feminine principle (Intuition) shall be at the head or dominate the animal, (the senses), the body of humanity that sustains that principle will have leonine strength of Being.

When the riddle of the Sphinx is solved, (that is to say, when we comprehend Mystic, Silent Intuition), the treasures of the heart (the hidden records of the Pyramid) will be revealed to us.

The parts of Egypt and Palestine covering the Heart of the Planet have been barren many centuries, because the heart of man was barren. Now that man's spiritual affections are being awakened, the wilderness will again blossom like the rose.

Jerusalem corresponds to the innermost recess (the Sanctuary of Peace) in the chosen people of God, for they were nearest His heart—that is, they cultivated the innermost principles of Divine Love, and lived in the locality corresponding to it externally.

All religions have heretofore had their inception in the East, in the territory covering the Heart of the Planet,—for religion has its seat in the heart or affectional nature—but now the Fountain Source of Spirituality, that supplies the Heart of the Planet, and whose mighty currents are connected with the earth in the Northwest, is going to be opened, and the combined Wisdom of our own Planetary Sages and that of the Sages of our Solar System will be unfolded to us.

Time-conditioned consciousness will be transformed into the unconditioned consciousness of Eternal Truth.

ENERGY.

THE ENERGY of a certain thought in one individual may become so powerful, through cultivation, that it will affect the destinies of several generations. This is the origin of hereditary traits—moral, mental, and physical. In Japan it is well understood, and certain crafts have been followed by families for thirty generations, until they exercise marvelous skill in the execution of their calling.

The reverence for, and pertinacity with which people cling to, old superstitions and creeds, are due to the persistency of energy which brought them forth. The Materialist is made in the same way. Men travel the same walks of life, over and over, because their energy is crystalized in the same direction. Idea-forms are crystalized Thought-Energy. By effort they may be dissolved into their more interior current of progressive spiritual Thought-Energy.

The narrower the stream we sail in, the less chance there will be of meeting ships freighted with universal commodities, that sail on the boundless Universal Sea.

Water, (Mental-Spiritual Thought), under the influence of freezing cold, (Hatred), becomes crystalized into ice (Selfishness), that prevents Life, (the Being) from coming to fruition.

The mental thoughts of inharmonious man become crystalized; therefore, he cannot progress. He thinks the same thought over and over. Like ice, he is fixed in one place; but if the ice be melted by the sun (Celestial Harmony) it will find its way to the ocean (the Universal).

Water in the glow of the sun (Spiritual Thought) becomes etherealized and ascends in moisture (Aspiration) to the blue sky, (Truth), in which it is purified, and returns again to earth in the form of rain, (Spiritual Nourishment), to minister to the expansion of Life (the Being).

SPIRITUAL and material progress, to bring forth their harvests of good, must advance hand-in-hand, or in interdependent relationship. The records are many of missionaries of Christianity having been driven from countries in which they had labored for years making converts and building temples, when their teachings and their temples would be together forgotten; but there are no records of railroads, telegraphs and schools of the useful arts having been voluntarily relinquished by any people among whom they had once been established.

THE serpent, Self, tempts the intuition (Eve) to corrupt the senses (the Adam) with the forbidden fruit of the passions. If the senses partake they perceive themselves in their hideous nakedness, and would hide from their own soul (God) their fallen condition, of which they are ashamed. Intuition thenceforth conceives knowledge painfully, and the senses labor under dire burdens to supply food for their passions.

As long as we act in harmony with Divine laws we are under no restraint; restriction comes as we oppose them, and increases as our opposition increases.

HURT NOT NOR DESTROY.

IN an address upon "Cruelty to Animals," delivered in this city before the Unitarian Society, Rabbi J. Block, in speaking of the Hebrew ritualistic methods of slaughtering cattle, said: "Before dispatching his victims this official had to utter a short prayer, invoking the Highest Authority, by whose permission only he sheds animal blood."

The ten commandments are the highest recognized authority of the Hebrew people. They are claimed to have been written upon tablets of stone by the finger of God Himself. Among them is this commandment: "Thou shalt not kill." It is not the God of slaughter that says: "The wolf shall lie down with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." * * "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord." According to this, those who kill and abuse animals have no knowledge of that Lord who commands that "none shall hurt nor destroy."

The spirit of the Old Testament, as well as of the New, sustains and gives life. It is the Pharisaical letter in both these scriptures that killeth. Those intuitively developed live the spirit, and those living in the senses only, worship the letter, and the result is that the former seek to save and comfort, the latter seek to kill and destroy, and both find warrant in the scriptures for their action. One follows the God of Spirit, while the other follows the letter, or Matter God, for the scriptures contain two Gods who are the antipodes of each other; throughout the bible first one is uppermost then the other, according as the spiritual or material predominates in man.

A HURRIED glance over the speech of Senator Jones, of Nevada, on "the silver question," suggests that it might be at least interesting to read it carefully—which we may find time to do. But money, being merely the measure of value, should be accorded no more importance in legislation than, and should be as free and unstinted in necessary use as, yard-sticks and liquid and grain measures. Quoting old authorities in discussing the subject is like following the line of evolutionary development backward for guiding examples of moral conduct—which our Orthodox friends habitually do. We admit our position is untenable, in the present condition of humanity; but we think and write for the coming civilization, not existing barbarism.

SENATOR MITCHELL is most obliging to all his constituents. His popularity at home and influence in the Senate are not a mystery to those acquainted with his obliging disposition and his zeal in prosecuting official business. Of that quality which passes for ability in this age of American statesmanship he is justly accredited with more than the average allotment.

WALKING in the sunlight we are followed by a shadow. The light is the spirit-man; the shadow is the matter-man. When the soul is centered in the light there is no shadow.

For The World's Advance-Thought.

THE PRE-NATAL LIFE OF MAN.

E. M. W.

TWO CENTURIES ago the austere poet of Puritanism, in his mighty epic, presented the theory of Special Creation, asserting for man an origin independent of, and not derived from, the lower organisms of natural life. As his poetry was grand and the defective science passed almost unquestioned, and this dogma soon became embalmed among the cherished convictions of the English-speaking race. But the teachings of Evolution, and especially of Comparative Embryology, have made such an hypothesis no longer tenable or even conceivable.

Just as the fins of the fish tell of water, or the wings of the eagle pre-suppose air, does the pre-natal experience of man tell of the animal natures through which he has passed, and reveal the lower kingdoms of life from which he has arisen. Not an independent and isolated Creation is he, but the finality and summary of all the past. He is made up of a little of every creature's best. He comes, he goes, through many cycles of successive births. Nature writes with lucid lines this grand truth in our forming bodies. The microcosm of the individual repeats the macrocosm of the race. The development of the embryo is a condensed and abbreviated repetition of the evolution of mankind. In the gestative period previous to birth, the inchoate human being runs swiftly through the whole gamut of change that his ancestors slowly experienced in their movement of ages up the zoological ladder. He passes through the several stages of cell, leaf, egg, worm, reptile, serpent, fish including gills, quadruped including tail, till he reaches the full human form.

By the sexual process life begins for each individual at the point where life began for all—as a particle of protoplasm. In this particle are blended all the attributes and acquirements of the plane of life that has been thus far attained. In it sleep all the eternal secrets. The great mystery of Evolution lies in this protoplasmic speckle, which acts as a living memory leading the germ, in nine months, through the same development that its progenitors gradually underwent during uncounted generations. This development, *ab ovo*, repeats in each forming person, in a few months, the prodigious organic unfoldings acquired by the race during limitless periods of time. He starts at the cell, as a cell, and becomes successively whatever that primal cell became on its climbing way to man. He rehearses in his foetal life each stage of the unfolding gone through by his ancestors. He omits no milestone by the way, and avoids no by-path of animal growth. He moves along with the fishes, the vertebrates, the mammals, but stops not with any, and when gestation ends stands by himself. Thus each embryo tells over and over again the fine tale of heredity, and chants the "Psalm of Life" in all ears. In a few months of automatic womb-work, he has lived, in epitome, through the millions of years and the myriads of changes which his progenitors traversed on the measureless highway of life. He recites his race-history without a break.

The growth of the babe unborn is a picture, in little, outlining that of the family of man. In the earliest stages he is an incipient plant with two leaves. Later on, he cannot be known from the lowest animal. Still later, it cannot be said whether he is snake, fish, or bird, and his tail is longer than his legs. Even when further advanced, it is still a question whether he will be a dog, a horse, or a man. Thus the pre-natal steps of growth in each human being repeat the stages through which the race has passed. The embryoman re-enacts the world-code, and resumes the history of that mighty ascensive revolution by which man entered the world. His growth in the womb is a condensed repetition of the movement by which, through the long ages, the human family rose through the various planes of lower and lesser life. In each germinal dot of man blooms afresh the past life of the race. The germ goes through the same round as the species, and the life of the babe reflects the æonic record of mankind. The slow changes of milliennads are compressed into the brief span of embryonic life. This is now the firm position of science, and this the wondrous process of human birth. Each germ passes through all the successive stages which have preceded in the line of its racial history, and rehearses the sublime drama of animal evolution. The stepping stones of the ascending life are the vanishing forms of the humble past. Each new stage is born from the last.

Prof. Hæckel, in his "Evolution of Man," gives carefully prepared plates showing the growth in embryo of the fish, salamander, tortoise, fowl, calf, rabbit, hog, and man. At certain stages of their development, there is an exact resemblance of form among them all, but each as it approaches the time of birth becomes differentiated. It then ceases to personate the races below it, and begins to assume the form proper to its own kind.

At first the Psyche or Monad caught in the generative whirl, and incarnated in the maternal egg, shares in the Universal Life, and begins to weave about itself the organs which it soon will need. The configurations that its body takes on are successively determined by the memories of its racial evolution which are so wonderfully written on the germ. Then the mobile and plastic structure, having passed through the mystic impressions of its animal heredity, enters more closely into the circulations of the mother, who communicates her higher life to its members. So the little being, as it approaches the birth-hour, becomes slowly humanized, and the sex is determined.

Now how is it possible, in the face of this array of facts, to maintain that we have in man a Special Creation, isolated from and independent of the races of the animal world? What explanation has the believer in the Special Creation dogma to offer? Is this all a meaningless phenomenon? If man was created at once and out of hand from the inorganic dust under our feet, why drag him to birth through all the forms of the lower kingdoms? Why masquerade him in the strange guise of plant, fish, reptile and mammal before clothing the germ with the proper costume of man? There is no rational

escape from the conclusion that all organisms, whether animal or human, start from the same cell. They have a common beginning and a like history. Nature has strewn our pre-natal path of life with the memorials of the animal origin of man. She writes the biography of all on the germ-life of each, using for an alphabet the forms of lower life, so that "he who runs may read."

THE NEW ENGLAND PROPHET.

THAT grand inspirational worker, Parker Pillsbury, sends us a most excellent discourse, entitled "God in the Constitution; Man and Woman Out." It is one of his very best inspirations. He points out the dangers that are gathering thick and fast over the citizens of the Republic from ecclesiastical domination, and the curse that would come upon our land if theologians would be allowed to change the Constitution and pass laws in the interest of the Mammon-Christ religion. He shows how wide-spread the conspiracy is; that many millionaires, Congressmen, Senators, and even some members of the Supreme Court of the United States, are pledged to the success of establishing a King Christ in the Constitution. Should this conspiracy succeed he prophesies a worse slavery for the white race than was the bondage of the black man. He makes a scathing arraignment of the injustice done to women, socially, commercially and politically, and clearly shows that she is the blind tool of scheming ministers, who would close their theological tentacles upon the liberties of an indifferent populace, who have no eyes, no ears, no thought for anything but money.

But our good friend need have no fears; his lifelong work is not for naught. The darkness now is not that of early night, but it is the deeper gloom that ever comes just before the dawn. The moment of apparent triumph will be the signal for the defeat of all the powers of darkness. When the schemers will be ready to put the King Christ into a paper Constitution, the True Christ will come forth and proclaim his Universal Power. In that day the schemers will stand confounded and appeal in vain to armies, navies and legislatures to sustain their selfish claims, for they are of the Old Order and must pass away.

THOUGHT FORMS.

WHEN we perceive a new idea the impulse is to put it into some material form; either by speech, writing or model, for the purpose of typing it for mortal comprehension. This impulse in the individual is a manifestation on a small scale of a universal law. New ideas of universal import, evolved to mortal understanding, invariably type themselves in matter, and consequently matter, whether it be that of which a planet or a sun is composed, must immediately conform to the expression of the idea.

The idea of a New Heaven and a New Earth is based upon scientific principles.

THE SOUL must be at peace to receive wisdom. The Universal cannot perfectly reflect its Truth into the being disturbed by the warring elements of passion.

SOUTHERN CROSS PAPERS.

For The World's Advance-Thought.

RELATIVE AND ABSOLUTE TRUTH.

THEODORE WRIGHT, OF SOUTH BRISBANE, QUEENSLAND.

PILATE'S brief but pressing question, "What is Truth?" is still awaiting its answer. Many emphatically say such a thing as Eternal or Absolute Truth need not be thought of, for disappointment alone can attend such an expectation. That may prove, after all, to be a rash and an ill-advised statement. Many facts, all that human history furnishes to date, lend their support to it; and that is certainly a very strong foundation of appearances to base a strong conviction upon; still if the future, being essentially different in many important points, can show facts quite outside of that category, the conclusion arrived at from premises now to hand will fall through. There is so strong a probability of such facts arising then, that it is not hazarding an opinion to state all things will yet be made new; even the conclusions in many instances which we have carefully drawn for ourselves from the existence of past facts.

Imperfection cannot grasp or contain perfection, any more than can a world contain the Universe or a cycle of time Eternity. While the human race is progressing towards its goal, perfection, the utmost it can expect to sight or handle of truth, will be relative; true and applicable it may be to the state of things, and circumstances which gave birth to it, but as faulty as the stock from which it sprung. Imperfection cannot do more or better than that. But unless we are prepared to deny the possibility of human nature being perfected, we can find no holding ground for the thought that Absolute Truth is necessarily an impossibility to man.

Imperfection is only a temporary state of things; and it can never apprehend more of truth than it can hold or apply; hence, the whole of truth human history has, during its immature stage, made its own, has naturally and necessarily been relative thereto, so imperfect. But when we read of the world passing away and the desires thereof, we learn at the same time that what is temporary and relative will only fill its time and serve its purpose, and then it will go into the oblivion of the past, and that which is eternal will occupy instead; this imperfect stage, how long soever it may have lasted, and how deep the ruts it may have made for itself while holding its own, is only relative, temporary or time-serving, and tentative; there is a Perfect, Absolute, Eternal, and Unchanging state awaiting the fullness of time to show, and it can only be a promise or prophecy so long as immaturity in any degree continues.

The only way in which we may intelligently grasp the statement, "there shall be time no longer," is by the side of the thought herein considered. Time is like a probationary or tentative portion of eternity, during which no finality will be attained and only imperfection shown. Time itself is something imperfect, and everything connected with it, or showing therein, must partake of its characteristic imperfection. Only the Eternal

state of being—perfection—can sight or possess Absolute Truth; and to the very extent that man is wide of perfection must he and will he be contented with relative truth. That there is Absolute Truth, as there is also perfection, and that man may reasonably be expected to attain to the only holding ground for Absolute Truth—which is perfection—can with confidence be inferred from the Divine fiat, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

"What is true to-day will not prove so to-morrow," is very true of time, but of time only. Human history verifies it to the letter up to date; but who would add, "therefore it must ever remain so?" We have not examined the premises sufficiently yet to be able to form a very safe conclusion. Reasoning within the limitations of time and imperfection we reason within a circle, and just outside of it are premises which will abundantly and completely upset our conclusions. While the human race occupies only the weakly progressive stages of being agreeing with childhood, it will speak as a child, think as one, and understand as one; but surely as it comes into its matured or perfect state, it may be expected to win a very different experience, and so to put away the former one. And we contend that human nature in the present era has never yet attained its maturity, has never yet unfolded sufficiently to mature the stock which would allow of its carrying the fruitage it is destined to bear—that fruit being a ripe and an assured perfection.

The Master once said, "I have many things to say unto you, but ye cannot hear them now." Absolute Truth could not be borne by any save perfect characters. Truth has been in all ages ~~doled out~~ as diluted as the circumstances of the times and the people demanded. Nothing more than relative truth, suited to imperfect states and times, has at any time in man's history been possible hitherto. If anything more has been uttered it has been so veiled and clouded with symbol that it should not by its dazzling brightness destroy the very sight of the onlookers. Hence, the "letter killeth," because the truth it contains is deeply hidden within it, and will only shine through its coverings very faintly at first, and more and more clearly as the coverings are seen to be such, and so are removed, little by little, until the innermost essence or spirit of it is unveiled.

The Sacred Scriptures, though holding within them Absolute Truth, are surfacely or literally nothing more than relative truths, and so of a character that is temporary, fluctuating and unsatisfactory, so soon as a more advanced state of being and a more qualified state of bearing makes it necessary to supersede them. The truth the Mosaic economy held was no more than relative; and so long as the circumstances continued which made that fit and proper for man, to help him in the uplift, it was all that man could desire or the Love and Wisdom of God provide. But the fullness of time came for that to be superseded, and its repeal came when something less clouded and obscure became necessary and it was supplied. And God changed not. His actions past are assurances of similar

actions to follow whenever altered circumstances demand it. Two thousand years, or less, sufficed to develop the racial man so that the Mosaic economy became unfit for longer application; and now another higher educational class has filled a similar cycle of time and has lost its hold and fitness for the race; we are not surprised, therefore, to find clearer thought and advanced ideas based upon a spiritual understanding of past literalness coming into our life with a force, an earnestness and an assurance that it has come to stay. It is because God changes not, but always adapts Himself to the changeful moods and tenses of undeveloped man, that we see this application of relative truth, ever more and more approximating to the Absolute, made to fit exactly into the very circumstances and requirements of the hour. When man is qualified to grasp and use the Absolute, it is already to his hand; so long as he is unqualified, whatever he may wish for or desire, he will not be entrusted with the things of eternity and perfection, because nothing would contribute more certainly to his misery and destruction.

The Apostle Paul had such thoughts as these when he wrote to the Corinthians: "Henceforth we know no man according to the flesh; yea, though we have known Christ according to the flesh, yet henceforth know we him no more." Paul in those words expresses as fact that he had been caught by what was external, relative, therefore temporary; and so by something that was not worthy of being retained. Christ according to the flesh is only the letter that killeth; but it is a form holding as its essence and innermost the life-giving or life-working spirit, which may be apprehended and savingly applied by all who have spiritual discernment. To be satisfied with Christ according to the flesh and the literalness of the Scriptures is to be satisfied with the form of godliness without having any appreciation of its power. Although Paul was first caught by the external form, he discovered, in time to correct himself, that what it held within it was the only saving reality; so, as he matured spiritually, he put away the childish things that had occupied temporarily as steps to lead him to the reality within. How many have caught the externals, and held to them tenaciously, never seeing more, all the strifes of Christendom abundantly illustrate; but isolated ones here and there, have learned, like Paul, to know Christ according to the flesh no more. Many are now ignoring the letter that kills for the life-working essence or spirit.

MICROSCOPES and telescopes will, e'er long, be invented, that will enable us to see the inhabitants of the ether, and the other worlds of our universe. The scientist of the Old Order will not believe this statement, but neither did their ancestors believe in the present microscopes and telescopes.

SPIRITUALLY you live in your own creations. If you do not like them *you* must change them; none other can do it for you.

TRUTH is interior and eternal; error is exterior and transient.

For The World's Advance-Thought.
**ANCIENT AND MODERN ADVANCE
 THOUGHT.**

BY C. PFOUNDEN, (LATE OF JAPAN).

Of the three great divisions of Oriental ancient advance thought, that nearest to us geographically, namely, the Semitic group, is most familiar; the next, or central, the Aryan; and the further, the Turanian; being each less well known or understood.

Through the medium of the Old Testament, we have learned the traditions of the wandering tribe (or tribes) and those other races with whom they were in contact, after hostile collision.

The monotheism, represented by that survival of one of its most ancient forms, the Madgean or Parris, we know to have been based on a doctrine of purity, of beauty and simplicity; purity in all things, in thought and deed; the worship of one supreme being, the love of one (and only one) woman.

The ethics of the "chosen people" may not always appear to advantage in the Bible, but in ancient Egypt, as in the great cities on the banks of the Tigris and Euphrates, there was undoubtedly a high moral ideal; and even the practical standard reached, claims our respectful consideration. Yet, beneath all, was ever apparent the sacerdotal craftiness, the name of the one Jehovah, constantly brought in as a Divine sanction for the arbitrary tyrannies of the Theocracy that dominated over the multitude.

The propitiatory sacrifice and prayer, the burnt offerings, the shedding of blood even,—and this not always of lower animals—were features specially characteristic. Its cruelty and sanguinary character apart, it contained germs of evil that have fructified for terrible potentialities in all time, even to our own day. The orthodox may feel shocked, nay horrified, to be told, or reminded, that there is the survival of this human sacrifice, and moreover of its cannibalistic rites, yet surviving in the most holy of the sacraments of the Occidental creeds.

Nineteen centuries have passed since the commencement of the new departure, that has grown up into Western Christianity, with its numerous sects, many claiming exclusive knowledge of the only path to everlasting salvation, and that all outside shall be eternally relegated to torments and damnation.

"Thou that in the heavens dwell
 Sends one to heaven
 And ten to hell,
 All for thy glory,
 And not for any good or ill
 Done afore thee."

To-day myriads of toilers are groaning under the oppression of their masters; true we see the dawn of a vigorous upheaval, a by no means silent protest, against all this injustice. The social structure is like a pyramid. The base rests upon the millions of toilers; up its sides are struggling hosts, selfishly striving for the apex, a road that leads nowhere. Oblivious of the seething mass beneath, deaf to the groans of the desperately hopeless men, of the sighs and tears of the hopelessly heart-broken women, the wail of the infant, the cry of

the aged and the anguish of the sick,—these selfish seekers after wealth and social place, these sordid, ambitious men and women, are criminally indifferent and callous.

It has surely failed in its mission, therefore,—this old-time superstition, this sectarian bigotry, this frantic zeal—even as the creed of the Mussulman, the Islamism of Mahomet, has failed.

Has it not been in spite of the church, has it not been only since revolt, reform, has crept in, that any progress has been made? And now the day has come when even that small concession to advance-thought is inadequate. The Jewish people themselves always have repudiated, and still do, this innovation, this ever-changing Christianity, and its priest-made dogmatism. They show their good sense, there.

Now that we see the future of the western adaptation of an eastern creed, let us look once more to its cradle-land; let us seek amongst the ancient records preserved for us, or at least so much of them as we have been permitted to obtain, that are above all suspicion of having been tampered with.

We see Christianity was no invention, any more than the later outgrowth of Semitic thought in Mahomedanism; and as we seek for the earlier basic principles, we perceive a common principle, preserved intact, most fortunately for us, and our purpose, in other directions.

We essay to peer into the dim vista of the past, to laboriously feel our way into ancient historic records, and erect stations on our path, so as to once more be able to retrace our course.

Amongst the Aryan (or noble) races of the southern Asiatic civilizations, far away to the east, amongst the predecessors of the present Turanian populations, we find what we seek—stores of knowledge, of wisdom.

Whence comes this undoubted archaic enlightenment, this advance thought of by-gone ages, and how comes it that we of the west know so little of it till this late day?

(To be continued.)

[Continued from last number].

THEOSOPHIC VIEW OF MAN.

MARIE A. WALSH.

The spiritual soul is a compound called in Sanskrit, Buddhi—Man as united to Atma—which terms translated would be The Over-Soul or Universal Soul (Buddhi), universal substance illumined by spiritual intellect (Hyher Manas), united by a ray from the Supreme (Atma). It is, in other words, the most subtle essence, vivified by the supreme spiritual consciousness and expressing itself on the highest plane of thought—Intuition. This soul relates us to Universal ideation, to primal causation, to the infinite and immortal realm of spiritual reason. It is the immortal, the Higher Self, the Christ, the God within the Temple. An ego having a fully expanded consciousness on this plane would be one in feeling and knowledge with that which we term the Divine. Life, with its manifold mysteries, would be an open book, its obscure text made clear; the limitations of Time and Distance would disappear. This soul knows not

doubt, nor fear, nor desire. Love, Strength, Justice, the Trinity forming the one (Wisdom) are its attributes.

We have, then, according to this teaching, two souls, the one earth-clinging, the other heaven-soaring, and between the two the reason or human intellect. The different selves stand as follows.

- 1st, Body;
- 2d, Vitality;
- 3rd, Astral Body;
- 4th, Animal Soul, (lower pole);
- 5th, Human Soul, (link);
- 6th, Spiritual Soul (higher pole);
- 7th, Atma or Supreme Ray.

The body is the vehicle of all the selves, yet not in any sense the self. It is the earth instrument upon which the Supreme consciousness plays its harmonies in music of speech and action. It belongs purely to this world of gross matter. At death the Body returns to earth; the Vitality is inhaled to be again exhaled in other forms; the Astral lingers near the body, fading as the body falls into dust, until it disappears. The Animal Soul lives as an entity according to the strength of its passions—of its earthy attractions. As already pointed out in the diagram of elements this soul is mortal and perishes as to form and self-consciousness. The Atma-Buddhi-Manas is the Eternal, Divine-Self. Between the perishable and the Eternal, stands the Human Soul; and, whether that soul returns to its primal elements, or whether by effort it unites itself with the Eternal Soul, and thus gains for itself a self-conscious life, through aeons which to us seem an eternity, is a question of free choice with the human soul. If it prefer present pleasure to eternal good, if the gratification of sense or of passion seem more desirable than the acquisition of God-like powers and an eternal consciousness, it is free to choose.

Such is man according to Theosophic teachings. He holds within himself the potentialities of every sphere of being. Upon this objective plane of gross matter he reigns supreme. Of the earth, of life, he can make a heaven or a hell as he will. But in order to will, man must know, and knowledge can only be gained through study. "Man know thyself."

The foregoing gives simply an outline of this great study—a primary sketch to assist in the understanding of more abstruse works.

THE GOLDEN AGE.

THE GOLDEN AGE of the past, which writers often refer to, was in the infancy of the race, when intuition—as in the child, before external knowledge has blunted its soul's sensibilities—was alone the man's guide and monitor. That was the interior Garden of Eden period, out of which man's passions (the Angel with the flaming sword) drove him. It was essential that man should come out into the wilderness of his external nature, that through its contrarieties and manifold desires he might learn wisdom. The history of the race is but the history of the individual on a large scale. Therefore, let us obey that ancient precept, "Man know thyself."

(Discourse by the Rev. W. E. Copeland, Tacoma, Wash.)

THE PURE IN HEART SEE GOD.

SINCE one great object of Religion in all ages has been to attain the Beatific Vision—to see God—it is well worth our while to devote one evening to the pre-requisites, and also to a discussion of what is meant by seeing God. One of the prophets declares that no man hath seen God at any time; again the Master tells us that only the Son hath seen the Father, and yet also declares that the pure in heart shall see God.

The ancients speak always of the heart as the seat of the spirit; the source from whence proceeds thought, aspiration, love; indeed the center of all spiritual activities. We should rather speak of the pure in mind and assert that the brain was the seat of thought. But after all the ancients may be right; we do not know that the brain is the part of the body specially favored by the spirit. Indeed it is probably true that the whole body is pervaded by the spirit and that it is in one part as much as in another. Whether the brain or the heart is the place in which the spirit dwells, there is not much difficulty in determining what is meant by purity of heart. Our thoughts must be occupied with pure ideas; evil imaginations must be kept away.

What is this seeing God? Certainly not the seeing of any form. This cannot be expected, for God has no form. No image can possibly be made which will, in the least, represent him. The prophets were right when they asserted that no man had seen God at any time. The trouble with many of the theologies has been that they have made mental images of God. Yet, while God cannot be seen, again He can be seen. We may see God in Nature. We see very different things. One man looks upon a great waterfall and sees so much mechanical power running to waste; another looks on this same and sees the grandeur and strength displayed; another looks behind the great mass of falling waters and sees that Power which lies behind all motion: one person looks at the flowers in the wood and sees weeds; another sees so many genera and species; another sees the exquisite beauty of form and coloring; and another sees the beauty of God.

We may see God within ourselves. Of course the seeing is a mental operation, not performed by these material eyes. Some, who have followed very far the process of concentration, tell of seeing a great light in the heart, an unspeakable glory; which attests to the indwelling God. I hardly think that Jesus alluded to such an experience, but rather to the knowledge that God does dwell in man; that humanity is Divine. When the thoughts are pure, and our whole attention is concentrated on high and holy things, then do we become conscious of this Divinity. How may this purity of heart be attained? In all ages and among people of various religions, fasting and prayer have been exercises highly commended, before one could be instructed in the mysteries which lay at the very heart of the deepest religious life. The neophytes were compelled to fast and spend much time in prayer. It is recorded of the Masters also that they passed much time in similar ex-

ercises. Fasting and prayer have always been highly commended in the Roman Church—which in Christianity is the legitimate successor of the ancient mysteries. Among Roman devotees some have developed extraordinary powers and great holiness, the principal agents being fasting and prayer. The wonderful powers possessed by the Masters in all religions are not mythical, but really are possible. Nor need we be surprised at the results obtained. It is well known that gluttons and drunkards are above other people sensual and unspiritual—in bondage to the flesh; then it naturally follows that fasting from meat and drink will develop spirituality. Consider the persons you have known, and you will remember that those who were most abstemious were the most spiritual. Fasting, not carried to excess, is a most reasonable method of developing the powers of the higher self.

You can easily understand what is meant by fasting, but the meaning of prayer is not so readily ascertained. This however is certain—by prayer is not meant merely petitions or requests frequently degenerating into teasing: this does not add to our spiritual strength. Nor is thanksgiving what Jesus meant when he declared that certain demons could be cast out only by prayer. Thanksgiving is as natural as the song to the bird, and has no particular effect on the spiritual nature. That kind of prayer which reaches the centers of spiritual life is what the Occultists call concentration—where all the powers of the mind are concentrated on some special object, until one forgets all the material surroundings; when one thinks of God until God is discovered; when one longs for the beatific vision until at last the Divine is seen; when one agonizes for the control of the lower by the higher self. Such prayer avails. And, whatever our theory about answers to prayer, such abstraction does increase the powers of the higher self.

I have no doubt that the man or the woman who would live upon grains, fruits and vegetables, sparingly eaten, and who would pass a certain part of each day in prayer, persisted in until one becomes unconscious of material surroundings, would develop uncommon spiritual powers. But the development of spiritual gifts is not a cause sufficient to warrant the effort. It is everyone's duty to live the spiritual life and thus be of service to the race. To this end no exertion is too great. Let everyone contribute something to advance humanity, and then life will have been well worth the living.

FROM "The Hermetist": "If we stopped to think how every word spoken in the presence of a little child affects its future for good or evil, we would all be far more considerate in our speech. It is astonishing how children will ponder for days upon a careless word or sentence which no one supposed they had ever heard, and at some critical moment use it themselves with a most startling and horrifying effect. Then, alas! we see and deplore its real deformity, and realize how potent is our influence over these observant innocents!"

MATTER is truth clothed; spirit unclothed from matter is naked truth.

Continued from page 118.

THOUGHTS ON MANUSCRIPT LESSONS IN CHRISTIAN SCIENCE.

MRS. GERTRUDE DENNY, OF SEOUL, COREA.

THE false doctrines and theories of the "race mind," concerning "evil," can only react upon itself; giving temporary expressions of evil, and thereby acting as schoolmaster, to teach us, through bitter experience, that "evil" cannot, and does not, have real being.

It is this putting asunder at the very core of our existence (which we do when we accord to evil any being in reality) which must be overcome. Evil is ignorance, and we must overcome it before Eternal Light (Life) is possible. Look at capital and labor! they assume the same attitude toward each other that the human consciousness or "race mind" assumes toward the feminine part of itself. And the sting of this falsehood or wrong thought at the fountain head of our true wealth—Labor and Commerce—works harm to both capital and labor. It separates and disintegrates their mutual interests, and, as expressed now in their present attitude towards each other, they must die, so to speak. But as neither can do without the other, they will readjust themselves, and in so doing will assume an attitude in accord with the advance-thought of the present day.

Now let us look into our own hearts a little. I think many of us will find the serpent coiled up there, even in the sacred chamber of the "inner temple;" and this is what he whispers to us: "This work which you are doing—such as sawing wood, carpentering, taking care of animals, cooking, washing, tailoring, mending torn garments and making new ones, attending to the wants of children, etc.—is all far beneath you. You are capable of much higher things. This is menial; any common person can do this; but you are gifted and your education fits you for a superior calling to this; use your brains to make a name for yourself; and you can, at the same time, earn money to hire some one to do this work." Then, to excite our vanity, he whispers to us even more softly: "Besides, the world needs you; you can do so much good with your education and talents; your soul burns to express itself; and your heart yearns to help others, in some grand way, and these duties are a hindrance; they prevent your doing something really noble and good;" and so on, till a rebellious spirit is our constant companion, and we go about with our hearts filled with the very essence of disintegration.

It seems to me, that before we can be acceptable to our Heavenly Father and Mother, we must respect Labor, crowning her Lord of all.

Capital and labor, man and woman, in the race mind of the human consciousness, must face about. The false and unjust assumption of superiority and rule of one over the other, in all its varied and subtle forms, must yield. This old idea of superiority and inferiority, which galls something within us till the injustice of it turns all to bitterness, must readjust itself. The cup of gall and vinegar has been or is being drunk to its dregs, and now comes the resurrection and the life.

JESUS MORE THAN A REFORMER.

To the Editors of the World's Advance-Thought:

We regard Jesus as more than Reformer. Reformers eradicate some evils, lop off some excrescences and remedy some abuses in that life which was naturally created—or which came up from the earth—and of the general system of which Reformers themselves remain a part. But Christ is the Divine utilizing spirit which descends from above. Reformers leave man in bondage to the natural, earthly part of their being, inasmuch as they remain subject to the order of earthly generation. Christ, by regeneration, introduces the Divine Spiritual Life, which frees man from earthly limitations and obligations to the carnal life—raising him entirely out of it, on to the spiritual plane.

Of all Reformers that came before Jesus, it seems to me that Gautama approaches him the nearest in the character of his doctrine, and its results to the individual. But it seems to me Gautama was on the external, intellectual plane, while the life of Jesus was more interior and spiritually intuitive. Gautama's work may have been one of the preliminaries in the preparation for the work which Jesus wrought. So, I think, was Moses, and the Hebrew Prophets. I believe the most elevated of the latter were inspired by the same Spirit Christ, while uttering their prophecies, that raised up Jesus; but they did not receive it to become their daily life, as did Jesus. They spoke as they were moved, by an Intelligence above the plane they were living on; Jesus, from the same plane on which he was living.

As to the distinction between Jesus and Christ, we believe it is as set forth by Rev. W. E. Copeland, on page 131 of last issue of The World's Advance-Thought. If Christ ministered to Confucius, Pythagoras, Socrates or Plato, I believe it was through intermediaries—but to Jesus direct.

That Jesus acknowledged the Jehovah of the Jews, the "I will be that I will be," as his Father, is shown in John viii., 54., "He that glorifies me is my Father, of whom ye say that He is your God." If this be admitted, I think it will be evident that He did not minister to the Jews directly, but through intermediaries, who acted in His name, and who were only a little in advance of their brethren in the flesh—which is in perfect accord with what Modern Spiritualism reveals of the relations of spirits to mortals, and accounts, to my mind, for all the crudities, immoralities, and anthropomorphic limitations and imperfections ascribed to Jehovah in the Jewish Scriptures. Their history is that of the gradual growth and development of mortals, combined with a gradual revelation of the character and designs of the Eternal Spirit in the creation of man. And, though interrupted by apparent eclipses or set-backs, occasioned by the natural resistance of the material and beastly side of human nature, that Purpose steadily advances, like the seasons, or like the progress of day and night—the spiritual night, or seeming arrest of day, serving to disorganize and overthrow, or else to concentrate the opposition, so that day overtakes and attacks it continually in the rear, and advances continually toward ultimate victory and final conquest.

The last number of The Advance-Thought was unusually interesting. Am always glad to see the military spirit condemned and the principles of peace, justice and equity sustained. Northern politicians are loud and blatant concerning the treatment of the negro by their white neighbors in the South, but seem entirely oblivious of their own glaring crimes against the Indians, who are treated in the main as though they had no rights that white men are bound to respect—not even when conceded by the most solemn government treaty. It is painted as a crime for Indians to hold land that is not open to the greed of the white man—who wishes to become a lord by securing a paper title and compelling settlers to pay a large price or rent, for what God has given free—but no crime for speculators to hold unoccupied land.

The ingenuity of people who frame statute laws so as to enable them to gather great riches from other people's toil and sweat, and to loll at their ease, while the poor are having the life crushed out of them through the inequalities and oppressions of unjust legislative enactments, and their application by equally unjust Judges, is exceeding sharp. They must, I think, sometimes feel the weight of a terrible retribution, when Justice shall call for a settlement of the outstanding balance against them. But light is spreading and will yet penetrate all dark corners of the earth, and in time to come make such wrongs impossible.

The Lord (the only wise Lord and Creator of heaven and earth) be with you and prosper you in every good work. Yours fraternally,

A. G. HOLLISTER.

Mt. Lebanon, N. Y. June 19, 1890.

THE BARONESS ADELMA VON VAY sends us the prospectus of a new work in German, just issued from the press, entitled "Die Sphären zwischen die Erde und die Sonne" (The Spheres between the Earth and the Sun), by "Augustus." The work is divided into two parts: the titles of the first part are God, Probation, The After Life, The Holy Ghost, Well-doing, The Spirit Teacher; the second part is devoted to the numerous spheres of the spirit world. The price of the work is four marks, or \$1.25, including postage. As the proceeds from the sale of the book are to be devoted to the betterment of poor needy children, our German friends will be helping a worthy cause by sending for a copy of the book to Baroness Adelmavon Vay, Gonobitz, bei Poltschach, Styria, Austria.

"THE RELIGIO-PHILOSOPHICAL JOURNAL" has donned a bright new dress, appearing as a handsome sixteen-page paper. It is one of our most welcome exchanges, and we wish it increased success in its new departure. The number before us is full of excellent things. Mr. B. F. Underwood, formerly editor of "The Index," has joined the editorial staff, and with his long and varied experience as a writer and lecturer, the "Religio" will acquire added fame, at home and abroad.

Those who "have no time" to cultivate their spiritual natures will be in the same condition when they go into the spirit-world that they would be in this life without any physical senses.

MERITORIOUS ORATION.

REV. T. L. COLE, a minister of the Episcopal Church, delivered the Fourth of July oration in Portland. The World's Advance-Thought family are familiar with and can heartily endorse some of the thoughts and conclusions expressed.

"There is a conflict with the human soul," said he, "and that life is only free in which the higher and Divine man is unrestrained by the lower and brutish man from working out its true destiny. This is the highest and only true freedom. With it the slave in bonds may be more free than the despot. Paul in chains was free, while the Emperor who bound him was a slave."

"I believe," said Mr. Cole, "America will again be united to England—as a sister nation—with the other English-speaking states. How it will be brought about I do not pretend to predict."

Though commendably broad, coming from a churchman, it is only the exclusiveness of this view that hides the method of consummation. What other destiny than a general unification of policies can there be for peoples steadily rising to consciousness of the Unity of Life? The Truth itself, intuitively perceived and livingly realized, will be the harmonizing principle; and not homogeneity of language and traditions. Only a partially universal sign-language is possible or would be convenient in a natural world of such zonal contrasts as are, and through the coming physical changes still will be, presented by the Planet Earth.

PLANETARY PHYSIOLOGY.

THE series of articles published in the Companion-Papers from one to two years ago, assuming the earth to be a living organism, opened veins of inspiration that will flow on until the inspiring assumption will be recognized as a "scientific postulate;" and as the truth advances to the common comprehension—that in this Planetary Life "we live and move and have our being," the consciousness still widening into the Sun Life, and on, eternally and forever, into still grander Life conditions—the human nature will be more and more Celestialized, until the will of the Good shall be "on earth as it is in heaven." The morning dawns in the higher sun of whose day this truth will be exemplified in the general human state—when the many will be as the Messiahs have been. In his "Evolution of the Psyche" papers Doctor Merrill foreshadows the forthcoming science of Planetary Physiology. But souls that cannot yet see beyond the narrow confines of their little church organizations, have much growing ahead of them before they can see into the mysteries of the Earth-Mother Life.

ANOTHER paper devoted to the philosophy of Spiritualism has made its appearance, at Summerland, California. Its title, "The Reconstructor," is an appropriate one. It has our best wishes in its work of reconstruction. Prof. J. S. Loveland is editor-in-chief, and the editorial and contributed matter of the initial number give promise that another good paper has entered the spiritual journalistic field. Long may it live to reconstruct.

A NEW ERA IN RELIGIOUS THOUGHT.

To the Editors of the World's Advance-Thought:

A NEW ERA in religious thought has surely begun when the most conservative of the Protestant churches starts out to knock away the pillars of its ancient belief. The "New York Sun" says:

"The debate over the question of revising the Westminster Confession, whether or no any definitive conclusion is reached, will have an influence which will extend far beyond the bounds of the Presbyterian communion itself, reaching to nearly every part and branch of Protestantism. The Westminster Confession was formally adopted by the first General Assembly held in May, 1788, and for more than a century it has continued without change as the standard of faith of the Presbyterians. Its fundamental doctrines have also formed the basis of the general Protestant belief, with variations among the Methodists, and not until now has there been any concerted movement from inside to disturb them. The discussion has only started. Prof. Briggs is right in saying that, whatever the General Assembly may do, the great theological revolution will go on. It can not be stopped now. Attempts to clog it by compromise and evasion will not avail."

The "New York Tribune" says: "The Presbyterian General Assembly has not yet reached the point of deciding upon the kind and degree of revision that are desirable, but from the conciliatory spirit already manifested it is evident that the changes will be made without acrimony and without any break in the good feeling that prevails. The discussions in the Presbyteries seem to have exhausted whatever rancor this burning question has produced, and the minority appear disposed to acquiesce gracefully in the decision of the majority, though they will omit no endeavor to guide and restrain the revisionists in the work that is now seen to be inevitable."

Out in Indiana we have the unusual spectacle of the German Catholics and the German Lutheran Protestants joining hands in a political war against compulsory education.

The association of people of like mind is denied me, but it will afford me unbounded pleasure to hear from you and your very excellent contributors through the medium of your inspired sheet. Christian influence and churches are plentiful here, but I do not feel perfectly at home with the members of any sect or denomination, because I cannot accept a creed or doctrine with limitations and obscurations. Therefore I am not a member of any church, but visit any or all at will.

Believing in the Divine Parentage, the Universal Brotherhood, the truths taught by all religions, and daring to lead the life, with conscience, honesty, justice, courage and honor thoroughly alive, imposes a social self-ostracism that makes one yearn to mingle with kindred spirits, freed from bigotry, prejudice and all worldly distinctions. Yet, strong love of God and Truth and the law is sufficient.

But the light is dawning; new hopes are being inspired, new possibilities revealed. Human progress is slowly gaining ground. The theory of Ev-

olution is opening an illimitable avenue of progress and development. Higher orders of thought will follow, and your lessons are in perfect harmony with them. Science and religion are marching together, and when the material and religious revolutions have been consummated, and are ready to take on the form of flesh and blood, we will be drifting toward that Golden Age

"When comes that statelier Eden back to man,
With the crowning race of human kind."

Your hopes and aspirations may not be realized in your day or generation, but the consoling and comforting thought is yours that your work and your paper are aiding in the transfiguration. God speed the noble work!

ANDREW F. OTTE.

Cincinnati, Ohio, May 25, 1890.

HEBRAIC OCCULTISM.

THIS YEAR is the year 5650 of the Jewish Calendar. Dr. Auerbach, a resident of this city, and a learned Hebrew scholar, says that the translation of these numbers, standing for this year, in Hebrew signifies *extermination*. Every word in the Hebrew language has a numerical value, and *vice versa*. To know Hebrew thoroughly is to know the science of occult mathematics. The Hebrews were called "the chosen people of God," because originally they were the most deeply versed in occult lore of any nation co-existing with them. It is the persistence of this occult force that explains the secret of their preservation throughout the ages. The accepted version of the Old Testament is but an external and literal translation of an occult work whose true meaning in the Hebrew language can only be interpreted by those Kabbalists who are soul-illuminated. There is no language in which a single character or word means so many things as in the Hebrew.

Our notice of the "Carrier Dove" was overlooked, and, therefore, failed to appear, in our last issue. We now take pleasure in announcing to our readers that the "Carrier Dove" has reappeared in its former dress as an illustrated magazine. In this form it will issue monthly instead of weekly. Mrs. Julia Schlesinger, the editor, is much to be commended for her patience and perseverance—having passed through two fires, and being uninsured sustained much damage by loss of printing material, personal property, etc.. The April and May numbers before us are full of good things. A very attractive engraving—A Contented Prisoner—adorns the head of the Children's Department. May the "Dove" wing the editor towards the prosperity her courage deserves.

ALL the strengthening elements in meat are in milk, and the latter is free from the unspiritual passion and murder-breeding elements in a diet of flesh and blood.

IN the external the shell is more durable than the contained nourishment; in the spiritual it is the reverse—therefore, it is the fruit within and not the shell that needs our greatest care.

"HONESTY is the best policy." How can *honesty* be *policy*?

WHAT IT MEANS.

A DISPATCH from Halifax reads: "Immense fields of ice are still encountered by incoming steamers, which are now forced to make a detour of several hundred miles to the south. The Balina, which arrived this morning, grazed an iceberg, damaging her plates. The iceberg was covered with seals and had a polar bear upon it."

The disturbances within the earth are breaking up the immense fields of ice at the poles. Ice corresponds with selfishness, and the wonders that await mankind at the poles have been kept from them by the ice, just as the interior of man's being has been kept from him by his icy selfishness.

Human selfishness and polar ice are being broken up simultaneously. Humanity must now be free from all that hinders progression—therefore, the earth, by man's command, is adapting itself to the condition necessary for the progression.

* *

LIBERTY was born when the American flag was conceived; and the good, the pure and the true—the red, white and blue—of all nations (who were represented by the signers of the Declaration of Independence and the first statesmen of America) ushered in its advent upon earth.

Though the infant Liberty has passed through perilous times, and has had ignorant nurses to care for her welfare, she has withstood the diseases of childhood, and is growing to vigorous womanhood, and she will now dispense with those who are ignorant of her needs and take counsel from her Interior Mother, instead of listening to the contradictory advice of those who seek to compel her to take dwarfing remedies of Old Tyranny and Corruption.

* *

THE representation of angels with wings on their shoulders, harps in their hands and crowns on their heads, tells, in symbolical language, the attributes of the emancipated beings. Wings placed on the lungs, signify that breathing the atmosphere of Divine Love wings to happiness or heaven; thereby harmony (the harp) is retained; and the crown (of wisdom) caps the throne of reason. As intuition departs from humanity Celestial symbology is misinterpreted to mean material realities, and that which is allegorical to the awakened intuition becomes absurdity when explained by material sense understanding.

* *

THE term death does not mean simply the destruction of the physical body, but it means error in all its phases, for these are destructive, not creative. The germ of destruction (death) is in all error. Man is more dead every time he partakes of error. The spiritual man, who purifies and expands his being, by feeding upon truth, becomes more and more alive every day, and when he can reach that excess of life that overbalances the death in him, he will be immortal; he will be the Creator instead of being subject to the Destroyer—Death.

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BY H. N. MAGUIRE AND LUCY A. MALLORY.

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For The Universal Republic. MILITARY GLORY.

ALICE ESKEL.

SING *Te Deums*, valiant Army!
Sing *Te Deums* to the Savior
For the grand and glorious conquest;
For the slaughter of the enemy!
Kill for power; kill to make our nation greater—
Great in lands and goods and armies!
Make the blood to flow like rivers!
What care we for mothers' mourning,
Sisters' tears and lovers parted?

Glory! glory! is our watchword,
Though mankind be smote asunder;
Though we maim and rend and cripple;
Though we overthrow the workshops,
Burn the cities, blight the harvests,—
Shall we not be great in story?

True, the poet sings your praises,
All repeat the fulsome stanzas;—
But they tigers deck with flowers,
High exalt a mad delusion,
And would turn all things to chaos,
Make of beauty shapeless ruins,
Drive sweet Peace from home and fireside—
All to give the few more grandeur.

"Glory!" "glory!" you shall taste of,
You that sing to war great poems—
Statesmen, lawyers, preachers, poets—
You shall have your compensation:
Be prepared to see the "glory;"
Ready be to feel its sharpness,—
For, remember! he that killeth
By the sword shall surely perish.

HOW OBTAINED?

A PORTLAND clergyman sermonizes as follows:
"The poor boy of your school-day acquaintance is now a merchant prince. Busy clerks crowd his counting-rooms. A fleet of ships lie at his wharf, and he wields an influence more extensive than the limits of an empire. No 'chance,' no 'luck,' no 'freak of fortune,' as men sometimes say, has sprung all his wealth and power upon him. They are the legitimate results of foregone causes. The factors of all this success, which so many envy, and at which the simple wonder, were nothing but the vulgar qualities of industry, economy, intelligence, integrity and perseverance. These were the means used and this is the result. This is what the man sought and this is his reward."

"Industry, economy, intelligence and perseverance" can be employed to achieve business suc-

cess by dishonest means as well as honest ones. Any one acquainted with modern business methods will not find that honesty cuts much of a figure in them, or that merchant princes owe their wealth to it; on the contrary, it is impossible for a man to be a "merchant prince" and "own fleets of ships," and have come by them honestly by industry. Take the craftiness of the speculator and gambler out of business and men would not get rich as its "legitimate results."

We know people who are always "industrious, economical, intelligent and persevering" who are poor because of their integrity; and we know people who have all of the above traits but honesty, and they are rich because they are willing to take dishonest means to accumulate it—they are more tricky than those around them. The ordinary rich man does less constructive work than the "tramp" they abuse so much for not working.

All the "industry, intelligence, integrity and perseverance" the most of the rich men of Oregon exercised to gain their wealth was to get large quantities of land, without paying anything for it, and then work the interest mine of twenty-four per cent. a year on the money owing them from the poor farmers who bought the land.

"Two baseball clubs, composed of women, played a game before two hundred people. United States Attorney Blackburn swore out a warrant for their arrest for disturbing the peace. Officer Patterson arrested them as they were leaving town in carriages for Covington, Indiana." This is a display of petty tyranny unworthy of this age. But it needs such displays of "authority" on the part of men to arouse women to the necessity of making more effort to take part in making laws by which they are governed.

THE poor man works ten hours a day to get a living, and the rich man works still more hours to plan how he may best get all the proceeds of the poor man's labor. It would benefit each if the rich man would cut down his hours of scheming to eight; then the laborer could easily get his eight hours or less, for there would be less scheming that he would have to work to satisfy, and the rich man would run less risk of developing paresis or other forms of insanity that gold-greed engenders.

With their modern iron screens and cages banks are approximating very near to jails in appearance. The bars and bolts of both are significant of the spiritual imprisoning power of the lust for gold. The bank is the prison-house of the rich sharper, and the jail of the poor one. One locks himself in with his legally stolen money, and the other is locked in for illegally stealing money.

A CONVENIENT TERM.

A PRESS DISPATCH says: "The governments of Europe are negotiating with a view to a common action for the suppression of Anarchism. Germany is taking a leading part in the negotiations, and the only obstacle encountered is the objection of England to the extradition of political offenders."

"Anarchism" is a convenient term used by despots to include all progressive movements for the emancipation of the people.

We can read between the lines and see that this international co-operation of the Governments of Europe to suppress "Anarchism" is a united movement to further enslave the working people. But the light of Right and Justice has shone upon the workers too strongly to longer allow the darkness of Might to enshroud them.

Let the kings and satraps beware!

The universal eight-hour labor movement is but the first stirrings of the Dawn in the consciousness of the Giant People; next time the Giant will have fully awakened, and tyrannical governments will be as an egg shell in its grasp!

REAPING.

THE "Oregonian" says: "As men sow, so shall they reap; and this will be true forevermore. Otherwise human life would be mere confusion and mockery, and man, above every other creature, would be the fool of nature. Among innumerable things to thank God for is the everlasting fact that idleness, stupidity and vice cannot have the rewards of industry, intelligence and virtue."

Man has sown to unrighteousness, in his thirst for gold, and he will reap his reward in kind.

Having sown to unrighteousness, man "is the fool of nature," instead of its master; and while he remains the fool, the forces of nature will operate to his destruction.

While thanking God that "stupidity and vice do not receive the same reward as virtue," let us recollect that stupidity as to the operation of moral laws, and vicious practices, are the bane of our civilization; and that we should make haste to understand the one and abolish the other, before the harvest comes to destroy us.

IN a manufactory, in Massachusetts, the girls are out on a strike, because new machinery was introduced that would do more work in less time, and, in consequence, the manufacturer cut down wages on pay day without previous notice. New inventions seem only to increase the wealth of the already rich manufacturers and to cut down the wages of the poor workers. But labor is demanding its rights, and the laborer will get the benefit of all new machinery.

For The Universal Republic,
IDOLS.

ALICE ESKEL.

ALLIANCE to a King? Wherefore should I,
Born in the image of the Over Soul,
Bow down to rank—pay homage to a man?
Like me, naked he came into the world,
And all his pomp and state he must leave here
When he returns to live where all are One.
A king is but a higher effigy,
That takes the place of idols made of stone,
Ascribed to whom were wondrous virtues
And force to change the destinies of man.
'Tis fear and ignorance that rule the world,
While dead and living idols hold the reins;
And this will be as long as we refuse
To learn the source of all the good and ill
Is in ourselves—centered within us.
All forms but typify the inward thought;
Soul-force alone changes these transient shapes
And makes them perfect channels of pure joy,
If we do blend with Universal Good,
By being Love, the Source of all there is.

AFRICANS FOR AFRICA.

AS WAS pointed out and explained by The World's Advance-Thought over four years ago, (now becoming a popular conclusion), Africa's redemption to civilization can only be thoroughly accomplished through the instrumentality of African-Americans. The nations of antiquity distinguished for conquest and colonization enterprise never failed to reach in Africa a line beyond which they could not advance their standards. The great deserts seem to have been an environing incident of the dissimilarity of nature of the inhabitants of the remote interior, rather than a sufficient explanation of the failures of the ancients to permanently establish themselves among and maintain intercourse with them. The Phenicians and Carthaginians circumnavigated Africa, and it is of tradition that the Tyrians and Jews voyaged through Africa to a land of gold—the Ophir of bible record; but permanent footing the ancients could not acquire, and moderns have not yet acquired, in those regions. The meager success reached in this direction by predatory bands of Arabs must be viewed as the result of savage diplomacy, in which cimeter, carbine and shackles have been chief factors, rather than of assimilation of different racial bloods.

Africans were transplanted to the New World, and have here undergone nature-modifying experiences, preparatory to becoming an intermediate influence of harmonization in bringing the Negro families of Africa into moral sympathy and commercial relationship with the world at large. And the sequel will show that all other influences, agencies and conditions necessary to the end have been and are being accordingly evolved. Abhorrent and justly condemnable in its every feature as has been the drama of capturing Africans and holding them as slaves, measured by justice in the absolute, (most and the greatest of the Christian nations sharing in the guilt), we here see light coming out of darkness, the Providence of God vindicating itself in the end.

The migration to the Congo Valley at once of half a million African-Americans, not a quarter as many as engaged on the side of the Cross in the

vain-glorious Crusade Wars, and their settlement there on permanent homesteads, would bring Central Africa under the influences of civilization as quickly as the discovery of gold led to the settlement and development of California and Australia. This would be the civilized colored man's opportunity to develop to the fullest extent his natural capabilities; it would be the Republic's opportunity to secure its due share of moral, commercial and political influence in the great developments that will be made in Africa in the immediate future, and without becoming involved in "entangling foreign alliances;" it would be the Christian world's opportunity to erect its altars in freedom and security where heretofore its efforts have been baffled; it would be the political world's opportunity to reconcile threatening international misunderstandings by harmoniously uniting to assist in the consummation; it would be the industrial world's opportunity to relieve congested conditions in the old fields by the opening for surplusages of labor of new ones. The half million African-American immigrants, moving in sympathy with great developing enterprises, backed by the public-spirited of all the interested nations, would mark their advance interior-ward with villages, telegraphs and railroads—the tide of immigration steadily pouring in as the advance-columns pushed on, communication the while being continuously maintained with all the capitals of the world!

The time has come for mankind to be given the example of a truly orderly and progressive Government, in which the interests of religion, industry, commerce, science and art will be harmonized under irrefragable rules of Justice and Freedom, giving protection to common interests against selfish encroachments of individual or party, and according impartially regulated liberty to all. The Congo Free State Society, Leopold of Belgium now at its head, may be developed into a Politico-Commercial Union of the Citizens of Civilized Nations, that shall foreshadow, if not fully realize, the ideal.

MAN, as a material organism, fills precisely the same kind of an office in the Divine Economy as does the bee and the ant. Each alike is the outward expression of the One Indwelling Power. All things and beings move together, each having its fitting place in the Evolutionary proceeding, each struggling forward on its own special plane to widening consciousness of the Oneness of Life, in which consciousness alone is freedom and happiness. This is the absolutely true interior view. All the time the material veil was impenetrably drawn between Equatorial Africa and the civilized peoples the tribes of the former were advancing on their planes proportionately with the latter; when the time came therefor Stanley and the other explorers rent that veil asunder as naturally and necessarily as extend the roots of the growing tree. Our Planetary Life Tree roots in all natures, and will fruit for all.

MEATS stimulate the decaying or death elements in man, (lust, sickness, etc.,) for when the spirit has left the animal, life gives place to corruption—the lowest existing forms,

IS IT TRUE?

DR. FELIX L. OSWALD, in "Open Court," says: "War will continue while there are motives of rivalry between man and man: nature will not forego that potent means for securing the survival of the fittest." Is it true that warfare secures the survival of the fittest? Have the men who have given the world all that is truly valuable in art, science, literature, inventions, etc., survived because they took up arms and murdered their fellow men? No, it is the brutally strong who survive by the gross means of war; while the truly great men are generally the first to succumb in a bloody warfare. It is the lowest motives that generally lead to war. The same instinct that causes the burglar to break into a house and steal, actuates those who influence men to go to war. It is the pirate in man's nature that hoists the blood-red flag of battle, and he is anxious to kill the pirates of neighboring nations who are after the same spoils as himself. The protection of a seal-slaughtering monopoly came near involving America and Great Britain in war recently. Think of it! what a motive to excite thousands of men to murder each other and bring about all the misery and ruin that must inevitably follow in the footsteps of war. Yet, nearly all the wars of history had their origin in causes as trivial and dishonorable.

It seems to be an idiosyncrasy of masculine human nature to blame women for most of their failures in life, and but few men are generous enough to give them credit for the assistance they render them in gaining success. Adam is willing to take the apple of success from the hands of Eve without thanks or acknowledgment; but if in his folly he eats of poisonous fruit, he quickly blames her for the disastrous results.

IN the coming time the expansion of the soul will so refine the body, that there will not be a corrupt body to bury when the spirit enters the Celestial realm. Dematerialization, instead of corruption, will take place, and the time of its happening will be subject to the control of the individual.

ALL organisms, including suns and planets, are resultantly evolved from the operation of an interior or soul law of sympathetic attraction; and, life being universal, life inheres in all movements, outward and inward, mechanical or fortuitous operations being spiritually inconceivable.

IT is time for the "advance-thinkers" who stopped to erect tabernacles where they got their first glimpses of truth to move on. Grandest ideals are being disclosed.

THAT we despise error, even while practising it, is illustrated by the avaricious despising the avaricious, and the slanderer despising the slanderer, etc.

TESTED to the end, blood has never proved a good cement. Nations and religions held together by blood are doomed to dissolution.

THE religion that will not practically lighten and brighten human effort in every honest field of endeavor will not suit the age.

For The Universal Republic.
GIVE US A WIDER CHARITY.

A SEEKER AFTER TRUTH.

THE crying need of this transitional age is Charity. Charity that shall meet every finite circumstance and need. Charity as wide as humanity, producing mutual toleration, and above all the universal manifestation of True Brotherliness.

In the present reign of mammon-worship, in the hurry and scramble to obtain what the world ignorantly calls wealth, ease and preferment, in the selfish struggle for place and power, we do not realize that

"All men are sick in body, heart or brain."

We entirely forget that rule of rules, whose exercise is constantly necessary to round out and give complete symmetry to each individual character and life. We almost entirely ignore the fact that

"The milk of human kindness should be given
To the sick children of the human race."

and we have yet to learn the solemn, portentous meaning of the burning, living words:

"He dwells in death, who dares to hate the brother."

Failing to discern that mankind live in the basement of themselves, that instead of letting humanitarian feelings—sweet and wholesome breathings of brotherly and sisterly affection—reign in and rule over them, they have allowed the animal heirloom, bequeathed from a long line of evolutionary ancestry, to usurp the place of the God within, inverting the otherwise God-like order and making him harsh, censorious, sternly critical. Assuming to judge the brother, he lays down rules for his daily conduct, which he will not himself be governed by. Essayng to remove the mote from his brother's eye, he is himself blinded with selfishness, pride, avarice. The hell mankind need greatest and immediate salvation from, is that which they have themselves created, and which will follow them while the sin-storms rage within.

"How spake the Man of Mercy when the Jew,
The type of an extreme morality,
Thanked God that he was not as other men?
He turned to where the Publican bowed low
And owned himself a sinner, and He saw
A genuine manhood, sweet and beautiful.
The heart that feels its own unworthiness
Throbs most with love to God and love to man."

The man who sees one common nature where
Others discern but surface opposites,
Sees as God sees, All human beings share
The common imperfections of the race."

Finally, let us all rise to the heights of altruism, of love to God and the neighbor; acting in harmony with the solidarity of all friendly, harmonious beings of the radiant upper space; fully realizing that unless shielded by humanity, they will be devoured by the race that is sunken below humanity.

"Treat all mankind as brothers, though they fall
Seven and seventy times the seventh time.
Thy own repentant errors, all the sins
That almost broke from impulse into act,
And lived as wishes yet were never deeds,—
These, thy, shortcomings, man, should make thee feel
The common nature and the common life,
That makes thy erring brother part of thee."

Some men grow prosperous through their very crimes,
Some by their generosity are made
Want's abject slaves. Some toil for years in vain,
While others climb to fortune in a day.
Misfortune proves not man's depravity;
The lowest in the social scale may be
Nearest in love and virtue unto God;
The highest in the social scale may be
One rotting mass of crimes against mankind.

When Caesar fell, and lay a reeking corpse,
Beneath the marble statue of the foe
Whom he had triumphed o'er in mortal life,
Pompey, through Brutus' dagger, was avenged.
Justice haunts Wrong's proud threshold, not in vain.
God punishes all crimes against the poor,
The weak, the erring, the unfortunate.
There is no expiation for the sin
Of man against his brother, till that mind
Unlearn the cruel lessons of its hate,
Its biting satire, its contempt of love,
Its perjured villainy of act and speech,
Its Sunday pretense and its six-days' sin,
And finds God's love through loving deeds to all
Who sin, weep, fall and perish by the way."

For The Universal Republic.
FOR FREEDOM ENTIRE.

A. O. YATES.

THE First Revolution was for the freedom of the colonists from arbitrary taxation and oppression—for life, liberty and the pursuit of happiness.

The Second Revolution, or Rebellion, was for the rights and liberties of States, and for the "freedom" of the slaves,—which cost more in money than if their freedom had been purchased, let alone the lives of the noblest of "the whole nation."

The Third Revolution—now waging—is for freedom from taxation; for the "rights" of the masses; for the American birthright—life, liberty and the pursuit of happiness; freedom from the power of gold; freedom from the grasp of the usurer; freedom from starvation; and for the overthrow of the shoddy aristocracy, whose God is Mammon; for the lifting up of the down-trodden toilers, the bone and sinew of this mighty nation; for "equal rights to all," by the power of the ballot box and by arbitration.

May the battle be a bloodless one. War it must be, until the rights of the people and the wealth of the world are evenly balanced. Wake! ye honest toilers of the land, and steer our glorious "Ship of State" from off the breakers now looming up ahead through the obscure fogs that hang "like a pall" over the bowed head of blinded labor. Let the mighty breath of the millions roll back the parting clouds! Let the "Rock of Plymouth" be your beacon! Stand by the Constitution, for it was founded on the "rock" of justice! Recollect that "eternal vigilance is the price of liberty!" Let the watchwords be "Onward and Upward!"—so shall ye hasten the "glorious millennium."

WHILE in the Upper Willamette Valley we visited the office of the "State Journal," at Eugene, edited by H. R. Kincaid, Oregon's senior editor in the chair, and excelled by none in his stores of knowledge and information relating to North-Pacific interests and developments. He was long a Clerk of the United States Senate. After inspecting his thoroughly systematized establishment, and taking in the pleasant surroundings, we thought Mr. Kincaid would not be wise to exchange his business and home for the ownership and direction of a great metropolitan journal, were the opportunity offered him to do so; and he is philosophical enough to think so too. It is better to know how to be happy than to startle a clamor-loving world.

THE brain is the Wisdom-Center; the heart is the Love-Center; and these twain are one.

THE INJUSTICE OF JUSTICE.

[W. E. Aldrich in "The Hermetist]."

A PERSON accused, without money to secure counsel and without friends, is almost certain of being convicted. He or she goes into court and finds himself or herself one at the mercy of many. The Judge is paid by the State, the jury is paid by the State, the Sheriff and his deputies are paid by the State, the District Attorney, a brilliant lawyer, is paid by the State. In fact all the force and machinery of the State is against the accused. As a matter of form, and to satisfy a lingering sense of what justice requires, an attorney is assigned to the accused, but in the majority of cases, the assigned attorney will not work with the same diligence as he would if he were paid for his efforts; and besides, the assignment is usually a young attorney, quite briefless, and utterly unequal, from lack of experience, to cope with the District Attorney, who is usually a lawyer of acknowledged ability. In every other situation it is agreed that the party who is paid is naturally interested in favor of the party who pays, and it is also with the Judge and Jury—the District Attorney "makes his record" on the number of convictions he can produce. This is recognized through the South as a great injustice, and in several States the County Solicitors are now paid a fixed salary in lieu of a certain fee for each conviction. Now where can a remedy be found which will restore this inequality before the law? We would suggest that the State shall employ Public Defenders, whose duty it shall be to appear in all criminal cases as attorneys for the defense, and who shall have an equal opportunity to employ the machinery of the law to secure to the accused a full and fair hearing. The appointees to this office should be lawyers of equal ability to the District Attorney, and their reputation and professional success should be based on the number of acquittals they secure for the unjustly accused. No question of cost should enter into a case when life and liberty are at stake. We have lately made the following proposition to the New York World, and now extend it to the world at large. If you will advocate this idea, assist in formulating the plan and keep a watchful eye over the operations, we will be one of twenty to give five thousand dollars each to (a) put this step into immediate operation in New York, Boston, Philadelphia, Chicago and Washington, D. C.; and (b) to secure such legislation, both State and National, as to make the plan a permanent part of our legal machinery.

MANKIND have advanced beyond the old absurd and inequitable doctrine of "right by discovery"—the notion that unfolding a standard on a strange coast, or aiding an enterprising and courageous explorer to penetrate into hitherto unexplored wildernesses, gives a nation the light of eminent domain or political control over such regions. Light can no longer be brought out of darkness in this way. Commerce no longer needs death-doing cannons to herald its progress into new fields. Yet a while they may be needed to protect, but the institutions of peace will henceforth be supreme over all the territories of earth.

For The Universal Republic.

LAND TENURE AND THE SINGLE TAX—PART IV.

SAMUEL BLODGETT.

HENRY GEORGE claims that periods of industrial depression invariably follow, and are dependent upon, land speculation, and an increase in rents; that it is because rents monopolize the profits, and leave no margin for capital and labor, that manufactories stop, business is generally curtailed and trade depressed. The idea has nothing better than an imaginary basis, except as land speculation is a part of a general speculative furor.

That a speculative fever, usually, if not always, precedes financial stagnation and disaster is undoubtedly true, but such speculation is never exclusively nor particularly in land. Business does not rise and fall to correspond with the land-rent thermometer, but, on the contrary, rent has much more of an inclination to accommodate itself to good or poor times. The truth is, that in a period of speculation, interest and the price of labor does not go down as rent rises, but they move in parallel lines, in the same direction, from the same cause. The speculative condition, in an individual or in society, is an unhealthy condition, and when it reaches the stage of wildly going in debt, in the hope of a speculative margin, or going in debt for things which could be done without, it is dangerous; it is the prelude to a breakdown, or to a foresight of consequences, which leads to a great curtailment of expenses, both of which produce a business depression, equal to the derangement thus incurred. It is the speculative and going in debt spirit and habit, in general, which causes the mischief; not speculation in land in particular, or any other commodity. When the collapse comes there is a collapse in rents as in other things. Business does not start up on, and because of, the lowering of rents to fit capital and labor conditions, as Mr. George says, but it starts as hope and financial ability are restored. So far from there being a natural antagonism between interest and rent, they are nearly synonymous terms; rent being a return for an investment in real estate, and interest being a return for an investment in a loan. The natural tendency is for them to go up and down together, or to transfer capital to one or the other use, according as it is supposed that an investment may prove the most profitable. I accept the proposition that an increase in population is the prime cause of the increase in the price of land, and the degree of rent obtained, but I do not agree with the conclusion, that, because society as a whole gives value to land, therefore, society as a whole should have all the value returned to it. This is speaking of market value merely. If there was only one person in existence, land would have all the value that life had to that person, for he could not live without it, but it could not be sold unless there was another party to sell to.

The reason that the market value given by society to land should not be returned to it, is, that everything possessing market value possesses it for the same reason. The fact or rule concerning land is of universal application. There could be no

profit or living in publishing a newspaper, except that the people make a demand for it and give it value, and there could be no market value to a wheat crop, but for the same reason. Society makes all the market value there is to the work of the day laborer. If the reason given why land values should be returned to the community is valid, every person in every department of human effort should be returning all the time to society that he has wrongfully (?) taken from it. The world was formed with the express design that, in exalted communities, every individual should be continually giving and receiving benefits to and from his fellows, in many ways, material, social and spiritual; and, while every one should aim to do the world good in general, and his associates good in particular, there is no objection to receiving good in return. When one grows rich by speculation of any kind, something has gone wrong. His gains have come to him falsely, because they have come to him without the return of a fair equivalent, and it matters not in what the speculation may have been. It is as injurious to the people, and as reprehensible to have been accumulated in petroleum monopolies, and corners in wheat, as in real estate transactions. Speculation has given this country a great many millionaires.

It would be interesting and useful to know more specifically the methods employed to win success, and in what departments of speculation the successful ones have generally operated. I do not wish to belittle the evil which land speculation and land monopoly have entailed in some of the countries of Europe, and which is beginning to show itself in this country, but I think not one in fifty of our most wealthy men have got their property, in whole or in the main, from land speculation and land rents. I believe, if honest statistics were gathered, that what Henry George thinks is the evil of evils—the only one on which all the other industrial and financial evils depend—would prove, so far as the United States are concerned, comparatively small. I am willing to admit, that as a positive evil, land monopoly looms up; but as something actually experienced it does not seem to me of such overshadowing importance. My observation is, that those who have attempted real estate speculation have not averaged four per cent. on their investments.

The Single Tax idea is as yet purely theoretical; but, I believe, as a city expedient it would work less evil than it would in the country. There is no class, in this country, that work so many hours for so little pay as the farmers. In most places, if the farmer goes in debt for one half or one third the price of his farm, it is extremely hard to make the proceeds of the farm pay the interest on the debt.

If he had to pay interest on the full value or a like amount in rent to government, he would be a serf indeed. And if this was decreed to be levied yearly, with no remission, and added to from time to time, to keep up with the rise in the value of the land, would not hope die within him? But, it will be said, it is only the land value, estimated without improvements, which is to be taxed, and that a large part of the value of farms consists of

the improvements. Well, if a young man, in starting farming, has to go in debt for the improvements, and pay interest on that too, as would often be the case, the less improvements the better; he cannot afford the surroundings of comfort.

But there is a serious difficulty in the way, in some parts of the country. There are very many farms in New England, and whole towns, that would not sell for what it would cost to put on like improvements. I have seen farms there, on the market, for not more than it would cost to make similar improvements.

Improved agricultural machinery applied to the rich smooth lands of the West, and cheap railroad transportation, have discounted the rough, sterile lands of the Northeastern part of the country, so much below nothing, that if it were not already settled, it would take a good deal of subsidizing to induce any party to begin. Where land has no value in itself the Single Tax idea cannot be made to work, and still funds must be raised by taxation. What would be done in such cases?

[From "Twentieth Century]."

Why should a wife be looked upon as the inferior of the husband? I am not now speaking of any two particular married persons between whom there may be personal superiority and inferiority, but of husbands and wives, as such. The wife always has been and is now looked upon as the inferior of the husband. In many states she is little better than his chattel slave. The laws are in his favor and against her. He is a citizen and she is not. He can hold all or the greater part of what should be their joint property. He has powers over her person that are abominable. But even when husbands are such good and just men that they will not take advantage of bad laws against their wives—in some cases even when they are theoretical believers in the absolute equality of husband and wife, as far as rights and privileges are concerned—they treat them as inferiors. How many men would allow their wives to go as freely to their pocketbooks as they, themselves, go? There is nothing that most men despise more than to be quizzed about where they have been and how they have spent their money. But most men think they have a perfect right to know what their wives have been doing and what they have done with their money. If a man has a passing fancy for, or falls in love with, a woman not his wife, and does things he would not choose to have the whole world know, he will not hesitate to conceal it all from his wife, and would think it very strange if she should go out with a gun and shoot the other woman, turn him out of the house, and take the children away from him, and then go about telling people that her honor had been tarnished. But if his wife does the same thing he thinks it outrageous that she should not come and tell him all about it, and when he finds it out, he says his honored name has been blasphemed, he shoots the man, turns his wife out of the house, and takes the children away from her. And if he is arrested he is tried by a jury of other men very like himself, who decide that he did exactly right.

JUSTICE AND THE LAND—PART II

WALLACE YATES.

IN the onward march of Truth there is no variability nor shadow of turning. Her course is the straight and narrow way, and the law of natural selection ever tends to the elimination of Expediency and to the survival of Right.

Those who assert that existing "titles" to land are valid reasons for withholding from the landless their equal rights with all men to the use of the earth, are upholders of Expediency at the expense of Right.

Portion out, to-day, the earth's surface among those who have arrived at "man's estate," so that he who comes to maturity to-morrow, finds his patrimony appropriated, and nowhere to lay his head,—save by the sufferance of some recognized owner—and the law of Right declares that a robbery has been committed, if the equal rights of the new-comer are not at once satisfied. But no apportionment of the earth's surface to individuals as their absolute possession, no matter how small the acreage of each allotment, can be regarded as anything but a temporary device of expediency. For, as population increases, the time must come when the whole surface will be absorbed, and those coming after must pay tribute to existing owners for the privilege of access to the raw material of nature. But, were population to remain stationary, it is manifest that no areal division could subserve the ends of justice. The wants of man cause varying degrees of value to attach to different portions of as the earth's surface—the rich alluvial bottom, compared with the gravelly hillside; the marble quarry, with the lava bed; the rich prairie pasture, with the bareness of the alkali plains; to say nothing of the extra value attaching to the limited areas underlaid with minerals, in active demand for the satisfaction of man's wants; and last and greatest, the enormous value created in small areas where mankind crowds in dense masses for increased facilities of production and exchange. These differences of value considered, it is evident that private property in land can by no process of reasoning be harmonized with justice, even could we suppose population to remain stationary. For private property in land pre-supposes areal division,—that is to say, the surface must be divided by measurement, as at present, and titles conferred on that basis. Hence, any increase in value of a given tract, due to natural or artificial causes, enables the owner of that tract to speculate on the needs of his fellow-men. If man discovers the uses of petroleum, and an active demand arises therefor, the fortunate "owner" of the oil-well is able, through the power of monopoly, to absorb all the profits of his possession, to accumulate wealth to a vast extent, by levying toll on the product of the labor of every man who must use petroleum. Coal "barons," in Pennsylvania, become millionaires from the same cause. Railroad "kings," acquiring rights-of-way through populous localities, become possessed of wealth, and of powers, dangerous to the preservation of liberty and equality in a republic. Were all these increased values turned into the public fund, instead of into the pockets of privi-

leged individuals, this dangerous tendency to inequality would be nipped in the bud. The demands of Justice would also be satisfied. For, whereas, these enhanced values are due to the presence and demands of society at large, how can we reconcile it with justice that certain individuals should absorb these values? A hermit in possession of an oil-well of great productive capacity, could extract no value from it beyond the small quantity he might use for his individual needs; the remainder might float away on the surface of the nearest stream. Railroads are built because of population and its demands. And the black diamonds of the coal "baron" would still be reposing in the earth, as they have lain for countless ages, if "society" did not exist and create a demand for them.

Yet there are those who argue on the "land question" as though, in civilized society, no man has any use for land but the farmer—as though the myriads who crowd our cities were not land animals. Does civilized man in the heart of a great metropolis, need the earth less than the savage does? Is not the earth just as essential to the operative in the sixth story of a great factory, as it is to the denizen of a cocoa-nut grove in the tropics, or to the "granger" who is cultivating corn on a Kansas prairie? Shut off the savage from his hunting ground, his clam-bed, or his cocoa-nut grove, and starvation stares him in the face. Debar the social unit, in a crowded modern community, from access to natural opportunity, and are not his conditions equally hard? Or, if individuals are allowed to assert their paper "titles" to these natural opportunities, and extort all they can get from those who are compelled to use them in order to subsist, is it not clear that the non-owner is the slave of the owner, to the extent to which the former has to labor to satisfy the demands of the latter?

The operative, working on a sixth floor, or the miner whose days are spent two thousand feet beneath the earth's surface, may not set their feet, during working hours, on "land," but their presence and labors are just as effective in giving value to earth's raw material as though they were clearing off a forest to fit the earth's surface for man's habitation.

The solitary labor of the settler expended on a large area may, at the end of twenty years, give a cash value of as many dollars to each acre, improvements included, providing the surrounding country is also occupied in like manner. The labor of the social unit, put forth (in close association with his fellows) in the heart of a great city,—while difficult to estimate—no doubt adds many-fold greater value to land in the city than do the efforts of his rural brother to the land where his labor is applied.

If the settler is the sole inhabitant of a vast plain or forest, he may labor to infinity without giving the slightest value to his land, apart from his improvements; and should another settler come along and desire to buy out the first one, the only price the new-comer would be willing to pay would be the value of the improvements, because, all around it is land of equal natural

fertility, which may be had for the "taking up."

Should other settlers come in and surround the first one—a store, a post-office, a school and a church be built, and the place become a trading center—the land begins to acquire a value which is due, not to the labors of any individual, but to the combined efforts of all—to that law of human progress which is based upon association. And when the whole country is "taken up," and no more vacant land is to be found, a monopoly value is added to the preceding, and the new-comer must pay this price to some one already in possession, for the chance of being allowed to apply his labor to the raw material of our mother earth. In plain terms, for the privilege of earning a subsistence he must become the slave of the land-owner, a certain portion of his time and labor must be devoted to satisfying the latter's demands.

Should the State charter railroads to tap this point; should enterprise erect mammoth factories, machine shops, etc., our first settler, the owner of the town-site, might eventually find himself a millionaire through the sale and lease of lots: not by any labor of his own, but through the combined efforts of a great community, whose labors, concentrated on a small area, have given enormous value to the land.

To this community value every operative and factory girl, every hod-carrier who has labored in the construction of enormous buildings, and every architect who planned them; every clerk and superintendent, every drayman and porter, street-sweeper and janitor—in short, all who have been engaged in productive labor—have contributed. Who shall say what has been the contribution of each? yet all are entitled to a share. But he who rakes in this vast community value, which we call ground rent—he who reaps where he has not sown and gathers where he has not straved—is the land-owner, monarch of all he surveys, to whom a false civilization has surrendered that greatest of all the rights of mankind—that right to which, as "the children of men," we are all equally entitled—the right to the use of the earth.

WE are tired of hearing people who have much material wealth spoken of as "the better classes," the "best people," etc. People are not better or more meritorious for having much material wealth. "The better classes," the "best people" are those who fulfill their duties more worthily than others. If any distinguishing term must be employed to designate those who are millionaires, let it be something of this kind, the idlers, the vampires, that will convey the truth instead of a falsehood.

AT the unveiling of the monument of General Lee, at Richmond, Colonel Anderson, the orator of the day, said that people were known by their monuments, and the record of the world always gave its most beloved admiration to warriors. The real monument of the warrior is ruined homes, sorrowing widows and suffering orphans. As long as people give their "most beloved admiration to warriors" so long will they be blind to what the Christ teachings portray.

For The World's Advance-Thought.

EVOLUTION OF THE PSYCHE.

BY S. A. MERRILL, M. D.

WE have reached a point in the discussion of our subject where matter at last emerges from the elementary into the universal form. We have seen it pass through the electric, magnetic, gaseous, chemical, molecular (or crystalline) and kometary stages, in which condition it is fitted to enter into the seventh or final state in the structure of the worlds.

In this process of world-building the preliminary step to be taken is the development of a nucleus or world-center, which is to be the foundation of the future planet. There are two kinds of world-centers or of world-nuclei: those designed for the exterior planets; and those designed for the interior planets, or those nearest the sun.

In the formation of the nuclei of the exterior or larger planets the material chiefly made use of is the pumice stone, which, being of a light character, is best adapted to the creation of a world in which bulk, weight, and distance from the solar center, are all to be considered.

On the other hand, in the development of a world in which density, weight and nearness to the sun are to be considered, the material employed in the structure of the central nucleus is granite. For in laying the foundations of a system of worlds and their attendant satellites due regard must be paid to the density, bulk, position and relative attraction of all the bodies it may contain. Otherwise the system would be lacking in those elements of stability and security necessary to its proper government and perpetuity.

The first step in the evolution of a planetary nucleus is the formation of a komet which shall contain all the elements of its basic center. This is effected by discharging the contents of three of the proper elementary komets into a single one. These several elementary komets are duly weighed and properly gauged, in accordance with the relative chemical proportions in which they are to enter the nucleal mass.

The next step required in advancing the work of evolution is to convey this newly created world-center to the Electric Sphere of the system of which it forms a part, and to establish it in an orbit extending to that Sphere. It is an intensely cold part of space, and it is within that Sphere the roots of the gravitative forces are thoroughly developed and mingled with the mass,

In the case of the interior planets, the orbits thus required to reach the remote Electric Sphere were very elliptic, like those traversed by the komets that visit the interior of the Solar System. It is while revolving in this eccentric orbit and in the Electric Sphere that the granitic strata are placed upon it, which are to complete the foundations of the planet. These are introduced upon it in a manner similar to the one employed afterward in the development of the crust, and are similar in composition, in many respects, to the original komet that forms the center.

But before entering upon the work of establishing the crust, it will be necessary to introduce an

element upon the mass which shall play an important part in the elevation of the future islands, continents and mountain systems. This is accomplished by surrounding the nucleus with a komet bearing the necessary carbonaceous elements, to supply the proper materials to feed the volcanic fires that are to perform the work. These materials are not deposited in strata, like other permanent world-building materials. They are laid down upon the surface of the nucleus in narrow belts, corresponding in all respects to the form, height and outlines of the future mountain and island systems to be developed, at the proper time, upon the surface of the planet. These important elements of use in the future elevation of portions of the crust are distributed by special creative act.

The carbonaceous materials are introduced in a very dense state, the composition greatly differing from those subsequently used in the evolution of the various coal measures intended for the use of man. They are put together in a single komet, and are afterwards condensed by causing the mass to revolve in the Electric Sphere.

In the work of developing a stratum about the new world-center, the several komets containing the various elements that are to form that stratum are brought into contact with the nucleus, their several centers of gravity being made to conform to its center of gravity. While occupying this position the various molecular elements that are to form the new stratum are mingled together in space, and are subsequently deposited and chemically united in the crust itself by the aid of electricity.

In this way were formed the twenty-one separate and distinct granitic strata that have been superimposed upon the Earth's original kometary center, to give form, strength and solidity to the skeleton framework of our world. These constitute the granite ribs of the Earth's frame, and form a sphere of about 513 miles in depth, which, added to the primitive kometary center of 6800 miles in diameter, constitute the terrestrial skeleton of 7826 miles in diameter. To this add the various strata that represent the Earth's interior viscera, its muscular, cellular and cutaneous systems, which together have a depth of fifty miles, and we have the Earth in its present volume of 7926 miles in its polar diameter.

In the formation of the exterior dress or crust of the planet we shall first consider its basic strata. There are two of these strata that enter into the basis of the crust proper. The first of these is siliceous; the second is argillaceous. These have also been deposited by kometary agency, each by a single one of those remarkable bodies that have been employed in the collection and further elaboration in space of the various forms of matter used in the work of planetary construction.

Like the komets used in building the Earth's interior framework, those which were employed in forming the basis of its exterior structure were anchored to the central body by bringing their centers of gravity into coincidence with the terrestrial center of gravity, and causing their elements to be deposited in the form of rain. But in the distribu-

tion of these elements that form the crust, however, other forces besides that of gravity have been brought into play.

These forces are magnetism and electricity. They are employed to thicken the stratum in some places, and to make it thinner or disappear altogether in others. The last two strata, however, whose formation we have been considering, are of uniform depth all over the framework of the planet. The first is about ten feet in thickness; the second, or argillaceous, is about twenty-one. The office performed by these basic strata of the crust is to prevent the waters of the ocean from penetrating the framework of the planet.

In the creation of the waters that cover so large a portion of the terrestrial surface two gaseous komets were employed. The first of these komets was oxygen, the second was hydrogen, and the two were measured in the chemical proportions of water. These were discharged simultaneously upon the planet, and condensed afterwards into water during its revolution in the Electro-Sphere. Hitherto the world had been only a dry, barren orb revolving in space. These two gases at the first formed a vast atmosphere, surrounding the planet on all sides, the lightest one at the top.

Upon the entrance of the Earth into the Electro-sphere, these two gases were united, with a stupendous crash, to form that vast liquid body that rolls around the world, and is the origin of all life upon it from its dawn until now. These vast waters formed at that time a stratum covering the whole sphere at a uniform depth of five miles. But millions of years will elapse before the bosom of this ocean's mighty waters shall be vexed by the operation of those Titanic forces which are finally to "cause the dry land to appear," and which are destined to stud its surface with islands and continents, diversified with hills and valleys, to beautify and adorn its face and supply homes and food for all created things.

As yet no friendly moon looked forth from the sky to greet the wide expanse or elevate it into those majestic tides that to-day sweep over its maternal bosom. Only the great solar orb, in his daily journey about the planet, excited a feeble tidal wave, that pursued him, unbroken by island, continent or mountain-chain. As yet no mighty winds existed to stir its sublime depths into storm and tempest, no gentle zephyrs to ripple its face into smiles and laughter. No friendly cloud had been born out of its Divine maternal depths by the fervid kisses of the paternal sun, to screen its bosom from his too fervid glances. The space since occupied by the atmosphere was at that time a void, unfilled by that glorious and sublime ocean which rolls in perpetual and unbroken tides around the world, and whose magnetic currents bear the warmth and life of the tropics into the polar circles; and in exchange bring back into the tropics those cool, invigorating tides which create that diversity of climate in every part of the habitable globe so necessary to the life, health and progress of mankind.

The air we breathe was created in space by the union of its two gases in a single komet, which

was afterward brought and thrown upon the planet. This vast, subtle body envelops the earth to the height of fifty miles—a mighty, mystic ocean, in the midst of which “we live and move,” and from which we derive the sources of our daily being, and at the bottom of which we creep, like minute animals on the floor of the sea.

But as yet the world had not been provided with that marvelous mechanism that was intended to co-operate with the solar magnetic ray to produce the phenomena of light and heat in the terrestrial atmospheric envelope. This mechanism was supplied by first bringing to the atmosphere and discharging within it a magnetic comet, previously prepared for the purpose of assisting in that work.

This subtle agent permeated the entire body of the atmosphere, and was followed by a similar body of electricity, to co-operate with the former as one of the two complementary agents destined to assist the solar photosphere in the creation of light and heat for the use of our world. These dual forces that play so important a part in mundane affairs are the positive and negative electricities of science.

These elements of the terrestrial magneto-sphere are mechanically mingled in its atmosphere, and form, in connection with the atmosphere, that terrestrial machinery which co-operates with the solar team in producing those vast supplies of light and heat that illuminate and warm our planet and give life and sustenance to all mundane beings. But these elements form only a part of the Earth's photosphere. Mingled with these elements of the sphere are three other gases, besides oxygen and nitrogen. They are carbon, phosphorus and sulphur. These substances exist in the terrestrial envelope in the form of impalpable gases, without whose co-operation in the production of light and heat the Earth would roll in space a dead, dark, cold world. For the terrestrial photosphere is a counterpart of the sun's. It is formed of the same materials, but in different proportions.

In this manner the various photospheres of the several planets that form our system are made to co-operate with the solar photosphere in producing the immense supplies of light and heat that enlighten the worlds and endow them with the elements of life and growth.

Thus is the great Central Solar Orb enabled to expend his mighty forces, age after age, with undiminished energy, in the creation and distribution of these indispensable elements of Universal Life to all his worlds, and to sentinel the sublime march of our system to the inhabitants of other worlds in the depths of Universal Space.

WHATEVER we fashion with our hands or come in contact with, becomes impregnated with our magnetism, and the magnetism contains the sphere of our thought—whatever it may be—for the time being. Humanity plants the elements of destruction in its work, and each object or plane, in which inharmony is planted, becomes a sphere, to some extent, to give out inharmony, just as decaying matter gives out foul odors that produce discomfort and disease.

SUFFRAGE IN KANSAS.

SIXTEEN STATES now have school suffrage for women. Kansas has municipal suffrage. Wyoming is the first to make women practically free; there is a likelihood of South Dakota being the second; and we hope our State of Oregon will come in a close third.

This year, for the first time, the Judiciary Committee of the United States House of Representatives have reported in favor of a sixteenth amendment enfranchising women.

In answer to an article in the Los Angeles (California) “Express,” in which the writer, claiming to be a Kansas man, says that municipal suffrage for women in Kansas is a failure, the Topeka (Kansas) “Capital,” editorially reviews the benefits derived from the measure, and among other things says:

“So large was the majority in favor of the measure in both branches of the State Legislature, and so strong was the public sentiment in its support, that the Governor, a strong opponent of woman suffrage, gave his signature to it. * * * * * As to the allegation that the operation of the law has been detrimental to good order, for the reason that women of the baser character vote to sustain wrong administrations, the very opposite is the truth. Women of the best character vote, and in large numbers, when there are important issues at stake. In cases of questions of importance, either affecting the morals of the community or its material public interests, such women, representing the best morality and intelligence of the community, carefully canvass the character of the candidates, and put a veto upon ring-rule and upon administrations which would corrupt the public morals.

“The four years' trial has proven that the women in the cities of Kansas are a reserve power for good, and that when evil is to be restrained or good to be accomplished the women may be relied on to do their duty at the polls.”

GENERAL VON MOLTKE, in a speech in the Reichstag, declared that “the days of war waged by the cabinets are past;” that the elements of danger are now among the people themselves; that “these dangerous elements are everywhere producing discontent, and may at any moment precipitate war,”—and therefore, according to the logic of the General's argument, the government should get ready for war by vastly increasing military expenditures, thus aggravating the discontent of the masses by increasing still more their already intolerable burdens. If future wars need be, their use shall be to annihilate the willing wielders of the sword.

THE sensual man thinks that if he attains the mirage of his illusions, that are always pictured in some distant time or place, he will be happy; the spiritual man seeks to enter into the peace of his own soul.

THE First Society of Spiritualists of Portland is flourishing. Its large hall is usually filled, and among the regular attendants are some of Portland's most intelligent citizens.

CONSTRUCTIVE WORK.

WITHOUT going back to inquire into and pass judgment upon the relation armed ships have heretofore held to human progress, moral and material, it is manifest that in the conditions of the present they can best serve the interests of humanity and honor the colors they bear in missions of peace. Wars waged for conquest, and to restrict trade and commerce to special channels, are frictional conditions in human progress. They characterize crude and imperfect moral development. The heroes of the future will be the great Captains in opening new fields for productive industry and fostering its interests. We are entering an era of Commercial Supremacy, of Industrial Sovereignty—an era in which the direction of human energies and the application of the natural forces will be altogether constructive. The noblest service the navies of the nations can now render to humanity at large, is to engage in carrying African-Americans to the African coasts, with food supplies to stand their needs until their labor in that country shall bring them independent means of living. Petitions to Governments maintaining navies asking for such disposition of public ships would bear the signatures of the wisest and noblest of every Government so petitioned, and be backed by a power of public opinion no civil administration would care to oppose.

THE savage treatment of political prisoners in Siberia, by the English corporations who lease the mines there; the horrible treatment of convicts in the South, by such monopolies as the Tennessee Coal, Iron and Railroad Company, the inhuman oppression of miners by the Spring Valley Coal Company gives us a foretaste of what humanity may expect if these selfish systems should continue to grow. But these soul-less corporations are themselves surely and swiftly manufacturing the dynamite of inharmony that will sweep them out of existence.

THE Government of the United States is most solemnly committed to the doctrine of the right of of expatriation, or of the citizen transferring his allegiance at will, its assertion having played a prominent part in one of its foreign wars, and it could not with any degree of consistency, nor would any of its political parties wish to, prevent or in any way hinder the emigration of its colored citizens to engage in the noble work of redeeming to civilization the salubrious and fertile wilds of the Congo Basin.

“DR. CYRUS EDSON has an article in the June ‘Forum,’ on sanitary science, in which he predicts that as the world grows cleaner epidemics will vanish.” Cleanliness is the external symbol of godliness or purity within. It is because the world is impure spiritually that we have contagious diseases. It is the poisonous principle in the seed that bears poisonous fruit. As long as mankind remain infants in spiritual knowledge, they will continue to ignore the invisible causes that produce evils.

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No more sample copies of the Companion Papers in this form will be sent out, as they go in completed sets for binding, and extra copies will be hereafter held to fill up broken files. Requests for samples will in future be responded to by sending out copies of the old "blanket-sheet" form.

HOMES, HAPPINESS, HARMONY.

A sufficient number of farmers, mechanics, artisans, traders and useful professional men, in different parts of the United States, of the desired class, have signified their intention or willingness to join in a general migratory movement to the Pacific Coast to make the hope reasonable that the New Dispensation movement can be made dominant here in whole counties. In all parts of the Pacific Coast there are people of excellent moral character, liberal and progressive in thought and social intercourse, and these will be valuable co-operators in the movement, elements of strength in building up and cementing the new social conditions.

A Soul-foremost Work.

We do not propose that subscribing to pre-arranged social rules, nor to any extent surrendering personal control of individual property interests, shall be features in this movement. Nor do we enter upon it as a financial speculation. We are actuated by other and higher motives. We believe the occupancy of the Pacific Coast, or the arable districts thereof most attractive in natural conditions; by people of advanced spiritual thought and high spiritual illumination, is in line with the unfolding destinies of the human race—as much so as the discovery and development of the country's mines of gold and silver; and we feel to be called to devote a portion of our labors to this accomplishment.

THE OREGON RHINE.

Where the avalanche forms and the eagles career,
Where the tops of the mountains in clouds disappear,
Where the blasts in their wrath irresistibly sweep,
Into being from thence the Willamette* doth leap,—
Flashing and dashing her bright waters flow
Down to the flowery valleys below.

But there's rapturing music in forest and rill;
There are pictures defying the pencil's skill;
And the rugged is lost in the mild and serene,
For the Queen of the Beautiful governs the scene.
Flow on, Willamette, in majesty flow!
Grandeur around and enchantment below.

As a mirror colossal a lakelet extends,
And the beautiful river into it descends,
And the forest and mountain, the cliff and the sky,
In the lakelet are imaged in form and in dye:
River of crystal, exultingly flow—
Fairly scenes here, but an Eden's below.

She emerges in spray and the cataract's roar,
And behind are the canyons, the prairies before;
In the distance the summits are changing their hue—
They are fading to purple and dropping from view.
Beauty and purity blendeth here—
Bowers and flowers and waters clear.

Inspiration's inhaled from the odorous breeze!
From the emerald prairies and towering trees;
With a spirit prophetic the soul is aglow—
It exults in the glories the future will know—
Proudly, Willamette, your volume roll down—
Rhine shall be rivaled in wealth and renown:

'Tis the will of the people that cities shall rise;
And the smoke from the factories ascends to the skies;
And the sons and the daughters of genius abound,
And their fame is encircling the earth all around.
River of splendors and breathings Divine!
Queen of the Rivers! all beauties are thine!

To the lovers of good all the prospects delight,
And the wilderness wastes have all vanished from sight;
From the mount to the vale, from the vale to the sea,
Are the bountiful homes of the happy and free.
River of gardens, of homes, and of song,
Rolls like an anthem thy volume along.

As the homes multiply and the harvests increase
Shall thy borders continue reposing in peace,
And as long as thy waters roll down to the sea
May thy children be true and be worthy of thee.
Peace and prosperity ever be thine,
Beautiful River! the Oregon Rhine!

* Accent on second syllable—Willam ette.

Information Supplied.

Are you impressed to seek a home or establish yourself in business on the Pacific Coast? If so, do you wish to be advised regarding opportunities? Then write us, stating in what business you wish to engage, what property you wish to secure, etc. To extent of postage enclosed we will return printed matter, the portions marked covering points of inquiry, and will afterwards, if requested, give more particular attention to the inquirer's interests.

Chances for Investment.

We will direct those who in good faith wish to occupy and improve town property to town-site locations, interior and seaport, of undoubted eligibility for building up commercial centers of importance.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—	
Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:23 p. m.
Baltimore, Md.	3:03 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:53 p. m.
Columbia, S. C.	2:43 p. m.
Columbus, Ohio	2:33 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:33 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:23 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:43 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:33 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:43 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:33 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:53 p. m.
St. Paul, Minn.	1:53 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:43 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:23 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:03 p. m.
Vera Cruz, Mexico	1:43 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:13 p. m.

THE HERMETIST

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For The World's Advance-Thought.

THE TREE OF LIFE.

ALICE ESKEL.

FROM his hand the sower drops the seeds
Into the darksome womb of earth below,
So on our planet home the primal life began.
Down at the Southern Pole, in mystic night,
Was planted first the inmost thought of Love—
The germ from whence all animated nature sprang,
The seed from whence our Tree of Life has grown,
Whose topmost branches touch the Northern Pole;
Within whose Central Light the blossom soon shall ope,
Containing Living Food for all the starving world.

Each growing plant reveals from whence we came
And whither we are tending. The primal races
(The roots) did downward grow to the limits of the earthy,
And for a time (the stalk) in union grew together
Up to the Light; and from that union
Outspread the race (the branches) into diverse nations;
And ev'ry people (the leaves) bore their wealth of mind.
Now all the goods within the Tree of Life
(The finer, fragrant aspirations of all souls)
Are blending in the marvel of the world,
For which the roots, the stalk, the branches and the leaves
Have through the myriad ages toiled and waited.

BEGINNING—BEING.

THAT which we term the law of gravity is due
to the attraction of the magnetic currents at
the South Pole. These currents draw all material
matter downward. The earth is rooted in these
currents, as the tree is rooted in the ground. That
which lifts upward, from the earth, is the action of
the Central Solar Forces.

The currents of Dark Magnetism or Vegetative
Forces enter the earth at the South Pole. They
are densest in black opacity and broadest in their
radius at the point of entrance, and gradually de-
crease the further they extend towards the North,
until they reach a point in the North Polar Con-
tinent where they are lost in the effulgence of the
Central Solar Forces.

The Central Solar Forces are the most brilliant
and greatest in radius where they enter the planet
at the North Polar Continent, and they gradually
diminish until they are lost, as it were, in the
darkness of the South Polar Continent.

Look at a world map: the continents all point
South or downward to the beginning of life,
and their expansion is to the North. At the South
Pole the great currents of dark magnetism enter
the earth and pull the planet in an opposite direc-
tion from the energy exerted by the Central Solar
Forces at the North Pole. It is this double action

that causes the earth to rotate. We have a slight
illustration of this method in the toy ball that ro-
tates when the strings that pierce it in opposite di-
rections are pulled to and fro.

To the spiritual vision the earth is like a tree,
whose roots are buried in the dark currents of mag-
netism at the South Pole, and whose blossoms revel
in the wondrous Light of the Central Solar Forces
at the North Pole. These two forces passing
through the planet in opposite directions are trine
shaped to the vision; and they assume the position
of inversion to each other: the dark containing
the vegetative currents and the light one the spir-
itual currents.

The currents of Dark Magnetism and the Cen-
tral Solar Forces permeate the brain of man and
bear the same relationship to each other there as
they do in the Earth Brain.

The further to the Northwest man has traveled,
the more enlightened and liberal and progressive
he has become; the night of ignorance grows
darker for him as he descends to the South of the
planet or lives in the shadowy realm of his lower
brain. The exploration and opening of Alaska,
the extreme limit of civilization in the Northwest,
and the exploration and opening up of Africa, the
extreme limit of discovery in the Southeast, are
promises of the grand discoveries that will be made
beyond these continents.

There is no bar to man's explorations if he as-
cends into the ever expanding light of his higher
spiritual faculties, and when he has grown into the
consciousness of the full brilliancy of the Central
Solar Forces of this world he will just be entering
another, whose grandeur in comparison with this
is as sunlight to dark night.

THERE is a form of selfishness that manifests it-
self occasionally among advance thinkers and
writers, that is as detrimental to their progression
as the bigotry of the orthodox religionists is to
their advancement. While they acknowledge that
truth is universal and no respecter of persons, and
that all are receptive to it, according to the degree
of their spiritual unfoldment, they are unwilling to
acknowledge that others have received truth from
sources that they have not, and they become
as crystallized in the ideas they have attained as
does the believer in creeds and dogmas.

MAN's mental march and his exploration and
settlement has been, as it were, in the form of a spi-
ral. He has traveled round and round the men-
tal and the earth spheres, but ever upon an ascend-
ing scale. He has left souvenirs of his journeyings
in all countries. We have here the key to the
black man in Australia, sun-worship in South
America, etc.

RELIGION.

THERE is the Religion born of the sensual-emo-
tional nature, that only manifests itself in the
individual when this part of his nature is aroused by
sights and sounds of an external character that ex-
cite it to action. This is the Religion of the sense-
bound, and it may be termed the shadow of real
Religion. Real religion is centered in the soul
and it is only active when the internal and exter-
nal are at peace. Those who have this Religion
cannot express it to others, for it cannot be ex-
pressed by words; it must be lived to be known.
It comes when the being is illuminated by Uni-
versal Light. Those who join the external church
know not the all-satisfying Religion that is the
conscious life of those who enter into the Peace of
their own souls.

THE blossom is the type of the Universal, for
continuity, nourishment and comfort of life all de-
pend upon the blossom. It is the universal pow-
ers within the tree, working in harmony with the
universal powers external to it, that eventually pro-
duce the blossom. Whole-World Soul-Commu-
nion is the universal power within, that is working
in harmony with the Central Solar Forces to ex-
pand the Blossom of Light, when beauty and fra-
grance shall permeate the earth.

THE International Peace Congress, recently held
in London, refused to open their session with
prayer, many members being opposed to it as be-
ing a hypocritical proceeding on the part of the
clergymen, who pray to their God for peace and
then countenance war and sing Te Deums to the
same God for the slaughter of their enemies. That
the ministers think more of the privilege of per-
forming a meaningless ceremony than they do of
the necessity for spreading peace doctrines is
proven by the withdrawal of many of them from
the Peace Congress.

THE PLANT and its atmosphere have grown with
man in purity and perfection. The scientists are
mistaken when they assume that human beings
can not live on certain planets because the atmos-
phere is unlike ours. The man of to-day could not
live in the atmosphere the primeval man existed
in and the man of to-day could not live in the at-
mosphere of the Divine Man that will be here in
the future.

SUSPICION is an evil breeder. To suspect people
of wrong-doing, without cause, is to hypnotize them
with the evil suggestion, and they will act it out to
the extent that they are controllable by the thought
sent them. The reformation of criminals is greatly
dependent upon the mental attitude of the people
towards them.

For The World's Advance-Thought.
COME FORTH!

ALICE ESKEL.

COME FORTH, O Life, from out the Universal Egg!—
Thou budding Essence of Celestial Origin!
Thou marvel of Divinity Incarnate!
Cast off the shell of sense that will not break,
And show yourself arrayed in Love's Divinest glory!
Light of the World, for whom the spheres seraphic shine!
Soul-Blossom of the Universal Heavens! Soul Savior!
Appear unto the strife-bound multitudes, so blind and
deaf!
O, let the majesty of your Omniscient Presence part the
clouds.
And sweep away the mists and earth-enshrouding darkness!
And all the hydra-headed passions that make poor mortals
slaves!
Then shall the morning stars with holy gladness sing;
And the joy-throbbing earth shall glow with new attire;
And Peace shall reign where now the war-drum beats.
Appear, thou Mystic Guide of the race and all its destinies!
An agonizing world awaits your Imperial Love and Wisdom.

UNIVERSAL CO-OPERATION.

MATTER of itself has no power to evolve anything, any more than a shadow has power to evolve the substance from which it is a reflection. When we speak of the evolution of roots, stalk and blossoms, we really mean the tendency of successive gradations of more and more interior and finer forces to evolve material symbols, answering to their grades of fineness. In the process of evolution the finest come upward and concentrate themselves as the blossom. The same evolution that takes place in the plant takes place in the earth. The earth also shall blossom—"the meek [the spiritual] shall inherit the earth."

Divine Love is the essence of the spiritual blossom. They who do not nourish it have nothing with which to nourish the *real* life. All forces that man evolves below Divine Love are roots, stalks and leaves.

All are seeking to evolve Divine Love, consciously or unconsciously, for it is the ultimate happiness. What men term God is the Essence, the Creator, Reproducer, Nourisher and Sustainer. The sun is the blossom of the solar system—the concentration of the finest spiritual emanations evolved by all the planets. As the blossom produces the seed, and the seed in its time reproduces the blossom, so the sun has produced the planets, and the planets sustain and are sustained by the sun. Universal Co-operation is as essential to the life of the highest as to that of the lowest.

BACTERIA

IT is quite the fashion among learned physicians to cultivate a *bacteria* garden—vials containing the minute organisms that breed the different diseases—so that they can study the best methods of killing them.

The only effectual way to obliterate disease germs is to cultivate a garden of good thoughts in the mind. Festering animal carcasses, displayed and eaten, produce the *bacteria* of most diseases; and the animal thoughts such food generates, develops increased energy in the *bacteria*.

The minute *bacteria* is the sword of the Invisible that slays those who live on the product of slaughter. "I will repay saith the Lord."

THOUGHT BEGETS ORGANIZATION.

THE Materialist says organized matter produces intelligence; yet all of his experience shows him that matter would remain utterly useless to him were it not for the thought-force he bestows upon it. The matter that constitutes his physical body is organized into an instrument for his use by his thought-force, as well as the material tools he employs in his trade.

Defective instruments or organizations are the result of defective intelligence. Difference in organization is not due to the matter in itself, but to the intelligence that controls and constructs.

We have heard the argument advanced that there is nothing to prove that life exists after the dissolution of the body, for the reason that the body of air that has been enclosed in a pneumatic machine cannot be traced after its liberation. As if unorganized force or intelligence was to be compared with organized intelligence.

The most patent fact in nature is the persistence of the highest organizations. Man is organized ideas, not the shell of matter, and the truest ideas are organizations that live forever.

THE TRINE.

THE TRINE is a most marvelous truth symbol. In its conformation can be read deep occult mysteries. Within it is the key that unlocks the seemingly unsolvable problem of the Universe. It symbolizes man from his lowest beginning to his highest attainments. The trine is in all creation. Squares, circles, and all the infinite variety of forms, are made up of triangles.

The base of the triangle represents the first race of men, groveling in the dust. At that time there were no females; man reproduced within himself. Woman was a gradual evolution out of man as his faculties expanded, which produced a separation of the sexes—illustrated by the ascending sides of the triangle. Gradually the man-woman developed the distinctive physical and moral attributes of her sex, (for all natural forms and organs have been gradually evolved in answer to Creative desire), which awakened love and produced a conjoining of the two—a oneness or child—as represented by the apex of the triangle. It represents the dome of the Triune Temple, and the Unity or Oneness produced by the Trinity.

THE MOST POTENT FORCE.

THE Soul-Force—Love Force—purely developed in one person, can do more than unlimited numbers of locomotives; the latter can only move matter; but the former can move mind and matter—can move all that is. "Seek first the kingdom of righteousness," means develop Love Force and all will be added.

It is in silence that the Divine Love Force grows—the silence of all passion. We cannot grow into real Creative Life without this Love Force, any more than the heart could sustain the physical body without blood. This is the interpretation of the saying, in ancient records, that if but three righteous men could be found the world would not be destroyed.

THE DIFFERENCE.

AN APPEAL has been made to the Emperor of Germany to settle a conflict between Protestant and Catholic missionaries in Africa regarding territorial rights. The Emperor's plan of settlement is to accord each an exclusive field. This is following the precedents of history: all the ecclesiasticisms have been the outbirths of external conditions. The earth is mapped out by the religious faiths as are the political governments, according to the necessities or demands of policy: Protestants in the north of Ireland, and Catholics in the south; Presbyterians north of the line in Scotland, and Episcopalians south of it in England; Greek Catholics in Russia, and Roman Catholics in Austria; and so on, as far as humanity extends, the organized religious institutions are defined and qualified by influences and conditions altogether worldly. Without a man-ordained priesthood, without political protection, without tithe exactions, Whole-World Soul-Communion is everywhere Divinely elevating humanity, because it is an outbirth of the Universal Creative Spirit.

LESS SOLID FOOD.

IF we could extract the living potency of the sun, and assimilate it direct, we would not need the matter forms of food—that contain that very potency only to the extent of their capacity to retain it. Persons often have to dispense with material food when an inflow of inspiration is upon them, because that potency from the Inner Life seems to contain food for the outer as well as the spiritual being.

In the generations to come the physical organism will become so refined that the present kinds of solid food will be too gross for it to assimilate, and it will inbreathe the ethereal food as the rose assimilates the sunshine. The spiritual growth of the races decreases the multiplicity of material labors and things necessary to sustain the grosser man, by replacing his gluttonous habits with powers to absorb from nature.

The purer the medium of transmission between ourselves and the Light the clearer that Light comes to us; therefore the spiritual teachers must be superior in all spiritual virtues to their pupils before they can transmit the Light. Many proclaim themselves as mediums for the Light, but do not reflect it because of their selfishness. Good thoughts and acts are the source of spiritual power, not mere expression of these thoughts in words. Live the Light and you will reflect it.

CHILDREN born within the last ten years are prettier, more spiritual in appearance, and they seem to be endowed with more intelligence, than children before them, as witness the increasing number of child-actors, musicians, etc. They are New Thought buds.

Rev. H. H., Unitarian minister of Salem, Brown Oregon, on his way to temporarily fill the pulpit of Rev. W. E. Copeland, at Tacoma, paid us a call, which we enjoyed very much. Zeal, intelligence, liberality and courage are his qualifications.

For The World's Advance-Thought.
THE NEWLY RISEN STAR.

ELIZA SEARLE.

WE are basking in the light of the newly risen Star,
As it sheds its beams pacific o'er States prepared
for war!

By prophets long predicted, we may see its glories now!
'Tis the Star of Love and Wisdom! in rapture let us bow!
The night of gloom departeth, comes the promised Day!
The Pow'r Divine is spreading wide its peaceful sway!
O happy, bless-ed time! the soul from prison freed!
Man walking in the Light that makes him free indeed!
Communion Spirit, bringing souls with God in line,
Who lives in Thee hath found and lives the Life Divine!
San Francisco, July 27.

THE FOURTH ANNIVERSARY.

AUGUST 27th will be the fourth anniversary of
Whole-World Soul-Communion. The ad-
vance of progressive thought made in these four
years is beyond comparison with any previous pe-
riod in the world's history. The leaven of spirit-
uality, under a variety of names and isms, has
spread far and wide, and is a promise of the still
more accelerated strides that Progress will make in
her future march. In every civilized country there
is a large and increasing element in favor of Peace
and Arbitration, whereas four years ago mention
was rarely if ever made thereof outside the few or-
ganized Peace Societies. The tendency of human-
ity towards Universal Unity is evident in the agita-
tion by the workers in all countries for eight hours
to constitute a day's labor for an adult, and to in-
hibit the working of minors as wage-earners within
the years that should be devoted to giving them a
thorough technological education. A marked man-
ifestation of the tendency was the recent assem-
bling in London of an International Peace Con-
gress, constituted of two hundred members of the
various national legislative bodies of Europe. To
induce general disarmament and establish Interna-
tional Courts of Arbitration were the special objects
of its convention. It had been preceded by a num-
ber of Reform Congresses representing various na-
tions. Though seekers for world-fame may have
been participants, these are not to be regarded as
partizan demonstrations; they are salient points in
an evolutionary movement of universal character.

All religious, political, commercial and social
movements will become more and more inclusive
in character, until the countries of the world will
become one Universal Republic, its parts indissol-
uble in the bonds of amity and peace, and holding
within its unlimited embrace happy, peaceful and
contented populations. The beginning of the fulfill-
ment of the glorious hope is in view. Co-opera-
tion will take the place of competition, and the in-
centive will then be to excel in altruistic uses, the
line of effort which alone leads to immortality, in-
stead of struggling for the baubles of private own-
ership, which, too closely grasped, turn into grave-
mold, and become the limiting conditions of dust
and death.

Whole-World Soul-Communion is born of a Trin-
ity—the manifestation upon earth of the Universal
Governing Powers. These Universal Powers, un-
limited and inexhaustible, are rapidly revolution-
izing the consciousness of humanity, therefore,
through humanity the good shall come uppermost.

For The World's Advance-Thought.

TOO ETHEREAL TO BE SEEN.

JAMES L. JONES.

THAT there is no proof that spirits ever revisit
this earth is the position of materialistic sci-
ence, and no doubt correct from the point of ap-
proach of such science to the investigation of the
subject. Proof or demonstration must appeal to
and be corroborated by consciousness. Material
consciousness asks for material proof. To satisfy
this demand it, of course will be necessary for the
spirits to clothe themselves again in the garments
of mortality, and be inspected by daylight.

Suppose some spirit could re-embody himself in
flesh and bones and stand firmly once more on the
material plane, what then would the lynx-eyed sci-
entist discover? Would he see the spirit, or would
he merely see the body and the clothes?

The whole discussion, pro and contra, seems to
me to be based on a misapprehension of facts, a
confusion of spirit and form. Who can see our
spirits now? Who can clothe abstract mind with
form or localize a thought and transfer it to canvas?

If no spirits ever revisited this earth, what be-
comes of all religions and all theologies? The
Christian religion, as well as all other religions, are
based *wholly* on alleged spirit communications and
revelations. An infidel Chinaman said to a mis-
sionary: "You ketchum God; you no ketchum
God, me no sabe." This is exactly a similar de-
mand to that which the Materialist makes upon
the Spiritualist. The Chinaman wants a God he
can carry around with him, and which he can do
as he likes with; the Materialist wants a spirit
built that way, so that he can see that it is a spirit;
but then he would not see that it was a spirit at all,
he would only see that it was a *thing*.

To bring spirit into the arena of the material and
subject it to subservience to baser forms would be,
if it were possible, to debase it. Base spirits co-
habit with base forms in gross conditions.

The first lesson in true spiritual progress is to
learn the difference between spirit and matter, be-
tween subjects and objects, between life and form,
between ideal and apparent. *Things* are objective
realities, cognizable to the physical senses; spirits
are not objective realities, cognizable on the physi-
cal plane, any more than ideas and thoughts are
on a spiritual plane. But as some people are not
capable of reasoning about abstract propositions,
or developing metaphysical concepts, so other peo-
ple are not capable of distinguishing between the
spiritual and the physical or natural, and reason
about spirits and spiritual things as subjective real-
ities. Spiritual existences are intangible, or at
least immaterial to them; they are indifferent to
or incapable of apprehending them. The idea im-
plied in the word "revisit" is based on an erro-
neous conception. There is no proof that spirits
ever departed from this earth. There is no proof
that the spiritual world is subject to the law of di-
mensions that governs the physical world. Chris-
tians all over the world pray to Jesus, at the same
time making all sorts of contradictory and incon-
sistent prayers and requests, relating to personal
and local matters. There is no proof that spirits

are not freed from limitations of time and space;
there is no proof that the spiritual world does not
interpenetrate this world; and that a spirit may
not exist contemporaneously in spaces known to us
and in spaces beyond the reach of our conscious-
ness; there is no proof that the spirit world is not
the creative source which makes the material
world apparent to the senses; but there is a great
deal of proof that the subjective world is the world
of first causes; the objective or apparent world be-
ing only the world of effects: but it requires a
more than ordinary power of abstract reasoning to
perceive or trace the relations, and too much space
to develop the reasoning in words.

THE ANCIENT MYSTICS.

THE ancient mystics were the crowning glory of
the great historic cycle, on the crest of whose
highest waves they were borne into physical life
and being. They saw as yet they were only a
grain of mustard seed, a little leaven, a word spok-
en in secret. Still, they knew that they had found
the very heart and center of truth. They knew
that, after other ages of physical life and develop-
ment, man could find nothing truer, nothing more
satisfying than the discovery of his own divinity
and immortality. They saw also that what they
sowed in weakness would be raised in power, that
the word they spoke in secret would be proclaimed
from the housetops, and that the second coming of
this truth to the world would be with a fullness of
light and glory indescribable. That which we call
New Illumination is the dawn of this New Day of
Light. As yet it is but the first faint flush on the
horizon, a few rays that pierce the gloom as the
avant-coureur of the day that stands tiptoe on the
far-away hills of a Divine Life; and yet the faith-
ful watchmen that keep holy vigil for the truth
through the long night-watches of the world's
darkness, whose practised eyes discern the signs
of the times, all tell us that the night fleeth and
the morning cometh. [Leo Michael, in "*Psyche*,"
London.]

"THE WORLD'S ADVANCE-THOUGHT ENVELOPE
LINE"—this is the designation we have given to a
series of neat *brochures* we have begun to publish,
the first of the series being "The Seven Structures
of Man," carefully revised by its author, "E. M.
W.," for this presentation, and sent to any address
from this office at five cents a copy, or 25 cents a
dozen. The next of the series will be "The Com-
ing Civilization." An excellent opportunity this
for Reformers to present their thoughts to advance-
thought people throughout the world.

MISS CLEMENTINE BLACK, of London, has organ-
ized a "Consumers' League." The members of
this League refuse to live upon the wrongs of oth-
ers; and they keep themselves informed as to
what employers deal fairly with their workmen,
and give notice thereof. There should be similar
Leagues all over the civilized world.

ABSTRACT moral teaching, unaccompanied by so-
cial and commercial conditions in harmony there-
with, cannot transform barbarians into civilized
people.

For The World's Advance-Thought.

CREATION ESSENTIALLY HUMAN.

W. H. KIMBALL.

THE WORD that needs to be fitly spoken and constantly repeated in all of its bearings, is the great Word of Creation. Spoken in its fullness and roundness, it displays the truth of both God and man. Not only this, it opens to the essential truth of all things; for, as so often declared by Swedenborg, "all things are in human form."

In this the great Seer proclaims the truth of universal unity or consistency in creation, though he leaves much to be done to show the propriety of the affirmation. To sensory perception nothing can seem more absurd or void of reality; for our corporeal senses can only observe and note the innumerable differences and unlikeness, not only between man and the things that surround him, but in the things themselves. Also, human reason equally fails to discover creative consistency, and limps in the toils of the special sciences, never dreaming that Supreme Science, in the Logic of Creation, opens the way to mastery in Truth. Unbroken consistency or unity that firmly tethers all things and conditions, is to be found in a oneness of ruling principles that runs through all without a break.

All things are one by natural community—by communal indistinction of physical substance "without form and void." Then they are manifold by specific distinction in visible form, character and function; and finally, they are organically or associately one in the supreme order and reciprocal play of each in all and all in each. Thus the universal predicates of creative consistency are:

1st: Being, in essential nature and elementals; as to life, invisible potency; as to form, allied substance.

2nd: Existence in varied appearances that do not manifest the essential life, but that formally exhibit all the diversities and contrarieties peculiar to the specific nature or subject.

3rd: Co-existence in a oneness of all the elements in objective form and uses.

Creative Logic knows that actual creation cannot take place without a primary predicate in Comprehending Wisdom allied to inert elements ("formless and void") that are to be instrumentally exerted and converted to ultimate purpose.

"The invisible things of Him (God) from the Creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

1st: Creative Inherence, in the logic of principles as essential triunity of Being in Infinite Life.

2nd: Creative Adherence in the intellectual explication of these principles, as the truth "seen" intellectually.

3rd: Creative Coherence, as physically embodied and illustrated to the understanding "by the things that are made." Logic and Metaphysics are thus brought down and embodied in forms sensibly discerned and surely understood for here the ultimate term is realised.

Here Logic, Analogic and Symbolic powers are united in full consistency and service,

This all being manifest as true regulative system in creative logic, what shall we look for as the practical outcome?

First, the leading intelligence must be impressed as to the importance of the system as a positive guide to all mental education and all thought processes—all reliable conceptions as to the truth attained, all divine order in human relations and activities. There must be courses of thorough education and training to the new order, gradually displacing fragments, chips and unseemly cleavage for wholeness and beauty of proportion. All limitations must be conformed to the order of the illimitable; all stammering in uncertain expression changed to the alloquial grace of positive assurance; in short, all the fitful and distressed pulsations of our common life must be made to beat in in a way to carry health and beauty to the whole system. The ways and means of right work will be clearly seen and easily instituted when the commanding central light of supreme science shall come to rule all aspirations and thought. And our immediate aim should be to engage the best thought-energies of the times in behalf of efficient truth, and then to educate to a full understanding and practical employment of the whole in human affairs.

Universal triunity, wherein constantly resides the order of degrees, in both the human form and the essential form of "all things," gives a ready clew to the truth that "all things are in human form." The conception can have no other foundation. And it is manifest by this principle of creative law, for it is the alkahestic touchstone—the universal solvent, both as to Being and Existence.

For The World's Advance-Thought.

THE SON OF MAN.

E. M. W.

THE PEASANT-PRINCE OF JUDEA, the flower of all gentlemen, is the Prophet of the ascensive evolution of the race. He is what man was made to be, and what man will be—the revelation of the Divinity in time. Evolution concentrates in him and rays out from him. Like a solitary star, quenchless among the clouds, he burned with an inextinguishable desire to lead forth on earth the harmonies of the better life. He it was who declared a coming order on earth that should be the absolute order of heaven, and fashioned in the power and splendor of that higher world; whose indwellers should neither sin nor die, being made in all respects, while tenants of the earth, purely angelical. He consented to death, yet could not wholly die, nor could his body see corruption, for the law of death was not in his flesh, so he became alive again through the higher alchemy. In him the law of the body was obedient to the law of the spirit, the senses were made channels for the Divine sensations, and men beheld God manifested in their own flesh. He preached the gospel of fleshly restoration and corporeal immortality. He told his hearers that he could lead them out of pain, sorrow, disease and death; that men need succumb no more to the inertness of disease and the paralysis of death, if they would follow his

footsteps. He taught this plainly as words could speak, but they were the biologized slaves of routine, and could not rise to his conception of the Truth of Life.

They failed to comprehend him, as men have ever since failed, so the new religion of Divine secularism shriveled into pietism, and the redemption from physical death promised by the Teacher, still waits its fulfillment—a fulfillment which is at last entering the world. The miracle of the ages is the Divine-Human Life that was made manifest in the personality of the murdered Outcast of Judea. He Himself, and not the mutilated, interpolated and fragmentary records, is the true "revelation." When the new faith was proclaimed through Asia Minor, it was "to the Jews a stumbling block and to the Greeks foolishness," because it all turned on the physical re-animation of the slain Teacher; for to assert that a dead man could reappear in the flesh was like saying to that ancient world that a circle had become a square. The peculiar feature of primitive Christianity, setting it apart from all other faiths, is the fact of the resurrection of Christ in the body: and this fact has not been susceptible of rational explanation till now. He who stands on the divine-natural plane of existence, in the full duality of the higher manhood, does not come under the law of physical death. He "lives by the Father," and is immortal.

Jesus is the Genius of the higher evolution, impregnating the orb for the procession of endless harmonies, in the coming Age of Gold. He will lead the race upward into corporeal immortality. He is filled with God that "he might bring forth gifts to men." He is the One-twain pivot of Centrality for a continuous divine-natural evolution. He stands in the center of the occult vortex of energy, perpetual giving forth of His essential substance and life to all who are evolving into the plane of dual existence. The whole intent of the creation finds its summing up and fulfilment in that "Living Word" through whom, as through an open doorway, is the final resurrection of man into the at-one-ment of the divine-natural life. On that high plane man attains to and becomes God-like without ceasing to remain man. Thus the Son of man is the "door" through whom all ascending souls pass to union with the Divine. There is "no other name given by which men may be saved" from the evils of the merely animal and natural life, changed from phenomenal into substantial being, and made one with God and with the powers of God.

"He showed not much; a cruel time and blind
Was that which turned in anger on his face.
Few of his words survive; those few men but mistrace."

If the earth is a living organism, the drainage of enormous quantities of gas and oil from its interior must result in disaster to the surrounding country, just as the human system cannot be robbed of its vitality without losing its equilibrium.

THE TRUTH is all the time knocking at the door of our understanding, but instead of letting it in we avoid its acquaintance, yet all the time are asking what is Truth?

For The World's Advance-Thought.

THEOSOPHIC VIEW OF MAN.

MARIE A. WALSH.

"JUST as some one layeth
His worn out robes away
And taking new ones, sayeth,
'These will I wear to-day,'

So putteth by the spirit
Lightly its robes of flesh,
And passeth to inherit
A residence afresh."

The belief that life is ever-continuous, that immortality holds of the past as much as of the future, that the true ego describes a spiral circle of existence, now rising into objective action for a few years, then falling into subjective repose for a period, only to awaken again to renewed activity, and so on through æons of time has always been the basic principle of Oriental philosophy; while the names of Western poets, philosophers and thinkers who have accepted this belief, as the only logical explanation of the mystery of life and death, are legion, including some of the greatest and noblest. Thoreau, Emerson, Alcott were re-incarnationists.

The appearance to-day of the old-new thought, called Theosophy, brings the query "Have we lived before?" more vividly before the public mind. "Have we lived before?" "Shall we live again?" "Where is the proof?" "Why do we not remember our previous lives?" are among the pertinent questions called forth by this somewhat startling theory of re-incarnation. No problem of the moral, mental or psychic order can be proven by mathematical or objective demonstration; neither can argument persuade a person into a state of consciousness; therefore, no material, no demonstrable proof can be adduced, no special argument made to convince anyone of this theory, which to many has become a known truth. One can, however, show that it is in harmony with accepted law; that it solves many difficult problems, and that it forms a good working hypothesis for practical life.

The fact that human progress moves in cycles or periods of activity and repose, is so generally acknowledged that it may be said to have become axiomatic. From the beating of the heart to the life pulse of worlds, through the myriad gradations of functional movements, thought impulses, race evolution and planetary life, the law of ebb and flow, of activity and repose everywhere obtains. What are the great migratory epochs, literary eras, dark ages, religious reforms, the repetitions of history, but the working of this great law? Herbert Spencer sets it forth admirably in his "First Principles," and a poet seer exclaims:

"Day following day for ever
With the star-lit darkness between."

Yes, day and night, life and death, one ever following the other throughout eternity. Is not re-incarnation the action of this law in the soul realm, just as sleeping and waking express it on the mental and physical? The deathless, Divine soul manifests in an outer envelope of matter (crystallized spirit), and when that envelope is worn out, no longer fit, when the activities need a long rest, the birth of death takes place, and the true ego in subjective repose assimilates its experiences, until the desire for action brings it again into objective form

But why does the ego still cling to this earth instead of seeking another and higher orb upon which to continue its development? The law of attraction answers the question. All its loves, all its hates, its desires, its purposes are of this world and of no other. The potentialities of its being belong to the potentialities of this planetary center; and until the ego has exhausted this circle of experiences, until it has learned to live in the universal, in the Eternal, it will be attracted ever and ever again to this world by its thoughts.

"Bound to the earth-wheel of change."

Re-incarnation harmonizes with law; attraction rules it; the great cyclic law demands it; it is also a factor of evolution. If every individual soul was a fresh issue in the world, would not the world remain ever at the same point? Would heredity even exist? These are questions well worth pondering. If we allow that souls enriched with the experiences of many lives, souls stunted by neglect in past eras, souls vitiated by accumulated wrongdoing, are ever reappearing to carry on the work of the race, then progress is understood; the ebb and flow of civilization, the many problems of genius and stupidity, of heroism and crime, are solved.

Re-incarnation makes possible the perfectability of the human ego. Can man become God-like in one short life? Drummond, in "Natural Law in the Spiritual World," has the following: "It is not said that the character will develop in all its fullness in this life. That were a time too short for an evolution so magnificent." Professor Drummond does not accept re-incarnation, yet this passage shows how much he was impressed by the insufficiency of one short life for the development of all the powers of man. Many lives fall short of the allotted term; some merely open their eyes upon this world for a few brief hours. Do they learn the lesson of earth life? Do they complete their cycle of experiences, work out the equation of good and evil, in that short sojourn among earth's activities, while in a long series of lives one or two such failures would not be of any moment?

The question of non-recollection of previous lives, at first apparently unanswerable, becomes less difficult as people advance in this line of thought. Many have a vague consciousness of a previous acquaintance with this world; new scenes and people seem strangely familiar; dim reminiscences of a distant past struggle for recognition; but the majority are too much absorbed in the stress and whirl of our electric age, to note seriously these feeble efforts of the intuition and work out their development. As long as consciousness is limited to sense experiences, to intellectual processes, the records of the Higher Self will be a sealed book. Intuition alone can read therein. To the fully expanded consciousness, to illumined inner sense, the past becomes present. Meanwhile, a study of the tendencies, the propensities, the affections, the powers of self will give data sufficient to determine the trend of previous lives. Man is the result of a long past; he inherits from himself vast accumulations; a study of self will reveal their nature. The thinking principle, in the grand cycle of differentiated being, has gathered to itself the affinities and

forces of the mineral, the potencies and life secret of tree and plant, the ecstasy of the blossom, the joy of the bird, the activities of the insect, the desire of the animal; all are its property to know and use when it has become man—man the epitome of all. Then, through myriads of life experiences, it solves the mystery of the triangle; the descent of spirit into matter; the ascent from matter to spirit.

This view of successive re-births enlarges the ordinary idea of life. The world is no longer a vale of tears nor a mere pleasure house, but a home in which the soul can perfect itself. Life, the sublime song of the Ego, as it emerges from the Absolute and wings its way through the Finite and Limited back to the Absolute! And lives, what are they? phases of the wondrous symphony. Listen! how it bursts into joyous rhythm with the waking pulses of a new day; then, as the darkness of ignorance shrouds the soul, and sense perception clouds the invisible glory, it sings in trembling strains, moans in plaintive minors; then a tumultuous discord of passion; now an agonized prayer; here a stirring march, there a trumpet blast of fame, dying away in sad echoes. Sometimes it ripples along this life song of ours in pleasant melody; again it swells into the full diapason of its harmonies, until at last, the joy, the agony, the laugh, the moan, the shout of victory, the cry of despair, resolve themselves into a sublime chord whose tones resound through the infinite.

As long as man's God is external, he will fear the censure, and court the approval, of the external world more than he will the interior world within himself. A man has never entered the truly spiritual way who heeds not the God within; neither can he know himself or the interior universe over which that God presides. The monster that stands upon the interior threshold is the serpent of Self, whose deceptive shadow deludes the one who wavers in his efforts to penetrate his own interior nature.

The grandest inspirations never come through those who are living a life of luxury and ease. Trace the inspired works of real genius to their source, and we will find that the best and greatest have been born of souls who have had to wage ceaseless struggle with poverty, and who seldom had time for pleasure or recreation. Genius mounts highest when the winds of adversity blow most strongly against it.

We read an article the other day in which the writer claimed that others were infringing upon his currents of inspiration, as if inspiration were a gold mine in which people could stake out claims subject to their ownership. Inspiration must always be new, else it is not inspiration. When once spoken externally it enters the mental sphere, and its repetition is mental and not inspirational.

To live within Soul-Communion is to lose self in the Infinite and give expression to thoughts that, transcending the intermediate mental sphere, go forth as *Divine influences*—not reflectively so, but so primarily.

For The World's Advance-Thought.

NATURAL AND SPIRITUAL MAN.

A. G. HOLLISTER.

IN order to make clean separation between truth and error, it is necessary to have a standard free from error for a criterion of judgment, and a normal, healthy condition of the mental faculties to apply it. For if there be error in the standard, it will be cause of error in the conclusions based thereon. The reasonable need of a perfectly truthful standard, for the guidance of free moral agents, opposed to temptation and deceptive influences, is so evident to our understanding, that we believe one is provided by the All-Wise Framer of our Constitution.

We believe such a standard exists in a revelation from the Creator, addressed to the intuitive faculties, approved by the reasoning intellect, and practically in accord with all that is purest and best in the creature seeking to be led thereby. But as man is a progressive being, growing from a seed and unfolding through many gradations toward the limit of his capacity, all understanding could not be given at once; and hence revelation, both before and after the appearing of Christ, had to be imparted by degrees, as his capacity unfolded to receive, and as the needs of growth demanded. As revelation teaches and experience confirms that the purpose of God in the creation of man was to be fulfilled only in Christ, all revelations unfolding that purpose prior to Christ's advent in Jesus necessarily had reference to that event, as the center and fruition of man's highest hopes, best efforts, and purest heaven-tending aspirations.

But the revelation of Christ recorded in the life and teaching of Jesus of Nazareth, though perfect so far as it concerned that individual and his stage of the work, was rudimental and incomplete, as it relates to the New and Supernal Creation of which Jesus was the beginning, as Adam was the beginning of the Old Creation—or if not Adam, the character for which Adam stands in the allegory. The revelation of Christ as exemplified in the life and doctrine of Jesus was a perfect seed of the New, which conforms to the same law of growth and progressive development, both in individuals and the race, as pertains to the Old. Hence, Jesus likens the kingdom or reign of the heavens to a grain of seed—"the least of all seeds"—which is planted in the mind and heart of the earthy man and grows till it becomes a tree, affording food and shelter to the birds of the air, which may be looked on as types of the spiritually ascending. On various occasions he compared it to seed sown and growing to a harvest. "The harvest is the end of the age." Referring to himself, he says, metaphorically, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

These comparisons denote a rudimentary and inconspicuous beginning of the reign of Christ, and growth according to natural laws of Creation, to maturity and fruitfulness. Hence, to the last written word of the New Testament, the Apostles were looking forward to greater and more advanced work for the fruition of their toils, suffering and

privation—a mature and perfect work, wherein all things would appear as they are, without disguise of metaphor, trope or parable, in lieu of the partitive and incomplete revelations of incipency, imparted in their day, the final results of which could only be perceived obscurely, as in an enigma or riddle.

This perfect was to be preceded in the world by a general apostasy from the truth and light sown by Jesus and his Apostles, also by a covering of the Sun (of Righteousness) with darkness (false doctrine), causing temporary concealment of the light of the spiritual man and woman, who, as the "two witnesses," were to prophesy (teach) under sackcloth (mourning, adversity), during 1260 days (equaling years), till they were killed by the beast.

Apostasy from the highest truth revealed in Christ left the world for a season in such gross moral and mental darkness, that even the moon (natural reason, including science and philosophy, giving out reflected or secondary light), and stars (teachers of religion, yielding primary but scattered points of light), would not cause their light to shine. How completely this terrible prophecy was fulfilled the history of the "dark ages" will testify! That was a time wherein whoever desired to see one of the days of the son of man could not see it. Those conditions made necessary a second and full revelation of the spiritual man, in whom all brightest prospects and most ardent longings center. Not necessarily the same person, but the character, mature in both parts of manhood, Bride and Bridegroom being unitedly manifest in the dispensation of the Spiritual Bride. In her was fulfilled the sign (mind you) of the "Woman Clothed with the Sun" of Divine Light and Revelation, revealing the Motherhood in Deity, which "finished (ended by making known) the mystery of God" for man's redemption, "as He hath announced the joyful message to His holy prophets."

But as the "kingdom of heaven cometh not with outward show," neither in Christ's first nor second appearing, this differed in nothing from ordinary beginnings, being deposited as a seed in an individual, personating the Spiritual Bride, and growing in the knowledge of a few, from whom it spread to many. Emerson proclaims that "all revelations, whether of mechanical or moral science, come first to single persons." The foregoing positions find illustration in the parable of the mustard seed; which is a type of the faith which removes mountains, obtains whatever it asks; and also of the increase of the reign of the heavens—of the woman's leaven, which revolutionizes "the whole" mass—of the ten virgins, in which the Bridegroom is represented as an individual coming at midnight to a wedding, to an individual, the prepared instrument of the Spiritual Bride. To assume that the Bride here is the Church is to destroy the type. The Church is composed of the children, male and female, who must have father and mother for their prior cause. The faithful Church is "the light of the world," and rules the day, banishing night to limbo.

Jesus had told his disciples: "The world seeth me no more. But ye see me, because I live, and

ye shall live" (crit. trans.) after the descent of the Holy Spirit. He promised to be with them to the end of the age, but only those who were spiritually alive could see him. So they asked, "What shall be the sign of thy (*parousia*, presence, not *erchomai*, coming), and the end of the age?" He was to come as a thief (*erchomai*). And the promise is "to them that look for him will he appear the second time, without sin, unto salvation." It was to be a revelation from heaven, a lifting of the veil which hides Celestial scenes from spiritual eyes. Two were to be in the field, when one should be taken and the other left. Two were to be grinding at the mill, with a like result. "Two shall be in bed; one shall be taken (by the silent operation of the Spirit) and the other left." The "taken" are elected to perform a certain work; those "left" may be received afterwards, if prepared to co-operate.

"For as the lightning, when it lighteneth out of one part under heaven shineth unto another part under heaven, so shall the son of man be in his day." This indicates that the first signs of his presence would be limited and local, for lightning is only visible while a surcharged cloud is unloading, and then only over a limited space. "The son of man coming in the clouds of heaven," indicates a gradual approach, not seen by the tribes of the earth till the first witnesses of Christ's return have taken on his likeness by doing his works of obedience, and have gathered into communal order. These form religious assemblies, typically referred to as "clouds of heaven," being "clouds of witnesses," composed of individuals cleansed from sin and selfish desires, consecrated and inspired by one holy spirit to a heavenly service, drawn together and coalescing like homogeneous particles of moisture in a cloud, which veils the cause while discharging its overflow in blessing on others.

"The blessing from the cloud that showers,
In wondrous two-fold birth,
Of heaven is and earth."

The season is compared to the approach of summer, when the fig-tree putteth forth its leaves in the genial breath of vernal skies: so the genial warmth of brotherly love and life-giving sympathy and mutual helpfulness, preparing the hearts of earth's children for righteousness to spring forth, like a garden of wholesome and delicious fruit, is evidence of the overshadowing New Heavens, where no unrighteousness can dwell nor error find place to hide.

The coming-in clouds was preceded by a shaking of the powers of heaven; that is, the old religious beliefs, which combine some truth with a large admixture of error. Jesus warns his hearers, "When these things begin to come to pass, then take courage and lift up your heads, for your redemption draweth nigh." Then it could not have come to them before.

The son of man, the regenerated new man, of whom we regard Jesus as the first pattern, is heir of all spiritual things promised to man. He, who is many in one spirit, would send forth his messengers and gather his elect from the extremity

(highest point) of earth, to the extremity (nearest point) of heaven. His elect are those who form themselves in his likeness by doing the works which make his character. When gathered and organized into communal relations, they become members one of another, and members of Christ's body. "For where the body is, there are gathered the eagles," and the sign of the son of man, yea the son himself, including the daughter, is seen in their character and works.

Man was made a little while lower than the angels for the suffering of death, that by triumphing over death he might be crowned with glory and honor. Also that he might be duly qualified by experience and training to exercise righteous and wise dominion over the works of the Creator's hands, and finally to have all things put under his feet. Death here means extinction of the part which is linked with decay and is subject to frailty and corruption.

We believe that the introduction of sin, disease and spiritual death, by man's transgression, has complicated conditions and means of final adjustment, and brought into play new resources, without changing the original purpose of creation. Which purpose evidently was, that after man had reached the utmost limit of perfection attainable in his earthly state, the inmost *esse* of his conscious *ego* should be transferred, or translated, from the earthy to the heavenly plane of motive and activity; from a natural to the spiritual state; from mortal to immortal; from mere transitory to Divine, eternal elements; where it may grow in the perfection of beauty and usefulness, without flaw blemish or obstruction, or terminal limit, forever.

For The World's Advance-Thought.

COME UNTO ME.

H. A. BRADBURY.

"**C**OME unto me all ye that labor and are heavy laden and I will give you rest."

How many are needing spiritual sustenance, truth and rest! Truth is the true sustenance of the soul; spirituality is the growth of the soul in truth and goodness; and rest, in its highest sense, is consciousness freed from the galling chains of error, selfishness, pride and greed, and basking in the Celestial light of spiritual illumination, or conscious Oneness with the Soul-Force of the Infinite Intelligence. This is saying a great deal, you may think. Yes; but what spiritually illuminated souls have been declaring since time immemorial. Poets have sung, "There is rest for the weary;" philosophy says there is rest for the soul; and it comes by spiritual unfoldment and illumination. What can be more cheering to the daily laborer, whose burdens of life are wearing to mind and body, whose physical rest does not appease, than the assurance that there is soul condition, if he will seek it, in which he will realize peace and rest—an inner-life repose that will ever renew the body and give courage and hope to the mind?

The Church has called this ecstasy of feeling "conversion," "experiencing religion," "change of heart," "salvation," etc. In some it is produced by religious anxiety and excitement, and

needs the guidance of reason more than any other faculty of the soul. Many, mistaking superstitious credulity for faith in God, have been led to commit most heinous crimes, thinking they were serving God. Such have been judged insane, and it was all the direct outgrowth of false religious teachings. Thus we see the importance of truth. Truth is the only savior—the only safe way of life. Who makes the acquisition of truth his aim will correct all his errors and find rest. To the weary in body, the heavily laden with the burdens of life, rest, or quiescence, is invaluable; but infinitely more valuable is soul-rest. Soul-rest is not quiescence. Inaction does not describe it, but rather action, life fervor, soul living in its own sphere, untrammelled by sense or worldly desire.

By the announcement, "I will give you rest," churchmen have expected too much—salvation in all their sins and from all the ills of life. The Materialist, seeing in it a promise which he never realizes fulfilled, calls it a bible fraud. But to the Spiritualist—he who is really spiritual—there is a promise the fulfillment of which is as certain as a clear conscience after doing right.

The churchman makes his mistake in applying the pronoun I to the person of Jesus; whereas "I will give you rest," is the voice of the Spirit; the Spirit will give rest to the spiritually weary, who are laden with error and earthly vices, who are anxious for the Truth, and to have solved for them the problems of life and future destiny. These things can be realized only by unfoldment of the spirit, by overcoming the grossness of the flesh. Who makes this the aim of life will find rest.

Soul-rest is the soul's goal realized, the fruition of its unutterable longings. To the man of the world, in pursuit of worldly gain, though he may be a religious professor, and have abundant Sunday piety, soul-rest is an utter stranger, and ever must be. "Figs do not grow upon thistles," nor does the sowing worldly seed produce spiritual fruit. O, that religiously inclined people could lay aside the marks of fashion, pride, religious cant and popular church following, and seek in the simplicity of manhood and womanhood, to know the truth, and be guided by the Divine Light. This Light may be kindled in the breast of every seeker who will do as the Spirit has said, "Seek ye first the Kingdom of God and His righteousness."

The dish of the spirit—the light of Truth—promotive of spiritual and moral growth, is not to be set upon the side-table to be partaken of only at convenient seasons, and when the body is full of gluttony and the mind full of sensuality, selfishness and greed; but it must be partaken of first, before these worldly things have adjusted themselves within the body and mind; then by the natural economy of life will they be kept out, and the light of Truth will shine forth in every thought and act.

By labor Mother Earth is made to supply all the wants of physical man. Unto him who knocks at her doors vast treasures of wealth are forthcoming. Who seeks finds and appropriates portions of this wealth, calling it his own. Unfortunately, however, many in their eager grasping for gain appro-

priate more than they need, and by so doing leave many more in want and destitution. Trust companies and monopolies are formed, which put a premium on the necessities of life, and wrench from the hard hand of toil the dollars that would make their owners comfortable.

It is not thus with spiritual treasures, Truth, Celestial Love and Wisdom, Spiritual Illumination and Soul-Rest. None of these can be bought up and held for purchasers. They are free gifts of the Infinite Good to all who diligently seek for them. Although there are many destitute ones, it is not because some greedy soul has more than his share, nor that the price is too high and they not able to buy; but because they have not sought for them. They have sought first and spent their energies to gain the treasures of earth, and in them place the source of happiness. These have yet to learn that the more they love and dote upon these earthly treasures the more destitute they are of that which constitutes soul happiness and rest.

The Spirit said through the same inspired lips from which we have been quoting, "How hardly shall a rich man enter the kingdom of heaven." "Go sell that thou hast and give to the poor, and thou shalt have treasure in heaven." Both the holding of wealth that one does not need, when there are so many needy and destitute, and the love bestowed upon it for the sensual pleasures it affords, are pernicious sins. They are pernicious, in a spiritual sense, to the holder, and in a physical and moral sense to the needy. No one has a spiritual, moral, social or physical right to hold more of this world's good things than he needs for the promotion of these in his own being.

We need air to breathe, water to drink, food to eat, clothes to cover our nakedness and shelter to protect our bodies from the elements. Of these, personally, we cannot use more than we need, and we do not need more than health, comfort and social enjoyment demand.

Oh, when! we may justly enquire, will these wrongs of modern society be righted? Whole-World Soul-Communion is doing a vast deal in concentrating soul-force that will unitize the hearts of workers, and, I trust, ultimately right many of the wrongs of society. All who observe Soul-Communion in the spirit of its ethical requirements, sincerely desiring the overshadowing of the Divine Spirit, and that its rays may illumine the dark places of human abode and drive therefrom the spirits of evil—sensuality, drunkenness and crime, that have so long haunted the hearts of low-born humanity—will find that peace, joy and rest of soul that "surpasses understanding." Thought is a mighty power, and when expressed in unity, will take the world of mind by storm.

THE BUDDHIST CONGRESS that is to be held in Paris is attracting much attention to this wonderful religion. Delegates from all parts of the world will be there. Great interest is being manifested everywhere in all that relates to Buddhism. There are said to be five hundred million believers in this religion; among them are some of the greatest thinkers.

For The World's Advance-Thought.

RESURRECTION.

F. W. EVANS.

OF late I have thought much of the resurrection order and sphere of humanity. Darwin speaks of rudiments that indicate faculties once existing, no longer needed, they being supplanted by higher powers and faculties developed under the law of Evolution. Is it not thus when the soul rises from the generative order into the resurrection? "I am the resurrection." What an expression to be made by a man two thousand years ago! Is it a wonder that it is said of him, "He trod the wine-press alone, and of the people there was not one with him?" Any physical faculty or limb disused diminishes in power, be it an arm, or leg, or muscle. Is it not the same with the mental and spiritual powers? The hidden, wonderful power that enables a human being to die to the generative life of the natural man or woman is a "mystery of godliness" that is made known only by revelation. The mere natural man or woman, even when intellectually unfolded, discerneth not the resurrection; it is foolishness to them; the gift of faith alone revealeth it. The prophets and prophetesses and bibles of all races and peoples continually refer to a resurrection state as being attainable, possible; but they do it only in part, and "as through a glass, darkly;" yet it is there. All men, consciously or unconsciously, are pressing, growing, towards the resurrection order. The generative is a rudimentary phase on the journey through which all men and women will pass on their way to the Christ heaven.

I am under the impression, from my knowledge of history, that there are nations and races who have passed through all the degrees of progress which, now, the whole human race are making a united effort to attain unto.

Jesus, individually, became, as a unit, a resurrected man. As such he was a pattern of what other men could attain unto. "Follow me; be of good courage, for I have overcome the world"—the lust of generation; the lust of private property possession, and the pride of rule, with the ambition of seeing who should be the greatest. The Son of Man comes to minister, not to be ministered unto; to serve, not to be served by others; to work for the brotherhood and sisterhood; to love God supremely, and the society more than self. He taught, disciplined, rebuked and loved his twelve disciples—taught them to be as he was, resurrected souls. And we have no record of any one of them—not even Judas—ever having been drawn down to earth by "the tail of the dragon"—the lust of generation; they all put their feet upon the head of that serpent of sensuality—lust.

Again, the twelve were to the primitive church what Jesus was to them—a pattern; the principle was expanded. For three hundred years the primitive Christian church labored to be a resurrected church, in the midst of the corrupt Roman war-government and its social system. Everything within and without worked against the high standard of purity that the church was striving to maintain. The civil government looked upon it as in-

imical to its own power and existence. Its celibacy would destroy population; its non-resistance would make Rome the prey of any petty nation practising the war-power; and, as Rome had taken the sword against all nations, unless she defended herself by the sword, the least of them would come and take away her place and power. True Christianity, then, as exhibited in Jesus—who did not render evil for evil—and his disciples, whom Jesus told to put up their swords, otherwise they would perish in using them, and in the primitive church, which, not being of this world, would not marry nor fight, was regarded by the Romans as destructive of all civil government, by extermination of the population, and by the "testimony of Jesus" against war, and they treated it accordingly. It was assailed by outward persecution and by inward temptation, false doctrines and corrupt leaders, until the fifteenth bishop of Jerusalem was a Gentile and a married man. It was this corrupted, perverted, adulterated Christianity that spread over the great Roman Empire. The Emperor Constantine became a Gentile Christian. He introduced both marriage and war into the Gentile Christian churches; there they remain to this day. Great churches, hundreds of sects, hating one another, but all giving their power and adhesion to church-and-state religion, that includes marriage, private property and war.

They are all "turned to blood." They begin with the blood of Jesus, as being God, and end with war and the Inquisition, with becoming drunk with the blood of saints and martyrs. Anti-Christianity is a cruel, bloody system, that destroys the earth and deforms the heavens.

When the powers of evil were concentrated upon Jesus to his physical destruction, with vehement personal hatred, crying, "Crucify him! crucify him!" it excited in Jesus a clear hatred and keen indignation, not against the persons but against the principle of war. "Do not I hate them that hate thee? I hate them with a perfect hatred"—with a hatred free from personality; that is a perfect hatred. Hence, in the Christ Spirit, Jesus could denounce the evil, and pray to his Father in heaven to forgive them personally, as not understanding what they were doing.

When the whole race of mankind come into the new earth and the new heavens—the millennium, the resurrection—"war will cease, to the ends of the earth," and men will cease to do evil and learn to do well, as natural men and women; and Christians—Shakers—will say, "I am the resurrection and the life." The generative life and power of physical procreation will be resurrected into a spiritual sexual relation above the animal-propagative plane. The back brain will go up into the intellectual, and the intellectual will go up into the spiritual brain region. Private property acquisitiveness will be raised into pure communism, where each one can seek another's wealth and not their own, without becoming a "prey" to a wolfish pack of self-seekers. And the war force and power will be "turned as the battle to the gate," against war itself, on the selfish plane—where all are hateful and hating one another. It will be resurrected

into "a war in heaven, where Michael and his angels fought, and the dragon and his angels, until no place was found for them." As Jesus said, "The prince of this world cometh, and hath no part in me"—no personality. Hating the flesh was a perfect hatred, that killed and made alive; and the reprobated becomes the friend of whoso punishes the evil and spares the individual, as a man spareth his own son,—he saves him by correcting him. Thus, "whom the Lord loveth he chasteneth, and scourgeth whomsoever he receiveth;" making even his enemies to be at peace with Him and to actually become His friends.

To the Editors of The World's Advance-Thought.

The last Number is well stored with truthful matter of a high order. "Christ all in all" is a grand article; it shows progress in the right direction. That the God of Israel is not Deity, that Jesus is not Christ, and that the Jewish scriptures are not the Word of God, are primary truths that lie at the foundation of the new Cycle of Theology that is opening to mankind. The old heavens are passing away. "The ancient Gods are dead," from Jove to Jehovah. Let us have a World's Advance funeral and bury them so deep that they will be no more remembered nor come into mind.

F. W. EVANS.

Mt. Lebanon, N. Y.

"DISTRESS among the poorer classes in Japan is increasing, and there has been further rioting, owing to the dearness of rice. At one town a mob made an attack on the residence of a wealthy merchant who is known to have been monopolizing rice, and demolished the place." The avarice of the monopolist who, by withholding food for the purpose of speculation, kills hundreds by the slow process of starvation, commits a greater crime than the man does who murders one outright for his money.

Go on reviewing and calling forth for adoption all the good in the old systems, and proceed also in formulating plans of religious worship according to highest light; but know this—the Religion of Universal-Celestialism will spring into being as fresh and unpedigreed as came Minerva from the brain of Jove.

We pity the man or woman who can see only the evil in human nature and have no thought of the good. It indicates their own quality of soul—that the evil predominates therein, and that the greatest need of their own lives is reformation.—*The Golden Gate.*

We were glad to hear that Bro. J. J. Owen, who has been confined to his home by sickness, is again able to wield his prolific pen. Long may he live in the mortal form to espouse the cause of spiritual truth he so nobly champions.

THEY who turn an Eden into a wilderness will have to cultivate a wilderness into an Eden. Redeemer and Destroyer are within ourselves.

ORIGINALITY—individuality—will take the place of parrot-like memorizing in the schools of the future.

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THE FLAG OF THE UNIVERSAL REPUBLIC.

LUPA.

THE beat of the war-drum grows fainter,
The bugle uncertain in sound,
The tramp of the army grows lighter
On blood-soaked and shuddering ground;
The smoke floats away, and we welcome
A glimpse of the star-spangled sky.

The monarchies, aging and dying,
Are barring the doors of their tomb:
We wait for the voice of the angel
To call the New Christ from its gloom—
The soul of the coming Republic
That gathers the Universe in.

Try for us the future, O Prophet!
Peer into the ages to come!
For over and over we question,
Yet question the false or the dumb:
What banner shall float o'er the people
When nations unite as if one?

"The fierce, crimson bars of the sunset
Gleam out from the banner of gold
That brightens and blazes, but surely
Will fade, ere the evening is old,
And hide in the folds of the greater,
The broad, starry banner of blue.

"The crimson inspirits to conquest;
The golden steals into the soul
With joy in its certain possession;
But brooding, o'er-arching the whole,
The infinite star-spangled distance
Spreads ever its banner of blue.

"We'll brush all the crowns and the crosses,
The stripes and the creatures of prey,
Back into the vaults of the ages
As relics of need passed away;
Then nation shall link into nation,
The ancient be merged in the New,
United beneath the New Banner,
The Star-Spangled Banner of Blue."

UNIVERSAL LANGUAGE.

NUMBERS are the only parts of speech that have the same meaning in all languages alike. Count one, two, three on the fingers, or write one, two, three, and any person of ordinary intelligence, in any nation, will know what is meant without a word being spoken.

The Universal Language will be a language of numbers. The numbers will not be chosen arbitrarily, but will be used as they convey occult significance as well as external meaning.

The Hebrew language of numbers is claimed by

Occultists to have been "the language of the angels"—the universal language of intuitive humanity in the primitive Golden Age, before selfishness had builded the towering Babel of external ambition, that led to divisions among men, thus causing them to separate and gradually evolve diverse languages of a more external character, expressive of their materialistic condition. A remnant of them, endowed with a more persistent spirituality than the rest, settled in Palestine and Africa, and preserved the number language almost in its entirety. Their descendants are the Hebrews and Falashas of our day.

The Universal Language of Numbers was spoken by silent gestures before noisy speech came to mar the universal harmony of Being. The rosary and the abacus are remnants of that language.

The number language is full of occult meaning, and it has the valuable element of extreme brevity, therefore can be easily memorized. For instance, figure 3 stands for father; mother is 41; and the two combined, 44, signifies child. Instead of having different numbers for words of like character, such as black, night, darkness, evil, etc., a single number expresses them all.

The figures 44, standing for child in the Hebrew language, have a deep meaning. They not only contain father (3), mother (41) and child (44), but they stand for perfect unity. We cannot subtract them from each other and leave a remainder. They also stand for the Double Jupiter or Perfect Angel, or Two-in-One. Add the two fours together and we have the figure eight, the double link of Love and Wisdom, without beginning and without end.

There is great significance in the number of the year 1881—the year in which the New Dispensation began. In this year the figures read backwards and forwards alike, and the unit allied to the 8 (the double link of Divine Love and Wisdom) signifies that the Unity of Divine Love and Wisdom shall prevail from the beginning to the end of the New Dispensation.

The use of this occult language would have a harmonizing, fraternizing influence upon humanity. It is in the occult numbers that "God geometrizes" best.

The ten commandments given to man when he was exalted upon the high mountain of spirituality were written by the finger of God (the silent finger speech of the spiritual man) upon the two tablets of stone—the two bony structures or hands of men, the ten fingers of which contain, reveal and interpret the occult commandments and speak the silent language of the Supreme. The language and commandments of the spiritual man, engraved upon the tablets of stone (the occult speech of the

hands) were destroyed when man came to worship the golden calf. Occult teachers will be developed and the mystic language of numbers—the key to the Universal Arcana—will silently link the world in the bonds of intuitive speech.

EGG-FORCE FAILS.

A PRESS DISPATCH reads: "At Butternut, Wisconsin, County Superintendent G. B. Bower was pelted with rotten eggs at the polls to-day. He was active in getting the women of this school district out to vote for the new school building and longer terms. The men did not object to the school building or longer terms, but they were paralyzed with astonishment at the sight of women actually voting, and their anger knew no bounds. When it was found that the women had won the point at issue, they were only prevented from demolishing the ballot boxes and destroying the record of election by the prompt action of a few cool-headed men. When the supply of eggs gave out affairs became quiet."

All the arguments brought to bear against woman suffrage are manifestations in the interest of perpetuating masculine domination. When the masculine tyrant finds that his will is being disputed, either at home or abroad, by women, whom they have always looked upon as their submissive servants, he falls back upon the power of physical strength, by the exercise of which he has so long overawed them, and which has given him the mastery. The same inharmony reigns in the outer world that would reign in the home, if man had the sole ordering of it.

The woman who can govern a home harmoniously, and rear a republic of children to be a credit to their parents, is fit to exercise her statesmanship to bring order out of the larger world family. In the home she must fill all the parts enacted in the Republic—she must be president, judge, lawyer, doctor, nurse, cook, seamstress, etc. The experience gained in governing a home would fit women to fill places of public trust, and it is only their lack of self-confidence, engendered by ages of submissive reliance upon man, that has prevented them from seeing and realizing their power.

"HERALD OF GOSPEL LIBERTY" calculates that the sermons from the American pulpit, for a single year, if printed, would make one hundred and twenty millions of octave pages. That saying of the Christ, "Why call ye me, Lord, Lord, and do not the things which I say?" was never more applicable than at the present time.

THE foolish strive in vain to reach greatness by leaps; the wise steadily and almost imperceptibly grow to its attainment.

For The Universal Republic.
THE SOLDIER OF TRUTH.
ALICE ESKEL.

NOT in fanciful attire,
With noisy trumpet's blare;
Not in pride and sinful ire,
Thirsting with a vengeance dire,
Like a wild beast in his lair;
Not amidst the cannons' roar,
On the field where murder rears,—
Ruining the poor man's store
In a fratricidal war,
That with blood the fair earth stains;
But in garb of gentleness
Truth's great soldier conquers sin;
With love-light soothes dire distress;
With good will he seeks to bless—
Loves in spite of warlike din.
Giving Life where men destroy,
Truth's good champion leads the van;
Happiness without alloy,
Inward content, peace and joy,
Light the way for such a man.

STABILITY IN UNITY.

It is thought Congress will not legislate upon any of the recommendations of the Pan-American Congress, because it is claimed the South American Governments are in a very unsettled condition; that it is not sure that the Governments with whom treaties are made to-day will be in existence a year hence.

The state of anarchy and antagonism existing in the South American Republics emphasizes the necessity of the Republics of the two Americas combining to unite in bonds of unity and peace.

The South American Republics will be weak and and the prey of scheming political adventurers as long as they are divided. Their strength will come by uniting under one Central Government, as the United States of South America, having one mutual interest, instead of being rent asunder by scheming leaders, whose only aim is to exalt and enrich self. Their progress is dependent upon their closer unity. No great changes need be necessary to accomplish this. The President of each Republic could assume the title of Vice-President or Governor, and their several Legislatures would bear the same relation to each Republic that ours bear to the States; the Central Government being located wherever the votes of the people should decide.

It would be of very great commercial benefit to all concerned, and ensure peace to the South American Republics.

Of course our suggestions apply to and include the Central American States.

"The prospect for an immense rice crop is growing better every day. There will doubtless be at least four hundred thousand barrels of rough rice raised in this parish, this year." If Christianity was half as popular as money-making the Christian people would buy up half the rice crop and send it by our idle war vessels as a free offering to the starving Japanese.

GREAT material wealth brings discontent, sickness and care; spiritual wealth brings peace, contentment, happiness.

INDIVIDUALISM DEFINED.

"THE soul of ancient civilization was paternalism; the soul of all modern life and achievement is individualism. The breath of paternalism is pity and compassion for the depraved, the incompetent and the indolent; the breath of individualism is not maudlin mercy, but justice; it is the survival of the fittest."

Modern "individualism" translated means real, genuine selfishness.

The "individualism" of our day has culminated in the monstrous monopolies and extortionate syndicates that seek to over-ride all law, human and Divine, to increase their own profits. "Individualism" would swallow up everything in self, no matter how much misery might be occasioned by its efforts to get what it desires. To it are due the wholesale murders, called war, and the wholesale robber bands, called trusts. A common trait of "individualism" is exemplified by the speculator who took advantage of the starving thousands in Galicia to buy their horses at sixteen cents a-piece. The "individualist" speculates on the necessities of the peasantry, and buys their produce for a sum that leaves them no surplus, so that when crops fail they must starve. By and by, when he gets rich enough, he will compromise with his Mammon God by building him a new church, or add something to the fund to send missionaries abroad to convert the heathen. He views all religion, humanity, pleasure, from a monetary standpoint.

It is not that which survives, in a material sense, that is always the fittest. Individuals and the systems they represent that outlive others in the material world are not necessarily the fittest.

CO-OPERATION.

CO-OPERATION is the universal law. All things in nature co-operate to produce something, and thereby maintain its equilibrium.

Some journals are using as an illustration, the evils flowing from the Co-operation of trusts as an argument against Co-operation of the people. But the Co-operation of trusts is not for the purpose of production and universal distribution, but it is for the purpose of extortion and the concentration and absorption of the means of subsistence into a few hands.

When the people all co-operate harmoniously there will be no place for trusts or any of the thousand and one vampires that live upon the products of others' labor without rendering an equivalent.

With Universal Co-operation established all will become producers, and the good of all will be the best good of each. Competition will be for the highest excellence.

MANY fear the Light of Truth because it exposes their weaknesses. They should rather fear the latter, and accept the former, for Truth alone can save them from the suffering their foibles will bring upon them.

In the evolution of Being truth *must* be acquired. Easily if harmoniously accepted, but painfully and through suffering if rejected. Chastisement will accomplish what was refused to the appeals of love:

THE EFFECTS.

"EVERY pauper, every unemployed laborer—every non-producer—is a daily detriment to the Republic. They consume something and contribute nothing. Society is a joint-stock concern. Those who put in nothing and take out something are swindlers. They live like leeches on the labor of others. Those who do not produce what will pay their way are a clog on people's progress."

The pauper and unemployed laborer are effects of which the non-producer is the cause. What the non-producer consumes in unneccessaries would furnish means to employ, at good wages, all the unemployed in the country.

In the present selfish state of affairs it is much easier for a dishonest man to grow rich by over-reaching his neighbor, than it is for an honest man to find employment at reasonable living wages. Laws should be passed requiring citizens whose property is greatly increased in value by the growth of the city to give employment to a stipulated number of persons during the year.

A GOOD SIGN.

"MR. MOODY, in addressing the students of the Conference, pleaded for more tolerance among the Protestant Christians. He denounced in scathing language those Protestants who have no charity for the Roman Catholics and Jews, and he gave the speakers and students to understand that thereafter, in praying for and speaking of China, Japan and Oriental lands, the word 'heathen' should not be used. According to Moody, America has far more sins to answer for than have China and India."

It is a sign that the leaven of Universal Fraternity is spreading fast when sectarian ministers denounce the "I-am-holier-than-thou" tendencies of their followers. It is strange that Christians have so long interpreted the teachings of Christ to mean partial or selfish love for the few who were in fellowship, instead of Universal Love for all mankind.

We do not find any evidence in the New Testament that the Christ ever asked those whom he aided physically and spiritually their nationality and religion, or even if they belonged to a church; or that he made his good doing dependent upon their accepting any creed. He required nothing but faith in his power to heal them.

The annual Congress of English Co-operative Societies was recently held in Glasgow. Lord Roseberry, the presiding officer, said that indications were favorable for the extension of co-operative movements to all parts of the world; and that too much could not be said in favor of their beneficial effects upon the people.

THERE is much talk of making civil laws to prevent the practice of hypnotism. Hypnotism cannot be prevented by civil laws. It belongs to the realm of the intangible. The only safety for individuals from the evil suggestions, on the part of visible or invisible hypnotizers, is in purity of thoughts.

THE ROOT OF ALL EVIL.

Were asked to elaborate upon the declaration in an editorial in the preceding issue, that money, being merely a measure of value, should be accorded no more importance in legislation than liquid and grain measures, and should be as free and unstinted in necessary use as they.

To treat the subject at length might provoke partisan discussion, which is not of our work. But a few simple facts may be submitted—and the most relative and important, for subtlety and abstruseness in the discussion of "the money question" tend and are intended to mystify instead of enlighten, and especially to justify dishonest dealings between man and man and extend to them the protection of legislative enactments.

Suppose a community with an actual wealth product on hand or held in reserve of the value of \$100,000—made up of many different articles of use, produced by the labor of members of the community.

But this wealth is owned and possessed by the members of the community distributively, according to the kind and quantity each has labored to produce; and therefore many exchanges must be made before this wealth, in its entirety, is available for use and consumption: the one whose labor product mainly consists of flour must exchange the most of it with his neighbors who lack flour for those things of which they have a surplus, and which he needs; and so on with all, according to the surplusages and requirements of each.

(Here is disclosed the necessity for agents and other intermediaries; but, as one man's easy productive labor for one day, aided by labor-saving machinery in use, will yield, on the average, the necessities of life for ten men for a day, as is statistically proved, fair and equitable payment for such intermediate services would be pleasurable rather than burdensome to producers. Aside from such necessary incidental charges upon the production and distribution of wealth, the community resources would be practically inexhaustible to stock libraries, adorn parks, construct theaters, lecture halls, etc., for the moral and mental improvement and the amusement and recreation of all, to maintain public schools embracing all grades of instruction, to support sanitary and benevolent institutions; and then the people's holidays could be doubled and an ever-swelling "sinking fund" insured to extend, keep in repair and operate lines of travel and transportation).

Now two of the community withdraw, (weakening to the extent of their productive energies the wealth-producing power of the community), taking with them their wealth in hand, or pro rata share of the common stock considered as consolidated, convert it into negotiable credit form, and go to a distant part of the world to toil for gold and silver—which, in and of themselves, are no more of the life-sustaining elements of man than the stones he treads upon.

In the course of time the seekers for gold and silver return, (the community in the meantime losing their co-operative aid), bringing with them gold and silver conventionally valued at \$20,000;

but in use in supplying real human wants or considered as an essential life condition less valuable than iron, less valuable than wood, less valuable than sand.

But the increase of wealth in the community (labor-produced for and applicable to actual human wants) during the absence of the gold and silver seekers now balances what they drew out, and the common stock is again of the value of \$100,000.

The gold and silver seekers re-enter the community, and, by common consent, their gold and silver are merged into the common stock at the conventional value of \$20,000. The community auditor now adds twenty per cent. to the general values and totalizes them at \$120,000.

But what is the fact? Has not the stock of real wealth been reduced twenty per cent. to each sharer, supposing all interests equal, instead of having been increased that much? Though the loaf has increased in bulk, not one atom has been added to its substance; but there has been an increase of the mouths to be fed.

At this point the wholly self-concerned financier appears and talks about "the convenience of trade," "the necessity of a medium of exchange," etc. (He means the medium of a medium, understood to be *himself*).

But is it so impossible to invent or formulate negotiable certificates of value—mere certifications that so much actual wealth is in existence, the certificates varying in quantity represented so as to readily make balances in exchange—that many must sever family and communal relations, make hazardous journeys across seas and deserts, and labor like slaves, to procure gold and silver, (reckoned valuable for the purpose sought only because of their scarcity, Divine Wisdom having given in greatest abundance the metals of actual use), to to be used as this "convenience of trade?" (The reasoning is not impaired by the fact that paper may be used for money, instead of gold and silver, if, by convertibility, the false notion or fraudulent assumption of intrinsic value in the latter is transferred to the former, for in one case as in the other the effect is to contravene the natural and universal compensatory law, by claiming a share in the useful products of labor without contributing to their production).

The first wrong or violation of the compensatory law of Nature and Nature's God having been committed by receiving into the community the \$20,000 of imaginary wealth, and imparting to it, to the extent of its false claim, the virtue of the \$100,000 of real wealth, is but the beginning of evils; for everything brings forth after its own kind. The robber usurer quickly appears upon the scene, he who takes without making, and money, instead of fulfilling its proper office as a convenience, a facility, of trade, becomes the Pharaoh of the work-fields. Its control is made the special art and science of the crafty, the mercenary and the dishonest, and they manipulate it to create pinching want for the many in the midst of abundance, to encourage extravagance in the midst of want. They profligate and prostitute the Government, and enslave and debase its citizens—themselves most of all. They foment

strife and warfare, that they may fatten on the carnage of the battle-field and aggrandize themselves at the cost of honest industry, through corrupt methods of furnishing military supplies and exacting interest rates upon national debts—artfully increased and renewed from time to time and made more and more impossible of final payment by extending the corrupting influence into every branch of civil government! In this country, through many consecutive administrations, executive recommendations, legislative enactments, and judicial adjudications, have all been in the interest of Mammon, of spoliators in the fields of industry, of them who take all and make nothing, who, having bought or bribed to their side the immunity or express warrant of law, will murder and pillage and violate every natural law of honor and justice to control that "convenience of trade," otherwise called money. As we write a combination of Mammonites is scheming at Washington to induce the expenditure of vast sums of money, every penny to its extent of assumed value standing for some one's toil in field or factory, in building coast defenses and fortifications, that would never be used, unless Americans themselves, with motives just the reverse of patriotic, should provoke and wilfully instigate war; and this the combination of Mammonites referred to are trying to do—making the interest of another combination of Mammonites, engaged in the disgraceful business of killing fur seals for their robes, (only available in use for the purse-proud worshipers of Mammon), their excuse.

Such are the effects, the incidental moral influences, of investing with the virtue of real, labor-produced wealth, that which has no intrinsic value whatever, is not of the essential life-sustaining conditions, and privileging it, over every form of real wealth, to discount in its favor dues withheld, (generally by the usurer's connivance), and impose interest exactions upon advances made necessary in consequence of such withholding.

But the awakening tremors of Light and Life are at last stealing over the long, dark night of deathful, materialistic thought. Gold, coming forth from the lowest plane of Evolution, with his surroundings of crime and brute force, his followings of groveling servitude and besotting ignorance—a monster of Vice and Tyranny, crowned and sceptred in the name of Freedom and Christian Civilization—will not much longer be Master of Values, the God of Popular Worship. Soul-Communion Influence, the Universal Constructive Power of Harmony and Peace, of Love and Wisdom, advances irresistibly, though silently. Restlessness under military burdens and disaffection in the armies in all the nations, the growing strength of the labor unions, the advance of more elevated religious and political thought, with the synchronous natural phenomena—unparalleled in character and the extent and wide separation of the areas of occurrence—are all indices pointing in the same direction. Inharmonies are consuming themselves. The rose-flush of the Harmonial Morning is brightening into white light.

THE conditioned cannot be permanent.

For The Universal Republic.
LAND TENURE AND THE SINGLE TAX—PART V.

SAMUEL BLODGETT.

TO DEVISE a just and equitable system of taxation is not an easy task. Statesmanship has never been able to compass it in a scientific way. No one ever presented a principle of raising public revenue which could be made universally applicable, and which clearly commended itself as just and politic. Consequently the changes in manner have been almost endless, with no apparent gain towards uniformity. Personally, nearly all are willing to be relieved from taxes, or as large a share as possible. The aim of the poor is to throw the burden on the rich, and the aim of the rich is to evade that burden. Plans to raise the necessary revenue, without being one of the parties in paying it, is what occupies the minds of nine out of every ten of those clamoring for any kind of tax-reform. Each individual desires the kind of property he possesses to be exempt from taxation, and the kind of business in which he is engaged, or in which he wishes to engage, unhampered by any government restrictions.

Those who favor the Single Tax seems to think that it would greatly increase the number of land users; but it is evident that its support comes, mainly, from those who do not possess much land, and who do not aspire to. There is with many no intelligent thought as to the general effect or fairness of the scheme, and they would support any other measure which promised them immunity just as readily. Those who view the subject in such narrow selfishness are hardly likely to give us an improved method of taxation; and still I believe it might be easily improved; I also believe that land monopoly should be discouraged and prevented.

In this connection I wish to make a suggestion. Suppose we should say that railroad companies and syndicates and all individuals owning more than one hundred and sixty acres of land in the country, or more than two building lots in town or city, should be held as owning a surplus, for the purpose of speculation, and that such surplus, or any portion of it, may be taken by any individual not owning so much, who desires it for immediate use, on payment of a sum equal to the assessed or taxable value, as estimated by the owner; and that any other property held for sale may also be taken in certain designated quantities, at ten per cent. advance on the assessed price. Then elect commissioners to hear applicants and make preliminary decisions. It seems to me that some such plan would nearly do away with the speculative feature in real estate, and would give a comparatively fair assessment of property in general.

There would be nothing like robbery in this plan. The individual owning more land than he could use, would set his own price on it when he stated its value to the Assessor. Just so with a railroad company, and with a foreign syndicate. To take on such terms would only be an extension of an idea, already acted upon. We take any land now, if we want it for a public purpose, and why not

turn over monopolized land to those individuals who need it on the same principle? No one can fairly claim that it is not as legitimate to serve an individual as a corporation; or that the public is not indirectly benefitted by the innocent prosperity of the individual. I cannot see how a more efficient plan could be devised to compel the assessment of property at near its fair value.

Prof. Gleed sketches the wonderful development of the West, and then says: "The mortgage did this." The toiling farmer and the brave pioneer are not mentioned. Man is nothing to the professor. Money is everything. The mortgage-mongers have become wealthy. "The business of bringing borrower and lender together has always been profitable." There are probably two hundred corporations dealing in mortgages in Kansas alone. The brokers get sometimes as high as fifteen per cent. on a five years' commission. The local agent "gets all he can above this." In default of the payment of one instalment the whole becomes due. "Losses to capitalists have been small." The article closes with advice how to invest safely in Western mortgages. It is a fit climax. Taking advantage in true brigand style of its necessity, mortgage vultures have bought the West. Our Western farmers are making money, not for themselves, but for the holders of the mortgage, who own their farms and till them with slave labor. The article reads like a sickening Psalm of Mammon in praise of extortion.—*The Dawn*.

CAPITAL PUNISHMENT is a disgraceful relic of barbarism which blights our present civilization. Such punishment is unjust from the point of view of the eternal life, if there be one, or of the practical purification of the life that now is. No man, be he an officer of the law or a common citizen, has a right to exile any human being from this earth. He may be assuming responsibilities of which he little dreams, but the acknowledged responsibility which he assumes in the degradation of the public moral ideals is in itself sufficient to condemn the practice. Murder is murder. It is absurd to say that because one man has murdered another, therefore the evil consequences of the foul deed may be neutralized by another murder, which shall be perpetrated by the hands of a publicly chosen officer.—*Rostrum*.

THE sun of truth is rising and gently shedding its light upon the causes of poverty and wealth, and as these causes come out in bold and yet bolder relief they will be removed, little by little, one after another, and by and by the millionaire will begin to sell his horses and yachts and the tramp will buy a coat; the society woman will wear fewer diamonds and the seamstress will get a pair of shoes. The distance between the prince and the pauper is ever diminishing; the prince is coming down the palace stairs, the pauper is rising from the gutter, and some day there will be neither prince nor pauper, but two men, and they will clasp hands, and look one into the other's face and call each other brother.—*Twentieth Century*.

TRUE.

FORTUNATELY it is a law of nature that those who are given knowledge of its occult forces are at the same time disarmed of the desire to use them, and the desire for money making decreases in the same ratio. The possibilities of the use of electricity in warfare at present are only limited by the amount of machinery that can be handled. Those who are continually urging government to build vessels of war with a view of destroying life and wasting the public money should be sent out into some wilderness and given an opportunity to practise on each other, with lightning as their weapon, for the benefit of those who know that it is time that war should cease altogether, and those who are picnicing on government vessels, at great expense, in the Mediterranean, should be called home and instructed in the art of earning their own living. Why should we fight when national boundaries are becoming less defined and all peoples are drawing together as one people? Why should we kill each other?—*Wade's Fiber and Fabric*.

L. P. McCARTY sends us his work, "New Philosophy—A Radical's Idea of Health, Happiness and Longevity." In the preface he says: "The author is living on thirty years of made land. In other words, according to medical diagnosis he should have died thirty years ago! Hence, he desires to put before the unhealthy, unhappy and short-lived human race the experience of half a century." There is much interesting matter in this work. We differ with the author in his views as to restricting the social evil. We do not see how either "health, happiness or longevity" can be promoted by licensing this monstrous evil. The latter half of the book is devoted to simple remedies for the relief of ills the human family is subject to. Address L. P. McCarthy, 814 California Street, San Francisco, Cal.; price 50 and 75 cents.

LIBRARIES, museums and art galleries should be accessible to the public, especially on the only day on which those who have to work during the week days can visit them, and on which the opportunities for and temptations to vicious indulgences are the greatest. Open saloons and closed libraries is still the policy of most towns and cities in this country. A rational and not a Puritanical Sunday is what this age demands.—*Religio-Philosophical Journal*.

THE interests of labor the world over demand the disbandment of the armies. A good government does not need an army to control its own people, and to meet a foreign foe the citizens of such a government will never fail to rally *en masse*. When governments become corrupt and oppressive, then the predatory classes begin to ask for a military establishment to protect them in their work of exploiting labor.—*Industrial Age*.

LIKE thieves and pickpockets, who find their best opportunity when there are fires and fights, so thieves in office find their best opportunity for plunder in creating strife and warfare among nations.

For The World's Advance-Thought.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

IN the preceding chapters we have indicated the evolution of the World-Psyche, out of *Nox*, through Chaos, until we arrived at the fully developed skeleton of a world, and that world our own.

Superimposed upon this framework, we found two strata, one of them Siliceous, the other Argillaceous, designed to form a Pleura or covering to protect the interior skeleton from the invasion of the waters.

We shall now proceed to the development of those strata within which will be formed the vast Tracheal and Bronchial Systems for the planetary lungs.

These strata consist of a series, entitled the sub-series, of the Circulatory Tract of the Terrestrial Pulmonary System.

They are five in number, and in arrangement and character are as follows: First, Granitic; second, Porphyritic; third, Syenitic; fourth, Porphyritic; fifth, Granitic. These strata are each six miles in thickness, forming a series covering the entire sphere to a depth of thirty miles. These strata comprising the substructure of the planetary Respiratory System were deposited upon the sphere through Kometary agency in the manner heretofore described.

Incorporated with the elements of the two Granitic strata of the series—which were Mica, Quartz and Feldspar—was a large element of Sulphur, thoroughly mingled with the mass. Chemically united with the body of the elements that form the two strata of Porphyry—which were composed of Quartz, Feldspar and Mica—was a large amount of Phosphorus. In chemical union with the elements of the Comet which bore the middle stratum of the series to the terrestrial sphere was a considerable element of pure Carbon. The Sulphur, Phosphorus and Carbon, which are thus chemically combined with these strata, add greatly to their strength and solidity.

Overlying this sphere of thirty miles is a single stratum of Silix, thirty feet in thickness. This last stratum completes the basis of the Terrestrial Respiratory Circulation. Through the porous structure of this immense Siliceous envelope, into which the infinite network of minute Bronchial vessels of the Circulatory System terminate, the waters of the Interior Ocean have ample play in reaching every portion of the true Parenchyma or Cell structure of the earth's Pulmonary system. But in detailing the development of the body, substance and form of the Circulatory tract, we have only indicated a part of that mechanism by which the circulation is performed.

Extending through the stratum of Syenite, that forms the center of the system, are two vast canals that traverse the entire stratum, and, following the lines of longitude, reach from pole to pole. These two canals open by a common outlet, ten by twenty miles in extent, into the waters of the Arctic Ocean. They also terminate at the South Pole at a common inlet, ten by ten miles in ex-

tent, to admit the entrance of the cold waters of the Antarctic Ocean.

Besides the inferior inlet in Antarctic waters, there are two others, one for each canal, in latitude 72° north, where the canals communicate with the waters of those seas by two large brachia or arms, that open at their upper extremities by orifices three by ten miles in size. Two other brachia, of similar size and form, open into these Canals where they cross the equator. These brachia are situated respectively in longitude 104° and 160° west of Greenwich. They form, in connection with their common outlet at the Pole, where the canals pour their combined waters into the circum-polar Sea, an excellent means of transit for the right whale and other marine animals beneath the Arctic ice belt from the warm waters that surround that pole to the warmer waters that lie south of that belt. The former are the natural home and breeding grounds of that leviathan of the deep. The latter seas are but an extension of his feeding grounds.

These two longitudinal canals form the tracheæ of the earth's respiratory system, and are each five miles in width and six in depth, cutting the Syenitic layer of the substructure into two unequal portions. The two brachia which enter these in latitude 72°, as well as the two equatorial, are each three miles in width, ten miles in length, and thirty-five in depth.

In addition to these two tracheal canals, which, as we have seen, traverse the syenite, great numbers of laterals cut the same stratum at right angles with the trachia, and, following the lines of latitude, intersect these canals and inosculate with myriads of others that cut this layer. These, with the innumerable bronchial vessels that are formed in the superior porphyritic stratum, and with the still more numerous and minute vessels that pierce the outer layer of granite, form a marvelous network or system of bronchiæ and bronchiolæ, that circulate the interior waters to every part of the cell structure of the earth's heat-battery through the investing membrane that overlies the sub-structure and underlies this cell-battery.

This investing membrane, in which the entire bronchial system of the interior crust terminates, being formed, as we have seen, entirely of silicious materials, is extremely porous, and freely admits the circulating fluids, designed for charging the battery, to every part of the cell-structure of that vast laboratory in which are produced those immense supplies of interior heat that impart warmth to the exterior of the planet and to all the life which he bears upon his face. But in developing the circulatory system of the respiratory organs of the planet we have indicated only the mechanical portions of those organs.

We now proceed to the development of that organism which nature has provided for more immediate connection with the elaboration of those vast caloric supplies that are required in the economic uses of the world. In the evolution of this series of strata, that form the cell battery or parenchyma, six metallic and one mineral laminæ are used. In character and arrangement they are as follows:

first, one of Stannum or Tin; second, one of Bismuth; third, one of Zinc; fourth, one of Sulphur; fifth, one of Zinc; sixth, one of Bismuth; seventh, one of Stannum or Tin. These strata or laminæ of the cell battery were all brought and deposited successively by the agency of komets at a uniform thickness of five feet for each one, with the exception of the sulphur, which has a depth of four feet. The middle series, which helps to form the Respiratory Organs of the planet, are thus seven in number, thirty-four feet in depth, and invest the entire siliceous envelope which unites it with the sub-series below.

The waters of the interior pass rapidly through the tracheæ, from South to North, impelled by the interior heat, and circulate freely through the entire bronchial system of the interior. Brought thus into contact with the envelope of silix, they pass, easily, through this porous membrane, to and from every part of the battery, by osmotic force, according as fresh fluids are required for charging the battery, or as these fluids are again expelled and driven off, when laden with dead and waste matters generated by its continued action.

In the operation of this vast natural battery portions of the zinc stratum often pass into a state of fusion. This fused condition of the zinc, however, is not permanent, since the fluid state of the metal temporarily shuts off the supply of fluids that work the battery. This in turn reduces the degree of heat and restores the metal to its original crystalline or cellular state.

Besides those elements of the battery already described, several more come in here for mention. One of the principal of these is phosphorus. This is combined with the zinc layers, in the proportion of one of the former to ten of the latter metal. Another of these subordinate elements is asphalt, which enters into vital union with the tin, and greatly augments the heat-producing powers of the battery.

Still another element that has to be considered is the metal barium, which combines with the asphalt and completes the heat-generating properties of the compound. The asphalt and barium enter into the compound in like proportions, viz: one of each to ten of the metallic tin. The bismuth layer is also potentialized by the addition of a large percentage of hydrargyrum or quicksilver, which adds greatly to its insulating powers.

This element exists in that stratum in the proportions of one of the quicksilver to six of the bismuth. This combination, while it freely admits the passage of the water through the stratum, prevents the too active transmission of the heat. This tends to hold back a vast amount of heat in storage, which becomes available, when needed, by a law of compensation, similar to the one employed in regulating the generation of the heat.

In the evolution of this marvelous piece of mechanism employed in the elaboration of heat for the uses of our lower world, mention should be made here of still another very important element that enters largely into the composition of the interior layer or plate of the battery. That element is carbon, which is chemically combined with the sul-

phur in the proportion of one of the former to ten of the latter metal. Besides this element in the interior layer, there exists a third that enters the compound. These various elements make up the entire list of ingredients that enter into the formation of the interior section of that vast and wonderful mechanism provided by the Creator for the elaboration of those immense supplies of heat that co-operate with the solar rays to create and sustain every form of life in our world, and to furnish the motor-force that revolves the earth about its own axis, and regulates, at the same time, through the magneto-sphere, the degree of inclination of that axis to the plane of the ecliptic.

For The Universal Republic.

JUSTICE AND THE LAND—PART III.

WALLACE YATES.

ASOCIATION, that great factor of human progress, has its effect in procuring legislative enactments as well as in other departments of human effort. And it is here that the isolated life of the farmer places him at a disadvantage with the classes living in cities, who can readily combine to further special legislation for their own interests. While the "sturdy farmer," priding himself on his "independence," has "minded his own business" and required of his neighbor that he do likewise, the shrewd denizens of cities, sinking petty differences, have combined to lobby bills through legislative bodies, Federal and State, in which bills, one may be sure, the interests of agriculture are little considered. This is the primal cause why farming in the United States is steadily becoming more unprofitable; why the brightest youths are leaving the farm for the city; and why the Western farmer, having mortgaged his farm in the desperate hope that more capital would enable him to better his condition, has gone from bad to worse, until the mortgage threatens to take the home, and the former owner must become the renter, or "move on" to the wilds and deserts of the further West.

Thus it is class legislation, selfish and really short-sighted, which has thrown the greatest burden of Government expenses on the shoulders of the farmers. Indirect taxation, that direst of evils that can afflict a nation, has, by its operation in this country, brought agriculture to such a pass, that reform or revolution or serfdom are the alternatives. Class legislation is largely responsible for the great concentration of wealth in cities, and for the consequent enormous land values that obtain there. Great as is the value of personal property and buildings in a city like New York, the value of the land on which the city stands is still greater, and the pitiable spectacle is seen of that vast population toiling without cessation to increase the ground rents of those who own the soil of Manhattan Island. Associated labor in cities, aided by tax laws framed to drain the wealth of agriculture into the manufacturing centers, increases the city land values thus created, and the creators thereof have to still further labor to support Government expenses. In the country the farmer's solitary labor creates less value in bare land because of the sparseness of population; his greatest

wealth is in improvements. Does it require an arithmetical genius to demonstrate that if we exempt from taxation all personal property whatever, all improvements of whatever nature, and take instead these ground rents that society at large has created, that the farming class would be immensely benefitted? City land values exceed the value of all the improvements and personal property concentrated thereon; bare land values in the country are less than the value of the improvements. Hence, the balance would turn the other way. For it is notorious that under present systems of assessment in cities by far the greatest bulk of the personal property escapes taxation, while town lots are scandalously undervalued; in the country, on the contrary, the unfortunate farmer's property is all in sight, and his neighbors take care that it is all listed. Thus both indirect and direct taxation, under our present system, (?) robs the farmer. Instead of seeing "hope die within him," the day that a Single Tax on bare land values was adopted would witness the dawning of the brightest epoch in the history of the American farmer.

Those who instance portions of the country, as in New England, where "farms will not sell for the cost of the improvements"—consequently that the Single Tax would not "work" there—are invited to explain how they defend the present system, under which the Sheriff remorselessly collects taxes on said farms; and the necessities of life those farmers consume are largely taxed by the Federal Government. Does any man know of a county, or even a precinct, where the ground rents would not support all necessary Government? If so, the assumption is unavoidable that such a locality is unfitted for the habitation of civilized man and would better be abandoned. And if the removal of the present burdens of taxation, and donation to other and more favored industries, would not permit farmers to make a comfortable living on New Hampshire hills, the adoption of the Single Tax, by removing the motive for land speculation, would throw on the market vast tracts of land now "held for a raise," and the thrifty New England farmer might cease grubbing among the stones, and for a change occupy himself on some choice tract now known as "speculators' land."

If the ideas in all books devoted to the promulgation of advance-thought were as clearly set forth as they are in "The Five Redeemers," by M. J. Barnett, they would spread very rapidly. "The Five Redeemers" are "Mothers, Secular Teachers, Employers, Artists and Spiritual Teachers." Every one would receive spiritual benefit from the perusal of this work. H. H. Carter & Harrick, Publishers, 3 Benson Street, Boston, Mass.

WYOMING celebrated its Statehood on the 23d of July. We hope that one of the first acts of the new State Legislature will be to elect a woman to represent them in the United States Senate. This would be fitting in the first State to acknowledge the right of woman to the suffrage.

The prosperity of a Republic lies in the self-government of the individuals who compose it.

A SEER.

To the Editors of the Companion-Papers:

THE psychical of the physical seems the hardest of all to comprehend, therefore, we have our heaven in the thin air and in the to-morrow. But to bring the spiritual into the material, the to-morrow into to-day, the ideal into the clay, is the hard task of a world which can speculate deeply upon the inward from the outward, but can hardly reason and build from the inward outward. Such is the task of "Civilization Civilized"—to erect on the outward a temple upon the principles thus discerned within. To make man a Heaven Builder as well as a Heaven Dreamer. To look within is but one half of the circle; having got to that central point of its periphery, we must continue the sweep of the arch and come to the point of the beginning. The psychical is the feminine of consciousness; the physical the masculine. Some thinkers are all male thinkers and some all female thinkers; to grasp the work one must be of the two, and then the third is made. The first of the book is female; the latter part the male. With these remarks I commit "Civilization Civilized" to your sight. I wrote it as a book to study, not to read, and its most reading lies between the lines. We are here to learn to build a heaven, to cast out into space, into vision, into length, breadth and thickness, into the senses, the formless principles of the interior and breathe presence into them. They who have reached the center and who are on the return sweep of the soul can do this. They who have not can only dwell on the spiritual alone, and although they can clearly perceive the inward principles, nevertheless, are blind and dark upon the truth or falsity of human political or social institutions.

But the Motherhood of God is awakening! The voices of her children are calling her! Her silent power is brooding over them! Wisdom and Love, the Eternal Youth and Maiden, have clasped hands and the landscape is becoming beautiful! The hours of Labor are lessening, and the hours of Love are lengthening! Truly the Motherhood of God is awakening! She shall yet give birth to men whose thoughts are white. There is a height of inspiration and a depth of feeling never present previously in the masses. There is a halo of virtue gathering around this star, and quickening thought is stirring its bowels! Intention is taking the place of Accident, and Chance, the Demon of Ruin, is deserting his debris. The Human is beginning to Guide! Consciousness is taking the reins! The palm of Man is extended, and the word "Peace" comes from his lips! For as Deity discovers itself Man rises.

Your paper is a wonderful paper; I have had it in my mind's eye ever since its entrance. It accomplished a great thing—the greatest of the centuries. You know what I mean. The result of its proposition has made Evolution jump. You have moved the World. You may not be aware of it, but I am; I watched and looked forward to the inevitable result of your work, and it came.

San Francisco.

STEPHEN MAYBELL.

MIND is the prism by which Truth is seen in parts.

PAUPER ARISTOCRACY.

THE ENGLISH "ARISTOCRACY" do not belie their piratical origin, as can be seen by their wholesale plundering of the British treasury, in the shape of pensions.

The Duke of St. Albans, whose ancestor was appointed Keeper of Hawks by King James II, two hundred years ago, is to receive a lump sum of ninety thousand dollars in full compensation for giving up his perpetual pension of five thousand a year, to earn which he has never labored an hour. Other similar pensions to other aristocratic paupers are to terminate on like conditions.

In the same newspaper from which we gather the above we read also the following: "A sad story of distress from poverty and harsh enforcement of law comes from the Irish coast. The fishing season has been bad and many of the dwellers on Blasket island, off the Kerry coast, were unable to pay their rent at the appointed day. A gunboat thereupon landed a Sheriff, thirty bailiffs and one hundred police on the island, and the posse seized the boats of the unfortunate fishermen. As the gunboat departed with the only means of livelihood of the half-starved population the scene was a heartrending one. Despairing husbands and fathers gazed gloomily at the receding vessel, while the children and women folks wailed and cried aloud in their anguish. An eye witness says that the people are absolutely destitute, that many must perish unless relief is sent."

There would not be any starving peasantry if the pauper aristocracy were compelled to work to support themselves, instead of being kept by the working people in luxurious idleness. But for this luxury and idleness they rob the workers, and the workers blindly acquiesce, because they have been religiously taught that the "aristocracy" are better than they; that "kings can do no wrong." If justice were done all the money now given to aristocratic idlers would be given to alleviate the distress of the starving thousands of the British Isles, and the idlers would be made to earn their own support.

To the Editors of The World's Advance-Thought.

I TAKE several papers for economic and religious reading, but I could dispense with them all better than with your Companion-Papers. You are religio-philosophico-politico-economico-theosophico-justifico in a more advanced sense than I find in other papers. I need not express hope for your continued existence, but rather express my pleased consciousness that you subsist upon a foundation that must continue to exist. You are, in part, utterance of a voice that is heard in several channels from different parts of the world. I call it the Voice of Jehovah. I do not know of any than yours more free from antagonism with other channels. Such freedom gives you the right to call your publications The World's Advance Thought and The Universal Republic. ALBERT SMITH.

Brooklyn, N. Y.

THE idea of an absolute ultimatum or stopping-place of happiness and glory! That thought predominant would bankrupt the universe.

AWAKENED.

REV. THOMAS DIXON, a Baptist minister of New York City, preached a sermon lately that was decidedly a new departure for an Orthodox minister. He said: "For four years I have been diligently studying the Sunday newspaper. It is a new power that has arisen to arraign the power of the Church of the Living God. The Sunday newspaper article is a tremendous indictment of the Christian Church for inefficiency. The Sunday newspaper was born out of the week-day newspaper, because the pulpit had narrowed down to the husks of dry ecclesiasticism. The only power today that lays a heavy hand on wrong-doing resides in those tall buildings around Printing House Square. The editor sits in the chair where the prophet used to sit; the press stands on the platform where the prophet used to stand. The newspaper does the work once done by the pulpit."

This pulpit confession is the soul-force effect of one of Theodore Wright's contributions to the Companion-Papers. (The seeds are germinating everywhere).

"THE Duke of Northumberland is no doubt the greatest land owner in England. He owns more than 200,000 acres, and has a rent roll of £875,000 a year. He is thirty-one years of age, and he is a great reader." This Duke is paid £875,000 a year for the use of 200,000 acres of land, the value of which he never earned a square foot of in his life. His title commenced by piracy and it is sustained by piracy. A man who will take £875,000 a year for his own personal benefit and devote his life to reading, while many of his own tenants and hundreds of thousands like them are starving, may be a Duke, but he lacks every element of a true man and human being.

"THREE THOUSAND patents have been granted to women since the establishment of the United States patent office. Some of these are of considerable importance. The hollow brick for flues and partition walls is the invention of a woman." This is a remarkable showing considering how few women heretofore have had any mechanical education. The inventive faculty is essentially an intuitive one, and it is safe to say that half the successful patents that have been granted to men have many suggestions from women incorporated in them.

AN OREGON PAPER says: "Mr. Hermann must know that the utterances of both parties in Oregon on the silver question were wholly insincere, were made for partisan and demagogical purposes, and should no more bind the representative in Congress than they bind his constituents who falsely make them." How are the people to distinguish between the honest utterances in the platforms of political parties if they are "wholly insincere" in any of the resolutions the platform contains?

It is not always proof that customs are right because large multitudes accept and follow them. The largest number of flies will always be found where there is corruption.

WHO JUDGES?

AN editorial in the paper from which we clip the following item says the police did right; and still we marvel because crime and criminals are on the increase.

"Jack Williams, who, during two years' service as the guard at Atlantic City, saved not less than a hundred unwary bathers from drowning, was recently recognized as an old thief, who had served his time in the penitentiary as John Latta. Williams admitted his identity, but pleaded that he had for three years led an honest life and cut all his old criminal associates. This defense did not serve his turn, and he had to leave the city at once. His gallant work for two years counted for nothing against the fact that he had once been a felon. His medals won by heroic service counted for nothing against his old brand as a convict. His friends came forward and testified that the ex-convict had been a faithful custodian of large sums of money and valuables, left in the office of the bathing pavilion. Men whose lives he had saved pleaded in vain for Jack Williams, the hero, because to the police he was nothing but John Latta, once a felon and therefore always a felon."

By what right, human or Divine, is the one who has once committed an offence, punishable by law, and who is trying to atone for it by leading an honest life, branded as a dangerous person that must be shunned and shut out from everything that is good?

If a convict has reformed, and persists in his honesty, he is entitled to respect and credit from all who claim respectability.

Jack Williams has done nothing so bad as the prominent men did who owned the town of Spring Valley, when they robbed the miners and reduced them and their families to starvation. Yet we hear nothing of it being "right" to drive them from their homes. Adulation and admiration are bestowed upon the millionaire thief, even though he be a fiend in human form. While the reformed convict, who may have become a thief from want, or to save his family from starvation, and who might make a good citizen, is ostracized and given no chance to live save by stealing.

We read much in these times of universal disasters, of the mercilessness of nature. If there is no mercy in man there cannot be mercy in nature, for whatever is external in nature is an exact representation, a perfect reflection of what is internal in man; and the mercilessness in nature will continue to increase with that in man, until he is so thoroughly chastised that he will learn through agonizing suffering not to be merciless.

"ENGLAND has four hundred vessels of war, France three hundred, Russia two hundred, Germany two hundred and fifty, Italy two hundred and fifteen, Austria ninety. All of them have powerful iron-clad ships." The laborer works "in the sweat of his brow" to pay the endless bill of expenses that the exercise of his passions incurs.

PLANT truth seeds and leave them to sprout in the soil of error, and they will sprout, take root and bear fruit.

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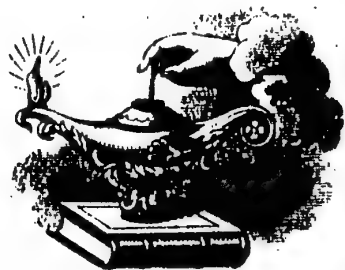
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HOMES, HAPPINESS, HARMONY.

A sufficient number of farmers, mechanics, artisans, traders and useful professional men, in different parts of the United States, of the desired class, have signified their intention or willingness to join in a general migratory movement to the Pacific Coast to make the hope reasonable that the New Dispensation movement can be made dominant here in whole counties. In all parts of the Pacific Coast there are people of excellent moral character, liberal and progressive in thought and social intercourse, and these will be valuable co-operators in the movement, elements of strength in building up and cementing the new social conditions.

A Soul-foremost Work.

We do not propose that subscribing to pre-arranged social rules, nor to any extent surrendering personal control of individual property interests, shall be features in this movement. Nor do we enter upon it as a financial speculation. We are actuated by other and higher motives. We believe the occupancy of the Pacific Coast, or the arable districts thereof most attractive in natural conditions, by people of advanced spiritual thought and high spiritual illumination, is in line with the unfolding destinies of the human race—as much so as the discovery and development of the country's mines of gold and silver; and we feel to be called to devote a portion of our labors to this accomplishment.

THE OREGON RHINE.

Where the avalanche forms and the eagles career,
Where the tops of the mountains in clouds disappear,
Where the blasts in their wrath irresistibly sweep,
Into being from thence the Willamette* doth leap—
Flashing and dashing her bright waters flow
Down to the flowery valleys below.

But there's rapturing music in forest and rill;
There are pictures defying the pencil's skill;
And the rugged is lost in the mild and serene,
For the Queen of the Beautiful governs the scene.
Flow on, Willamette, in majesty flow!—
Grandeur around and enchantment below.

As a mirror colossal a lakelet extends,
And the beautiful river into it descends,
And the forest and mountain, the cliff and the sky,
In the lakelet are imaged in form and in dye:
River of crystal, exultingly flow—
Fairly scenes here, but an Eden's below.

She emerges in spray and the cataract's roar,
And behind are the canyons, the prairies before;
In the distance the summits are changing their hue—
They are fading to purple and dropping from view.
Beauty and purity blendeth here—
Bowers and flowers and waters clear.

Inspiration's inhaled from the odorous breeze,
From the emerald prairies and towering trees;
With a spirit prophetic the soul is aglow—
It exults in the glories the future will know—
Proudly, Willamette, your volume roll down—
Rhine shall be rivaled in wealth and renown:

'Tis the will of the people that cities shall rise;
And the smoke from the factories ascends to the skies;
And the sons and the daughters of genius abound,
And their fame is encircling the earth all around.
River of splendors and breathings Divine!
Queen of the Rivers! all beauties are thine!

To the lovers of good all the prospects delight,
And the wilderness wastes have all vanished from sight;
From the mount to the vale, from the vale to the sea,
Are the bountiful homes of the happy and free.
River of gardens, of homes, and of song,
Rolls like an anthem thy volume along.

As the homes multiply and the harvests increase
Shall thy borders continue reposing in peace,
And as long as thy waters roll down to the sea
May thy children be true and be worthy of thee.
Peace and prosperity ever be thine,
Beautiful River! the Oregon Rhine!

* Accent on second syllable—Wil-lam ette.

Information Supplied.

Are you impressed to seek a home or establish yourself in business on the Pacific Coast? If so, do you wish to be advised regarding opportunities? Then write us, stating in what business you wish to engage, what property you wish to secure, etc. To extent of postage enclosed we will return printed matter, the portions marked covering points of inquiry, and will afterwards, if requested, give more particular attention to the inquirer's interests.

Chances for Investment.

We will direct those who in good faith wish to occupy and improve town property to town-site locations, interior and seaport, of undoubted eligibility for building up commercial centers of importance.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:08 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	8:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:43 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	8:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:43 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	8:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna Austria	9:21 p. m.
Vicksburg, Miss.	2:03 p. m.
Vera Cruz, Mexico	1:43 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	8:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

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THE HEART OF THE PLANET.

Central Source of Mystic Being! Heart of Life!
I feel your Innermost Power Divine to guide the Planet!
O, Horus of the Ages! from you shall issue forth
The magic streams of Sacred and Celestial Force
To bless the holy multitudes, that Peace shall reign:
They, inward gazing, shall see you imaged forth,
And, linked to you by sympathy, will pour
Unselfish tides of love into each other's souls—
Hearts sanctified by union of the lands and races!
Hearts joying in the Mother Earth's blest unity!
Your throbbing shall enhance the music of our spheres
And radiate harmony to the limits of the orb!

THE Heart of the Planet contains the psychic principle that regulates and controls the Life of the Planet: Water is the life-blood of the Planet. Water, like the blood in the body, may be called venous and arterial. In the earth there is the surface circulation and the interior circulation.

The Heart of the Planet controls the circulation of the waters of the Planet. Should it cease acting life upon the Planet would cease, for then the waters would lose the life principle and become stagnant. Where there is a state of stagnation upon the Earth, as in the arid lands and deserts, owing to the waters of the Earth not being distributed, there we find feverish conditions, and the heat at times intense.

The water or life-blood of the Planet must circulate uniformly everywhere, in order for the same pleasant temperature to exist in all parts. Now we have many extremes in temperature in different countries, because the circulation of the water is not evenly distributed over the whole surface of the Earth. In some parts excessive vegetation causes the accumulation of too much moisture, while in others, devoid of vegetation, there is scarcely any moisture at all.

The reclamation of deserts and arid lands, the distribution of vegetation evenly over the surface of the Earth, would give the Earth a uniform and equable temperature in all parts.

Building up the fruitful parts of the Earth, to the neglect of its arid lands, disturbs the action of its heart, just as the excesses resulting from the selfishness of man disturb the action of his heart and produce an unequal circulation of the blood, thereby causing fevers, eruptions, and other bodily ills.

Uniform growth, by uniform cultivation, is necessary for Earth's welfare. A selfish policy is as detrimental to the Earth in her development as it is to

man in his development. To centralize development to a few favorable localities on the Earth, is to stifle the action of her heart and thereby cause an uneven circulation of her waters, leading to all manner of inharmonious planetary outbursts in the form of floods, volcanic eruptions, earthquakes and unnatural variations of temperature.

Monopolistic centralization in cultivation stifles the harmonious action of the Planet's Heart, as monopolistic centralization of the products of the soil causes inharmonious conditions in the human heart, for out of both, the Planetary Heart and the human heart, are "the issues of life."

Within the center of the Planet's Heart is a vast body of the purest water. This water contains the rejuvenating essences. It is "the Water of Life," known to the Sages of a past so remote as almost to be lost to tradition. The biblical stories (now accounted mythical) of men living to be hundreds of years old had their origin in the then ancient records of these Sages.

PREVENTION SURE.

MOST of the effort put forth by modern society is to cure, rather than prevent wrongs, for large numbers gain their livelihood by the existence of the wrongs they claim to cure.

If the physicians, instead of giving medicines, should tell their patients to discontinue to foster the passions and appetites that produced their ailments, their occupation would be gone; if the lawyers should tell their clients that the cheapest and best course to pursue would be to peacefully arbitrate their difficulties, there would not be money in the profession of law; if the politicians should tell the people that party politics was only another name for corruption and selfishness, and that the people would be happy and prosperous by uniting for the good of all, instead of dividing into antagonistic factions, they (the politicians) would soon have to work for their living; if the clergy should tell the people that they do not require any intermediaries to supplicate the Divine for them, soon the "respectable superiority," fine clothes and soft white hands of the clergymen would be gone; and so on through the list. This is why we are all the time recommending a cure instead of a preventive for the inharmonies that now exist.

APPLY the law of selfish competition in its ultimate expression and progression would be impossible. Everything good and useful that we have is the result of the co-operation of man with man and with nature.

THE origin of all moral disease, like the origin of physical disease, can be traced to the microbe of evil planted as a seed in the beings of humanity through thoughtlessness and ignorance.

STATES OF CONSCIOUSNESS.

It is the cumulation of our thoughts that creates our states of consciousness. States of consciousness—whatever they may be—are real to the minds receptive to them, for it is, after all, only a mental state. We may suffer the torments of hades or the joys of paradise irrespective of the states of consciousness of those around us.

Young Greenbaum, who was recently lost in the Olympic Mountains, was found sitting on a log holding a fish line the end of which was dangling in the grass. Anxious thoughts had so changed his state of consciousness that he actually saw a stream of water filled with trout before him.

It is difficult for us to imagine the infinite variety of states of consciousness that the mind is capable of realizing. One sees a burning hell, another sees a heaven, and both are experiencing what is real to their consciousness, yet each denies that the other exists (as if one could think of anything that does not exist).

The highest state of consciousness is that which embraces all consciousness; and when we have attained that Universal Consciousness we shall know the purpose of them all. Now we are like persons seeing the view from different sides of a mountain, and each one insisting that his particular view is the only correct one, when in fact each is correct from his own standpoint.

MUST MATERIALIZE.

SPIRIT must materialize before it can manifest to the physical senses.

The present humanity, living almost wholly in the physical consciousness, are like children who need pictures to convey the meaning of words to their minds.

Life is forever typing ideas in material forms. Through the lessons conveyed to us by material forms we comprehend the spiritual. In this way the Divine-Human becomes manifest to the physical senses, as well as plant or animal.

In the process of evolution everything spiritual—no matter how finely developed—will have its counterpart in some material form for the instruction of material people. The few will always recognize the spiritual in advance of the many. They bring the conditions by which the ideas can be evolved in matter.

It is strange that so many delude themselves with the idea that a wrong course here will, somehow, unravel into a happy result hereafter, when everything points to the inexorable fact that like produces like. We may hide our wrong-doings here, as we can bury seeds in the ground out of sight, but when they have grown into the spiritual light they must be seen.

For The World's Advance-Thought.

PEACE, YE WORKERS!

ALICE ESKEL.

PEACE, ye workers! Unite or perish
In the toils of Mammon's greed!
Peace, ye workers! love and cherish
All who slave and faint and bleed!
Fight your passions, not your brothers;
Kill your vengeance; work for love:
Hatred blinds you, and it smothers
All that would your Savior prove.

Would you foil the plots of Mammon,
Fetter Moloch in his might;
Plant your faith and trust upon
All that's good and pure and right.

Say not, "workers can do nothing;
Poverty and toil are cursed."
Why should work have slavery's sting?
Honest toil should stand the first.

Seek not self, nor fleeting shadows;
Learn to comprehend your soul—
Then will cease your cares and woes;
Happy be within the Whole.

Right is stronger than the richest,
Though he own the earth entire:
Who works with truth is ever blest;
He shall accomplish his desire!

THE MENTAL AURA.

THE mental aura of an individual—as seen by the clairvoyant vision—is in the shape of a sphere extending out about three feet around the body. By the appearance of this aura the mental and moral condition of the individual may be judged. It may be called the mental sphere. This mental sphere is the habitation of disembodied spirits, who are attracted by the impure thoughts of the individual. They cling to this sphere like barnacles to a ship, where the thoughts are very impure; and oftentimes they sink the individual in mental darkness and leave him a wreck on the shore of eternity.

As that which a man eats makes his body, so that which he thinks makes his aura. There are invisible emanations proceeding from the body, which are unpleasantly perceptible if one uses tobacco, whisky, etc.; there are also emanations from the mental sphere, and they enter into everything we do. If our thoughts are pure we put a bright, life-giving influence in all we do, and help others to shake off or keep off the spirit barnacles by giving them good and pure thoughts. Every impure thought attracts and holds to you these spirits whose only life is evil, but good thoughts change them to self-supporting existences.

THE women employed in the Census enumeration counted nearly a half more than the men, being more expert. Of the forty-three reaching the high average thirty-eight were women. Whenever women are given equal opportunities with men, they not only prove themselves the equal, but in many instances show themselves even superior to men. Intellect, the masculine principle, when it puts itself against intuition, the feminine principle, is bound to be defeated, for the latter grasps the thing instantly, while the former must study it out. Both combined are invincible.

FAMILIARITY UNDECEIVES.

WE are prone to idolize great writers, actors, painters, etc., at a distance, but too often find, upon closer acquaintance, that the mediums through which grand ideas are given to us are made of common clay. The writer who so grandly depicts noble characters displays the most ignoble qualities himself; often the actor who so perfectly acts a loving parent abuses his family shamefully; and so on. The science of phrenology explains these anomalies by pointing to the development of certain faculties and the neglect of others.

In the march of ages assumed goodness and greatness have sooner or later been exposed to the merciless criticism of progressive generations. Out of all the countless so-called great personages only a very few—such as Jesus, Buddha, etc.—have stood the test of true greatness.

No one—no matter what his position—will long retain the respect and reverence of thinking people if his private life is at variance with his public sentiments of purity. Especially in this dawning Light of the New Age the lives of people are being probed as never before. Hypocrisy and shams can not be palmed off for pure inward truth. In the past men have only been looked at from the outside. Now they will be seen from within, and judged accordingly. The judgment will no longer be the erroneous one of mortal men (the night of judgment), but that of spirit (the Day of Judgment).

THE real reformers are not conspicuous, and are not much known to the world; they are instruments through which the Silent Universal Forces operate. All the external noises that the world calls reform work, are the mile-stones showing how far the Silent Forces have urged men on the road of progress.

There are not many, so called, reformers broad enough to be universal. Outside of the one idea, that they consider of all importance, they are as bigoted as the least tolerant of non-progressionists. The real reformers make no pretensions of reforming the world, but live everyday, in their every act, a reformatory life.

THOSE who struggle bravely and honestly in the battle of life, and help to build up the industries of the country, are often left to beg or starve in their old age.

The Government applies the principle of co-operation to the maintenance and well-being of the soldiers, and the same principle can be applied to the army of workers. If soldiers' clothes and accoutrements can be delivered to them from Government workshops at cost, the disabled workers who have helped to increase the prosperity of the country should also have their needs supplied in the same way. The products of the labor of all should be for the benefit of all.

THE real God of humanity is their most predominant thought. Money is the predominant thought of this age and, therefore the God we worship.

TEACH THEM KINDNESS.

CHILDREN, as a rule, are thoughtlessly cruel; they delight in torturing all helpless animal life. They need to be brought into closer communion with nature and her manifold mysteries, to awaken their love for all creation. Children divorced from "Mother Nature" and fed all the time on book knowledge, are never more than theoretically kind and good. If they could have practical instruction as to the purpose and structure of plants, insects, birds and beasts, it would arouse their sympathy and expand their love nature. If all the schools would spend a half a day, every week, in teaching the children in the fields of nature, they would have greater breadth of intellect and be much better educated.

The aim of an educational course should be to teach the child to think for itself, but the present style rather helps to stifle all original thought; it is suffocated by a mass of fixed ideas that are memorized and repeated parrot-like.

Histories of bloody wars and contentions are as much out of place in the schools as would be histories of slaughter houses, executions, etc. You cannot implant peace and goodness in the hearts of children, when all around them is made to pay homage to war.

IT is by the thoughts of humanity that animals and pests of all kinds exist. When humanity cease to eat flesh, cease to murder, cease all injustice, animal life will cease. Every form of obnoxious insect, reptile and other animal life are evil thoughts externalized. As long as the lower animal nature predominates in man, so long will animal life, answering to the degree to which that nature predominates, live upon the earth. The more advanced mankind become in soul-growth, the higher will become the types of external beauty. Ugliness, pain and misery are the the result of unrighteousness. All thoughts seek external embodiment.

As skillful gardeners trim off the dead branches and superfluous growth of plants and trees, so that they may thrive and bear beautiful blossoms and good fruits in abundance, so the Universal Forces will eliminate from the earth corrupt and decaying systems and all that impedes the perfect development of the New Blossom of the Tree of Life.

THERE is One Force, and that is Soul or Divine Love Force. This is the tree from which spring the branches or forces we designate magnetism, electricity, etc. The seven-branched candlestick used in ancient religious rites was an emblem of Soul-Force and its branches.

THE motto *E Pluribus Unum* applies to man as well as the United States. Each faculty in man has its independent state of consciousness or intelligence, but it is subordinate to the intelligence of his all-inclusive soul.

For The World's Advance-Thought.
A DREAMER OF DREAMS; OR THE
SECRET DOCTRINE OF THE
BOOK OF DANIEL.

LEO MICHAEL AND JEANNE GABRIEL.

PROLOGUE.

THE Book of Daniel is an inspired drama dealing with the principles of life. It holds within its grasp all the mysteries of life and death. It is a mystic book, and should therefore be mystically interpreted. It is a revelation made to the soul from the soul in a series of visions. At the end of the vision the inspiring angel said to the seer, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro and knowledge shall be increased."

The time of the end is the end of the material and historical interpretation of the doctrines of religion, in order to make way for the spiritual. That time so long foretold has come. The books so long closed are now to be opened. "The lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof." This lion is the strength of the Divine Understanding. This is the child born of the woman clothed with the sun, who shall now from the throne of God (Principle) rule the world.

Concerning the revelation of this book, the writer says: "And I saw in a vision; and it came to pass when I saw, that I was at Shushan in the palace which is in the province of Elam, and I saw in a vision, and I was by the river Ulai." Ulai denotes the soul, and Elam means virgin and pure spirit. Shushan means lilies and roses, the symbolic flowers of the soul and of the spirit. "I am a rose of Sharon and a lily of the valleys." The lily and the rose are among the flowers what the fig and the vine are among the fruits, the palm and the oak among the trees, France and England among present nations, and the Orient and the Occident in the larger world.

The symbol of France is the lily, and the rose of England. As the people of the United States have in them both the strength of the English and the grace and vivacity of the French, their national flower symbol ought to be the lily and the rose united.

The rose is the principal flower in the Occident, and the lotus, the queen of the lilies, in the Orient. In the fragments of the fallen temples of Egypt it bears mute and silent testimony to the divinity of her ancient faith. On the still lagoons and in the fountains before temples of India, it yet proclaims the mystic beauty of Buddha's holy precepts. Its leaves are large and generous, as the love of God. Its heart is of Gold, and its cup as the chalice of existence. Its color—a pure white, flushed with the richest crimson—denotes at once the purity of the soul and the ardor of the mind. The common tiger lily is eloquent with the same truth. White, dashed with bright crimson, in shape a double triangle, like unto King Solomon's seal, with seven golden stamens, the most sacred of all numbers, and in the centre of all these a perfect symbol of the Holy Trinity. The *fleur-de-lis* of France is also mystic, both in shape and color. The La France rose, the most perfect of all roses

combines most nearly the qualities of both the lily and the rose; so that the climax in rose culture is prophetic of the perfect flower of existence.

Without knowing why, this symbolism of the lily and the rose has crept into the speech of the world. "Chaste as the lily" and "strong as the rose" are every-day expressions. The lily is associated with all that is chaste and mystic, and the rose with all that is strong and open. The lily seeks and needs the shade, while the rose flourishes best in the full light of the sun. Would you know the conditions of initiation into the sacred mysteries of the soul? Like the lily you must have courted seclusion, and been fed with the dews of night. Like the rose, you must have rejoiced in the strong light and heat of the noonday sun, as well as waved unbroken in the storm and the tempest. Like the lily, you must have learned to bend without breaking. Like the rose, to be superior with the vanity of pride. Like the lily, you must have sought and found grace. Like the rose, you must be strong and self-reliant. Like the lily, you must be pure and chaste. Like the rose, you must be rich with the glory and fullness of life. To knowledge gained by labor you must add the self-discipline of culture, until the mind is as the regal glory of the rose of La France. By meditation and interior contemplation you must have unfolded intuition, that flower, which, like the lotus, blossoms out of the silence and of the depths.

All who fulfill these conditions are admitted into the beautiful palace of Shushan, which is in the province of Elam by the river Ulai.

In offering a new interpretation to the world of this, the most wonderful book in the Old Testament, the writers are quite mindful of the question sure to arise: "Whence do you derive your authority?" the answer: from God and the Soul, through Celestial visions.

The Interpretation comes from the same source as the revelation. The following experience vouchsafed to one of the writers was the beginning of this Interpretation:

While living in the country the past summer, one night, while asleep, I found myself upon the banks of a strong, swift-flowing river, the water of which glowed with light, and, through the soft, silvery beams that rose like mist from its surface, I saw before me a stately palace of some pure white substance, decorated with precious stones; with domes and minarets, rising one above the other in imposing grandeur and splendor. Far up in front, in a circular recess in the wall, was what I thought at first to be the statue of an angel, and, standing by his side and a little behind, with one hand on his shoulder, and her head inclined towards him, the figure of a most beautiful woman, clad in the stately and flowing robes of classical Greece. As I gazed upon their forms, in boundless delight and enthusiasm at their perfection and grandeur—so full of the contour of life and strength and yet in every line graceful and fine as the curve of the cup of a lily or the rounding bud of a rose—far up to one side, from whose windows shone forth bright and far-reaching lights, penetrating like star-beams all the surrounding darkness, the hour was rung

by a chime of soft and silvery bells. As I listened entranced with joy, Lo! a soft light began to glow behind the figure of the angel and of the woman, penetrating their forms, and I saw that they were transparent and presented no resistance until they glowed with a wondrous brilliancy and intense whiteness, and yet soft and pearl-like. Then, O joy unutterable! the light fell from them upon me, and I felt it glowing in every cell and fibre of my being, filling me with a sense of some mystical relation to the angel and the woman on whom I gazed with all the ardor of which I was capable, when suddenly I knew that they were alive, and cast upon me a living smile, the memory of which remains in my veins like liquid fire, filling me with a sense of almost omnipotence.

I cannot at present relate who the angel and the woman were, and how I entered the palace, and what I saw and found. I have been there many times, and the room I occupied is called the Library-room. It contains many rare and valuable books in which I read. These books contain the "Secret Doctrine of the Hebrew Sacred Writings," and the "Divine Mysteries of Life and Death."

Since this, such occurrences have become familiar, while to the other writer symbolic visions containing new revelations are a matter of daily experience. What is to follow will reveal the method and nature of Divine Revelation. It will explain and harmonize all that is now exciting such general interest under the various names of Christian Science, Faith Healing, Hermetic Science and Theosophy.

We write not to destroy but to fulfill. The rock on which we build is Truth, and the banner over us is Love. Our foe is materiality, and our watch-words are GOD and the SOUL.

THE tree is the universal symbol of the evolution of life. Prof. Siddartha Merton says in his "Book of Life," the tree form is in everything. He then shows the brain to be in the form of a tree, and that all its ramifications have the tree-like form. Trees symbolize ideas—mental forms—their growth and development. Idea germs develop roots, branches, leaves and blossoms; passing through the same evolution as the trees. The planet is a Tree of Life, because it is a mental form for all the thoughts, both spiritual and material.

EVERYTHING fulfills a purpose in the Divine economy. The material universe, with its endless variety of worlds, will be visited and explored by material people as easily as we now visit countries on our own planet. It will not be an interminable time before the bodies of humanity will have become subordinate to the will. Now our bodies are like the clumsy vehicles of our barbarous ancestors; but the spiritualized forms of the future will be like the electric machines of this age.

VICTORIAN SARDOU, the French dramatist, says that his best plays have been written under spiritual guidance. He writes while in a peculiar state of exaltation, seeing an imaginary theater in which the actors dictate the dialogues.

GRANITE STATE PAPERS.

For The World's Advance-Thought.

OUTLINES OF SCIENCE.

W. H. KIMBALL.

PRACTICALLY Science is knowledge. But knowledge depends upon knowing powers, and fields, grounds or spheres, upon which those powers may act and embrace the stores of wealth there resident. God being Creator and man his creature, these knowing powers in man are a part of the creative providences, as also the spheres or realms upon which they act and accumulate treasures of science. To know these varied powers of human intellection, and the corresponding provinces to which they are allied as provident fields of knowledge, may be deemed a primary general survey pertinent to a more commanding entelechy of the theme in hand.

Fuller Science thus presupposes a definite scale of human powers constituting the intellectual scope of the human mind, and a corresponding scale of wealth in creative providences where the mind is fitted and attracted to explore and advance, in order that it may become master of the whole premises and gather and use continually. The mind provisioned to know, with an equivalent providence to fulfill such provision, makes a system accordant with the rule of Infinite Wisdom.

How, now, can we gain reliable knowledge concerning the scope or scale of human intellective powers, and the provinces of wealth adapted to their play? How can we know man in his full knowing powers and the stores of wealth fitted to those powers but by first knowing those manifest laws of Creative Being where alone all outward appearances are rooted and derive their laws of order? So, our quest inevitably becomes a search for the nature of the ultimate ground of all derivative verities whence all proceed and find their valid form and expression. As to the canons of fundamental Science we are driven to the Central Light of Creation for assuring means of vision, as in corporeal realms we are dependent upon the light of solar center to define things to our immediate vision.

The elements requisite to Creative Being are easily discerned. Thus discerned they are seen to be threefold—a trinity of vital power. A Creator must be duly insistent in a unity of power and purpose that is all-commanding. He must also involve the element of resistance or contra-posing energy in order to act from his own Centric Energy to effect apparent otherness in creaturely forms or existences. And this involving the principle of contrariety, or relatively discriminate from, or adverse to, the order of the Divine Infinitude, another element must be found in order to fulfill the scale of Creative Being and manifest perfect consistency. This term must be that of marriage or conjugation of the otherwise contraposed elements, thus realizing a composite unity, or alliance in diversities, requisite to the Creative perfections. The Creative elements are therefore necessarily threefold: First, as essential unity in Centric Being; second, as essential diversity in eccentricity or variability;

third, as essential consistency or composing unity in diversified conditions, that reconciles the previous apparent contrariety. Without such creative elements there could be no actual creation corresponding therewith. There could be no creative going forth in a common nature of indefinite unity; nor any diversifying distribution of special forms and forces in definite contrariety; nor, furthermore, of any composing unity or harmony by which antagonisms or discordancies were to become reconciled and truly accordant. There could be no law of communal indifference; no law of differentiation; and no fulfilling law of organic consistency or scientific harmony.

These elements being all requisite to cover the various states and activities of all *mind, thought, and things*,—nothing less serving and nothing more being conceivable—must be fixed upon as inherent elements of the Creative Source upon which all else depends and proceeds. For nothing can be more evident than that naught can be *evolved* in creation that was not first *involved* in Creative Being. But it must not be overlooked that Creative Life is constant in its own essential conditions, as such conditions are all constant in the Life. So, an intellectual analysis that differentiates thus to thought must not lead us into the misconception that the Infinite One is susceptible of actual cleavage or separation of elements. Triunity is the law of Creative Being; hence, while the elements may be distinctly discerned and defined, they must not be conceived as other than an infinite unity or alliance of power. They must be known as *distinctly one*.

Commanding science, then, has for its laws this essential triunity in forms of knowing. The predicate of our human knowledge is (1st) indefinite unity that gives centric hold or stability in theme or subject as requisite predicate; (2d) definite diversity or differentiating activity that cleaves and distributes the void chaos into its contrasted terms; and (3d) composing unity that truly relates or combines the differentiated elements into organic system or wholeness without any obscurity or confusion of parts. For, when the central principle of creative law is thus found, it must be known as a practical law of mental power, a law of the operation of that power in thought processes, and a law of corresponding order in the resultant concept or efficient determination—positive science.

Having, then, distinctly differentiated and pronounced the essential threefoldness of the creative elements as fundamental to all commanding science of mind, thought, things and activities, and also given a hint of the law of centric unity that allows no distinctive element to rest in self-sufficiency or absolute differential independence, it seems necessary to show more distinctly the order of unity or interdependency regarding the *one* theme—Science—now in hand.

First: in its first or Sub degree science is an indefinite involution of elements or properties, whether it be a special or unitary science.

Second: in its Superior degree it becomes a process of definite evolution—of elaborating and comprehending the special elements that the *one* in-

volves—and is thus essentially empirical.

Third: in its Supreme degree it co-ordinates or duly orders and combines the elements into a consistent working system, available for all uses.

This brief analysis and definitions in successive order, is simply an index to the dissevered elements of the true one. In order to duly indicate the law of consistency—the simultaneous constancy of all the elements only modified by their varied order of expression—another formulation may be employed, one that not only analyzes but synthesizes the elements according to the principle of creative triunity.

But it may first be remarked that this universal law in the special sciences is only a reverberation of the Central Principle of Creative Trinity that duly accounts for the essential nature of Creative Being, the derivative nature of creaturely humanity, and the fully derived nature of the Divine Humanity. And it may be further remarked that the varied human faculties, or mental instruments relating to the corresponding wealth of the Creative Providence, are:

First: the sensory powers as a system of corporeal perceptions.

Second: the rational powers, as a system of ratios or intellectual leverage regarding opposing relations of things, powers and principles.

Third: the Sophial or Wisdom powers, as a system fitted to discern the Creative Logic, and work by the Light thence radiating; as, in the corporeal realm, we see and work by the light of solar center.

Having found a sure law of creative consistency in the principle of triunity, whether in the realm of being, knowing or doing, and also specifically defined the essential nature of the three elements or degrees, it remains to show more distinctly how the three can be constantly prevalent and active, each in its own proper nature, and yet be a one. Treating of science, we may term the first analysis: First, *Sub-Science*, (in intuitive perception indefinitely); *Super-Science*, (by rational delineation of definite forms or moments contra-posed); *Supreme-Science*, (by the determinate rule of immutable law, that reconciles diversities, discerned by Wisdom as the logic of creation).

<i>Sub-Science</i>	(Sub-Sub
	Super-Sub
	Supreme-Sub
<i>Super-Science</i>	(Sub-Super
	Super-Super
	Supreme-Super
<i>Supreme-Science</i>	(Sub-Supreme
	Super-Supreme
	Supreme-Supreme

This formula is designed to show the constancy of the three elements, *simple unity*, *complex unity*, (or apparent discordance) and *compound unity*, or positive harmony. In human development—the *sub* dominates the earliest experience; the *super* dominates the advanced experience; and the *supreme* the refining conditions of humanity in ideas and processes of highest scientific embodiment.

PLATO says: "In the administration of a State, neither a woman as a woman; nor a man as a man, has any special functions, but these gifts are equally distributed in both sexes."

For The World's Advance-Thought.

THE MICROCOSM.

E. M. W.

THE life that now animates the crystal will one day become the man of the earth. The cell tends towards soul, and the feeble pulsing in the life of the monera is on its way to the radiance in the mother's face. The slime of our nearest puddle lived before the Alps were made, and the atoms build to the tune of Nature's soft cradle hymn. Man is a materialized thought. Whatever lives imagines, and by its imagination constructs, assimilates and expels. The animal is in-formed by the same monad as the man, but in the forms devoid of self-consciousness that monad remains latent and passive. The animal is not soul-less; it has the seeds of all the human principles. Through the lower forms those seeds are dormant. Every human principle is there, but paralyzed and unborn, save the vital, the astral and the instinctual.

In man is the seed of all living things, and the thrones of all the gods are in his temple. Creation, through the ages, has been in travail for his birth, as now she suffers and travails for his re-birth into the true style of man. Standing on the pyramid of being, he is linked with all below as the form on which they all depend and to which they all aspire. He is the brain and heart of nature. All limits vanish at his presence, for he is the organism that thinks. His face travels through the universe, and looks out from all things as through darkened windows. He is the *I Am* who was, and is, and is to be in all appearances. The omnipresence of Deity is the omniprevalence of man. Wherever life is seen the wise man recognizes his own species—down to the mite and the mire. Nature ascends with the incarnating monad on her shoulders. The stone would become a flower; the fine floral spirits, escaping from the leafy sheaths, take on the animal image; and the animal journeys toward manhood. Outward nature is the pasture-field for the human body. The plant absorbs the mineral; the animal digests the plant; and all pass into man. Above the lowest nature each thing is eater and meat. In the snake hands and feet lie sheathed. In beast and bird they find some play. In man they are loosed and free. The Universe runs man-ward from source to end. The granite breathes and the clay lives in him, and he takes up the planet as his loaf which must pass as bread into his body.

One bond of unity compasses the whole organic world. Smallest and greatest are tied together by the thread of relation, and the same life moves in the fields, the forests, the animals, and the structure of man. In the confused swarm of struggling forms that rises into view through the epochs of the pre-historic world we see our ancestral stock, our own flesh and blood, striving onward to a higher destiny through the very vortex of everlasting strife. Re-born they must be, one and all. When no vertebrate life existed on the land, our cold-blooded progenitors were swimming the ocean. In the age of carboniferous forests or giant reptilery our forefathers first gained their feet; then their forepaws became hands and their bellow a

voice. There is no break in the sacred continuity of life. One living form reaches the lamp to another, and every single line of life has its roots in the primal depths. The spark that was ignited aeons ago still glimmers in us. We were parties to every battle by land and sea.

From the beginning to the end of the vast life-cycle, we see the upward march of spirit through all the forms of nature into man. The universal life shapes itself to the conditions amid which it deploys. There are invisible fingers feeling in the darkness. There is the grouping instinct among the atoms. The Psyche weaves new life-woofs into the web of re-incarnation on the loom of time. The body is only the material image, soul-built and soul-used. Its use is to compress the life and hold it in a fixed path, as the gun-barrel compresses the expanding gas which drives the bullet to its mark.

Millions of years old is the "Tree of Life," of which he is the topmost bloom. The age-long drama of Evolution moves on in obedience to the universal law of becoming. Development is only to be secured by repeated plunges into the troubled ocean of re-birth. The efflorescence of aeons is consumed in the evolution of mere animal units into the level of human intelligence, and their education by tardy processes into the grade of a human soul. The tree is a rooted man, lacking only the years to bring it forward to where we stand, and flowers and stones shall gain voice, and speech, and purpose. All the flora and fauna mount up into the human form divine. The sky and the rose alike reveal him, even as the quarry foretells the palace and the pyramid. The budded flower longs for wings; the wings ask for soul; the soul seeks the Infinite and is the vanishing point where matter and spirit blend, and the "dew-drop slips into the shining sea."

"Man the epitome of nature,
Cosmic compend, world compressed;
Tree and tiger, lamb and lion,
Ocean's surge and heaven's rest.

All the quenchless passions striving,
Each with each and all with all—
All the fine and gracious liftings,
Of the souls above their thrall.

* * * * *
These but mark from whence descended
Man, the child of earth and light,
In whose wondrous being blended
All the elements unite."

UNIVERSAL EGG.

THE world has a mental spiritual sphere—the predominant thought aura of the world—that encloses the double inverted trines of the Central Solar Force and the Dark Magnetic Forces, and in the center of them the earth rotates. The whole combined may be termed the Universal Egg, over which the Sun broods like a parent bird over her nest. The New Thought, the New Life, is piercing this sphere or predominating world-thought aura, like the chick does the shell that keeps it from the light, that holds the contents of the egg together; and the Old Order or the Egg must give birth to the grander, more active Life.

THE least useful people are those who think they have a mission, but never succeed in finding it.

GROWING.

"A REMARKABLE SURGICAL OPERATION has been performed at Paris by Dr Lannelongue, an eminent specialist in the children's hospital. A little girl, four years old, had a deformed head, about one-third the size of an ordinary little one of her age. She never smiled, never took notice of anything, and she could neither walk nor stand. The doctor became convinced that the condition of the little creature was due to the abnormal narrowness of the head, which hindered the natural growth of the brain. About the middle of May last he made a long and narrow insertion in the center of the skull and cut a portion out of the left side of it without injuring the dura mater. The result of this operation was something astounding. In less than a month the child began to walk. Now she smiles, interests herself in everything around her, and plays with a doll. A tolerably bright little child has taken the place of the idiot."

Perhaps the time may come when all deficiencies of the moral make-up will be found to be deformities and treated as such. It is not so long ago that the insane were severely punished to cure them of insanity. All crime is a form of insanity, and punishment does not cure it. The superintendents of criminals should be both humanitarians and scientists. Our present "civilization" is responsible for the moral deformities of so many of the race, for it is based upon corruption, robbery, slaughter and selfishness of every description. Virtue can not grow from the stimulation of the vicious and sensual faculties.

INSPIRING.

To the Editors of the Companion-Papers:

WITH words of loving, approbative cheer, do I greet you, faithful earth workers. But a little while since, and with weaker step and feebler powers you entered upon your coveted, yet untried mission. Zeal kindled afresh as you advanced; as, one by one the obstacles before you were removed, and new opportunities for the transmission of soul-truths opened up, your way broadened and brightened. Each human heart that enkindled at the soul-fires burning in your columns proved an additional magnet to attract and charm to your side new and noble bands of Celestial Forces, to fan the flame into a still deeper glow. That tiny spark has become an undaunted and unrivaled messenger of spiritual knowledge. Your columns are illuminated with truths refined and fitted for earth's brightest minds, and its fame has spanned the mighty deep. Is not this retrospect encouraging? Abundant in promise? Does it not give you increased firmness of purpose, fresh courage to your hearts, and renewed confidence in the final triumph of the Divine Cause to which you are eternally allied? Continue your well begun mission, bearing ever close to the beacon that has so wisely and successfully guided you. Other crafts will irritate your example. Coming generations will bask in the warmth of your honest, earnest disseminations, while undimmed among the brightest spiritual constellations shall your star eternally shine!

Los Angeles, Cal.

ELLA L. MERRIAM.

For The World's Advance-Thought.

THE CLOSE OF THE CYCLE.

W. E. COPELAND.

THE student of Theosophy will hear a good deal about cycles and yogas, the two meaning the same thing. There are large and small cycles, those reaching over hundreds of years and those enduring only for a century, and some indeed covering a shorter period—only a few years. These cycles interlace one with the other, and are of more or less importance, according to their length. The close of each cycle has a greater effect on men and things than any other part of the cycle.

The year 1900 ushers in a new cycle. From 1890 to 1900 marks the ending of a great cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year. According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Chrisna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. And what is of special interest to us, this new God-Man is to appear on the Pacific Slope; some saying that he is already born. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few. What has been will be, and we may therefore expect in our own day some such manifestation as made the first century of the Christian Era so remarkable.

Theosophy teaches that during the existence of humanity upon the earth there have been, from time to time, men who have lived such exalted lives, that the Higher Self, the God within, has completely controlled the whole man, and he has been able to live and speak as befits a God upon the earth. As I have already suggested, at each change of the sun from one sign of the zodiac to another, such a visible manifestation of God has appeared, and when such a manifestation occurs, to use the language of the Pistis Sophia, a Gnostic writing of the second century, "all the Powers of the Heavens are confused, and shaken one with another, they and all their aeons and regions and orders, and the earth is disturbed and all the inhabitants thereof; confusion is upon all men in the world."

It is known to all students of Theosophy that the human race has passed through many races and sub-races. The close of this century will witness the beginning of the new sub-race, which shall be endowed with the sixth sense, that of intuition or spiritual discernment, when one can see

as plainly spiritual things as we now see physical things. It is noticeable that an unusual number of persons, especially on the Pacific Coast, are already blessed with this sixth sense. A new race, then, is about to begin, and America, we are told, is the part of the world where it will first appear. The race cycle is one which sweeps over a vast number of years, and is of greater importance than the cycle already mentioned. Tens of centuries have elapsed since the fifth race made its appearance, and the coming of a new race is an epoch of universal importance. Bernard Keightley, one of the leaders among Theosophists, tells us: "We have, however, in America at this age the beginning of a new race. How different the race is from the old is shown by the success achieved by faith-cures, metaphysical healers, Spiritualists, and others. The success of these things in this country proves that the American has undergone some deep-seated physiological changes, rendering his nature susceptible to finer vibrations and more mystical influences than those of the people in Europe. In the Eastern States there are probably ten times as many sensitives as in Europe, and on the Pacific Coast twice as many as in the Eastern States. These are the forerunners of another race, the sixth sub-race of Aryan stock."

A movement which seems to me indicative also of the coming of a new race is the hegira of the Jews from Russia to America. It is estimated that within the next five years more than a million Israelites will come to the United States. The persecution of the Jews in Russia has been undertaken by the Government on a scale unprecedented in modern times. Now no one will deny that the Jews are a peculiar people; that they have been subjected to terrible sufferings for over two thousand years; that they have preserved their national peculiarities through all these centuries; that of all peoples on the earth they seem to have descended deepest into matter, and yet that on the intellectual plane they are peculiarly gifted. We all know that in the past they were gifted with peculiar psychic powers. To help the development of the new race on this continent they are to be mingled with the Aryans, and out of the mixture will come something superior to either the Aryans or Shemites.

Several smaller cycles also draw to a close, making this a period of peculiar interest. Each century has certain features which mark its beginning, middle and close; but the last twenty-five years are most important, for during them the Mahatmas are enabled to give out from their treasure of Secret Wisdom. These Mahatmas are members of brotherhoods which, since the beginning of humanity, have existed; they have an enormous store of wisdom, partly handed down by word of mouth and partly written in ancient books. The book of Dhezzan is one of those books. These Mahatmas live to an advanced age; have developed to the utmost their psychic powers; many of them have attained such powers that they can recall previous incarnations. They have studied carefully the astral world, in which is stored up the history of the Universe, and from which they

are enabled to verify the statements in the ancient books, which have been taught them orally. So that Theosophy, which depends on the teachings of the Mahatmas, is no speculation or theory, but as precise and accurate as what is known as exact science. In the latter part of each century the conditions are such that these Masters of Wisdom are able to teach the people something of that wisdom given in full only to initiates, and so during the last twenty-five years of the nineteenth century they have busied themselves with giving out knowledge which has been withheld for many decades.

Whenever a cycle comes to an end there are always changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily be great physical disturbances when psychic changes are impending. We are not confined in this matter to what the Mahatmas tell us, but Swedenborg teaches the same, and so have others among the enlightened, all agreeing that the convulsions of the spiritual world are followed by convulsions in the material world. Since spirit is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsion, since first what is above and next what is below; first what is within and next what is without.

Any one who reads the papers, with even slight attention, must notice that there is an unusual number of casualties. With increasing frequency during the past few years we read of fires, floods, earthquakes, cyclones. Parts of the world where cyclones were unknown have lately been visited, as for instance the New England States. The people in the East used to read of the cyclones in the West, and rejoice that they lived where such convulsions were unknown. Indeed the cyclone is a comparative new-comer; we have only heard of such terrors within the past twenty years. Volcanoes for centuries inactive have begun again to belch forth liquid fire; and no one need be surprised to wake up some morning and see Mount Tacoma actively at work. New geysers are appearing, and those long dormant are becoming active once more. We may expect during the next decade to read of even more startling demonstrations than any yet recorded. And to the other horrors attending this eventful period it is not unlikely there will be added the dread pestilence. Nor would it be strange if lands now populated sank out of sight and new lands came into being, the quickening of natural processes which are always at work.

Terrible to us as seem these catastrophes, their purpose is the purification of the earth and a preparation for something better. After the storm the air is clear and pure. As on the side of small things so on the side of large. Whatever convulsions of Nature may occur, the result will be an im-

proved abiding place, better environments, for man.

Besides the disturbances in the physical world, there are also disturbances in the mental and spiritual worlds. Never, in the recollection of the oldest inhabitant, has there been such a stir over the social conditions—generally admitted to be as bad as possible. Before man is placed the Celestial vision of a Universal Brotherhood, taught alike by Christianity and Theosophy; but this is far away, and the contrast between the present actual condition and the ideal which is hoped for, is so great, that vast numbers are maddened by the contrast, and with bitter curses determine to overturn the present social condition, which seems very little better than a hell on earth. With greater material prosperity than the present race has ever known, there is a widespread discontent, which at any time may break out into as awful a revolution as perturbed the close of the last century. The intellect has been educated as never before, and the people can plainly see their evil plight, and also can see what is needed for happiness. The descent into matter has reached its ultimate, and now there must begin the ascent. Everywhere social matters are discussed. The novel, which has taken the place of the drama in religious and moral instruction, is occupied more and more with social questions. The toilers are banding together for a better system, and everything indicates a social convulsion before the close of the century that will give us a new heaven and a new earth. Most persons are not aware to how great an extent the advocates of a new social order are organized. To consider only America, we have here the Federation of Trades, the Knights of Labor, the Farmers' Alliance, the Labor Union party, the Social Labor party, the Nationalists, Christian Socialists, Socialists and Anarchists, all having pretty much the same object in view, an overthrow of the present social condition: some wanting one thing, others another in its place. These various sections of the unsatisfied are drawing closer together and in due time will unite.

A few years ago an insane person was a rare spectacle; in other ages and other lands it was believed that such persons were specially under the care of God or the Gods. Now we have hundreds of insane asylums crowded to their utmost capacity. Whether or not all the inmates are really insane is yet an open question. Some tell us that they are more sane than the others who are devoting all their energies to piling up heap of gold. Whatever be the facts about insanity, it is a significant sign of an impending change that the insane should be so numerous. In the physiological change of which Mr. Keightley speaks, which makes so many in America susceptible to finer vibrations, and which develops psychic powers, it is but natural that many should lose their mental balance, and that to the coarser organizations some of these sensitives should seem to be insane, though really somewhat in advance of the multitude.

That the close of the cycle has a baleful effect on humanity is further evidenced by the fact of the increase of crime, not only in the amount, but also in the kind. New and unheard-of crimes, such as

are committed by Jack the Ripper, the descent of fashionable women, old and young, into the slums of the great cities where they enjoy as brutal shows as won the admiration of Roman women at the close of the last great cycle. The precocity of the boys both among the rich and poor, so that before they are sixteen they have become practised in every vice, and especially the sons of wealthy parents have exhausted all kinds of dissipation before they become men. Not only in the cities but in the country as well, we perceive a great increase in vice and crime. There is an increase in the amount of liquor and opium used, out of all proportion to the increase of population, and a strong tendency to use narcotics and stimulants at an earlier age, so that it is a common sight to see boys of six and upwards smoking with all the nonchalance of men; and the police courts report the arrest of children under ten years of age for continual drunkenness.

Another sign of the times is the agitation in favor of woman's perfect equality with man, a movement which must succeed before any very great influx of light can be expected. Woman is by nature more intuitional than man, and if a new race is to come, in which all are to have the sixth sense, it must be preceded by the elevation of woman, and the natural elevation of her peculiar possession. This we are witnessing all over the world. The emancipation of woman betokens a great change for humanity.

The attention of the world is forced from material to Spiritual things. This movement, begun by what is called Spiritualism and proceeding only so far as to admit the fact that there is another life after this, in which we live in spiritual bodies, has been taken up by Mental Cure, Faith Cure, and Christian Science, which, in one form or another, affirm the reality of spirit, and compel even the most stubborn of Materialists to admit that there is something real besides matter. The pendulum which had swung far over to the material side is now swinging back equally far on the spiritual side. We find literature saturated with this Spiritual Philosophy, and we find this idea of the reality of the spirit penetrating even the churches, which are the strongholds of conservatism; which indeed have long talked about the reality of spiritual things while proving by their actions that it was all talk. The medical profession, even more conservative than the church, now accepts hypnotism as a medical remedy, which is purely a psychic influence. Then comes Theosophy and collects all these threads together, twisting a stout cord which fastens us firmly to the reality of spirit, and shows how we can, while on the earth, live in heaven; how that though there be many aspects, there is after all only one truth; reconciling not only the different sects but the different great religions.

Theosophy, which unfolds to us the true meaning of Christianity, and explains much in life which had seemed to be inexplicable, is the most significant of the many movements marking the end of the cycle. Theosophy declares for its avowed object the forming of a Universal Brotherhood, without which any notable advance on the

spiritual plane will be impossible; without which the many can never hope to gain even a glimpse of the kingdom of heaven; without which man remains ever in hopeless bondage to his lower self. As its second purpose the study of Aryan literature, which, among the many books of the past, is most thoroughly saturated with a true spiritual philosophy, and which more than any other study will neutralize the Materialism which has secured so tight a grip on modern thought; and as its third purpose proposes the cultivation of the psychic powers of man concerning the very existence of which most people are profoundly ignorant.

The progress of Theosophy during the past decade has been most remarkable, and each year now witnesses its increase by geometrical progression. Theosophy is in the air and every one is more or less influenced by it. We see traces of it in everything we read; its peculiar phraseology appears everywhere. Branches multiply; but outside of those who become members there is a vast number of readers, who will be more or less influenced by Theosophic thought. This, after all, is the most noticeable sign that we are nearing the end of a great cycle. Now we are told, especially during the next half dozen years the time will be most favorable for spiritual progress. Let every one, then, make the most of the present time, for the bridegroom cometh like a thief in the night, and only those who are awake, with their lamps trimmed and burning, can enter in to the marriage supper.

THE House of Refuge for Women, at Hudson,

New York, is an attempt to realize in practice, the Christian ideal of giving to transgressors the best opportunities for reformation, rather than mere punishment. * * It is designed for young women between the ages of fifteen and thirty. One building is a prison where they are first received on conviction. They are told that it is intended to help them to better ways of living, and that by good behavior they can earn promotion to the cottages where more liberty is extended. There is a school room in the prison and systematized work for all. * * * * *

Let such institutions be multiplied all over our land; but let us not forget that there are sons as well as daughters needing reformation, and that the purity of society in general can never be secured while we excuse in one sex what we condemn in another.—*The Philanthropist*.

THE "Kreutzer Sonata," written by the greatest novelist of the age, is forbidden to be circulated in Russia, and they also forbid its circulation through the mails in this country, and the manager of the News Company who placed the work on the market, has been arrested.

The "Kreutzer Sonata" presents a true picture of the sensualism and degradation of a large portion of society, and those who see themselves so really portrayed are indignant. They do not like to see themselves painted in their real characters. This work was written to convey a much needed lesson to humanity.

For The World's Advance-Thought.

LIFE'S EXCHANGES--A LESSON FROM EXPERIENCE.

ALONZO HOLLISTER.

"For what shall one give his life in exchange?"

A NUMBER of your readers are young people whose journey of life is before them. Some have arrived at the parting of the ways—one looking outward to the world as a great and wide field of activity, whose prizes, except where righteousness guides the conduct, are, like those of a lottery, very unequal, every prize set off by a thousand blanks, so that one success is purchased by a thousand failures. Those esteemed successful, according to worldly standards, if they have neglected righteousness, are worse off in the end, because of finer talents and larger opportunities, than many who are regarded as failures.

Not long since "The Boston Journal" gave an account of a man who, for twenty-seven years, had been writing, under assumed names, trashy stories for the magazines. He had written nothing else, and had received for his twenty-seven years' work \$250,000. It enabled him to provide for the physical comforts of life; "but," said he, "I have no peace of mind when I think of the havoc I have undoubtedly wrought upon young and innocent minds. I am ashamed of it all. Even my children would hang their heads in shame did they know their father was the author of this trashy stuff." To him the harvest to which he had sown had not yet come. The bad characters created in his imagination are his offspring, and will doubtless torment him until he has canceled their evil effects on others by self-sacrificing good deeds, wrought in sorrow and penitence of soul. Not till the pleasure extracted from his money gains is consumed many times over will he be as free as at his start. Nor is he alone in his sin, for those who gave the money and assisted in distributing the poison are dragged down with him, to share in his guilt and its penalty. Then so much of life will have been exchanged for a bitter and costly experience, which all would wish to have erased from memory.

The only class in the world whose success is not followed by regret are those who toil and obey the voice of conscience, which restrains them, in a measure, from dissipation and carnal pleasures. Because persevering labor, for a definite and useful end, and self-restraint until all that withdraws the thoughts from the Supreme Good is overcome, is the only foundation of true and abiding happiness. The other and better way is seen by those who are introspective, looking inward for the kingdom of heaven, and considering their interest and treasure there as the highest prize to run for, and the only one really worth pursuing, in this world or elsewhere. In this there are no blanks, but prizes for all who run, enduring to the end. All receive their just due, according to amount invested. No one can defraud another of his true reward, nor oppress him that has gained the victory. Unlike the prizes of the world, which vanish and leave an aching void and fiery smart, the prizes of the kingdom of heaven are imperishable and incorruptible, and, like sums at compound interest, are

ever increasing in value, beauty and usefulness.

The model character which the greatest in the world admire and covet, however far from imitating him, and the ablest, safest Teacher of life's duties, so esteemed by both bad and good, exhorted his disciples, on a very sorrowful occasion, to be of good cheer, because he had overcome the world. Jesus did not say he had overcome the disorder and lawlessness extant, which the world itself condemns. The word he uses signifies order, ornament, arrangement, and shows that the whole order and life of the world within must be resisted by whomsoever would be purged of its evils and disorders and conflicting desires and rise in dominion over all to Eternal Life.

Jesus esteemed this victory so important as to be a cause of rejoicing in exceeding sorrowful and depressing outward conditions, not only to the victor, but to sympathizing comrades coursing for the same goal. Doubtless every one that has been awakened to seek the perfection and treasure of the world to come has realized the antagonism which exists between the spirit of the heavenly life within and the nature of the world without. Many have experienced their opposing attractions, and know that when the heart's desires are fastened upon one they are closed against the other. To attempt to hold on to both is to be torn with internal conflict, to be harassed with unpleasant forebodings and distressed with ceaseless discord and distractions, to be paralyzed and halting between contrary opinions. Hence the importance Jesus attached to overcoming the inferior and external, that the whole energy of purpose and execution might be directed to the internal and superior, in entire harmony with the environment he was about to enter, and for which his life had been spent in preparing.

If it required one so good by nature as Jesus was to deny his "own will" and devote a life-time to earn the eternal inheritance and station which the Father had designed him to fill in ages to come, shall we, if we diligently improve all our remaining time in the same spirit, be too well prepared for the order and service appointed for each of us, after we too shall have overcome and put pride, envy, malice, covetousness, uncleanness, ambition, vanity and selfishness of the world forever under our feet?

Does not "time enough" always prove little enough? Is it not a most grand and glorious object, as well as most gainful one, to devote the whole of life to serve the best in ourselves and fellow mortals? To ever hold ourselves in training for the highest and the purest attainments, for the clearest and the truest that our gifts and talents are able to reach unto, must make our lives the freest and the strongest, and our joys hold out the longest, and carry healing to souls by fear oppressed. Thus exchanging lower for higher, inferior for perfect, and better for best, life in its course becomes a joyous, victorious, glorious success.

Mt. Lebanon, N. Y., August 14.

THE measure of individual spiritual power is the soul's capacity to attract and centralize to its needs from the Universal Life Currents.

SOUL DWARFS.

WARD McALLISTER, the acknowledged leader of New York's "Four Hundred," lays down the following rule for guidance: "A man of fashion will not permit shabbily dressed persons, or persons of inferior social position, to walk along the street with him, even to the extent of a dozen steps. If the man thus stopped answers the questions addressed to him, and thinks the conversation is over, and resumes his walk, and the person who has accosted him starts to walk with him, he will immediately stop again; or, if he finds it necessary, will hail a passing stage or car or go into a convenient shop. He will not permit himself for a moment to be seen walking along the street with anybody whose appearance would excite criticism among his friends."

Suppose all the "shabbily dressed" people or people of "inferior social position" should conclude not to take "a half dozen steps" to furnish this silly leader and his silly "four hundred" with their clothes or anything to sustain life with, how soon they would realize of what little worth they are to the world, and how utterly dependent they are upon these same people for everything they possess—refinement, education, good clothes, social position; in justice it all belongs to them.

Ward McAllister and the rest of the "fashionable" vampires would be honored and benefitted if an honest workman should "walk half a dozen steps" with them; for he has made a creditable use of his existence, and would, therefore, leave an influence upon them that would be beneficial.

STILL THEY COME.

"To scold, blame, abuse, debase, and destroy have been and are common in all the world, but the time has come to look for the Infinite God in the Finite Man; and cultivate the good in man that it may be in accord with the will of the Divine purposes in relation to man, the animal and vegetable kingdoms and the earth, as the common inheritance of all," says the "Planet-Archal Banner," edited by Rev. E. R. Swackhamer.

This is a semi-monthly published in the interest and for the purpose of expounding the truths of the transcendently glorious present Seventh and New Planet-Archal Dispensation. It contains living food—New Dispensation Truth. It is another warning that the Old Order must pass away.

Send for sample copy to Rev. E. R. Swackhamer, 453, Fifth Avenue, South Brooklyn, N. Y.

"THE FINDING OF THE GNOSIS" (name of author not given) is termed an "Oratorio in Rymthic Speech," in which Nameless, Soul, Ego, Alteria, Etheria, Adonai, Fear and Invisible take part. The work treats upon spiritual truths of a high order. We think the author would have made parts of his subjects clearer to the comprehension of the average reader if there had been less uncommon phrases used to express the meaning. The successful presentation of truth, lies in the giving it in the simplest language.

CYCLONES, electric storms, earthquakes, floods, etc., are the birth-pangs of the New Day.

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For The Universal Republic.

IT IS COMING.

ADELAIDE COMSTOCK.

IT IS COMING! It is coming!
Our waiting eyes behold
What all along the ages
The prophets have foretold
As the Great Eternal Purpose
That through all the ages ran—
It is coming! it is coming!
The promised "yet to be!"
'Tis the dawning of the morning
Of earth's glorious jubilee!

It is coming! It is coming!
The Resurrection Morn,
When souls shall burst their prisons,
And Christs shall be reborn!—
When Love, all potent conqueror,
Shall go forth in her might,
And lead to grander liberty
And Brotherhood and Right!
It is coming! It is coming!

It is coming! naught can stay it,
If a Brotherhood all strong
Pledge to stand by Right and Justice,
'Gainst Tyranny and Wrong;
For it is a Truth Eternal,
And therefore cannot fail,
That Right o'er Wrong shall triumph,
And Justice must prevail!
It is coming! it is coming!

It is coming! it is coming!
Let freemen everywhere
Unite to swell the anthem
That is ringing through the air—
'Tis the anthem of the angels
On the plains of Bethlehem:
"All glory to the Highest;
Peace and good will to men!"
It is coming! it is coming!
Lift up your eyes and see—
The sunshine gilds the hill-tops!
Hail Earth's Glorious Jubilee!

A GOOD SIGN.

THE subject of disaffection in the army still occupies the attention of leading military authorities. One distinguished officer goes so far as to advocate return to the use of the lash.

It looks as though the end was not far when the murderous instruments tyranny employs refuse to obey orders. The heaven of Peace is working; even the soldiers, who have heretofore been moved as automata, are feeling the dawn of a consciousness of Peace and Universal Brotherhood. The return of the lash will only hasten the end of tyranny.

HARMONIOUS UNION.

"THE Familistere Co-operative Association, of Guise, France, shows a record of thirty years of absolute success—social, educational and pecuniary." Compare the prosperity and well-being of these eighteen hundred employees, united in the bonds of fraternal co-operation, with a similar number who work for wages, for some of the large corporations of the country, and see how immeasurably superior is the condition of the former. In all this period of thirty years there has not been any strikes, any criminality worth mentioning, but continuous comfort among this large body of co-operatives.

Co-operation would become more universal, were it not for the selfishness and jealousy of the workingmen, which keeps them in continual antagonism towards each other, and blinds them to the fact that it is this antagonism among themselves that keeps them in a condition of absolute slavery, and gives to the employer all the benefits of their toil. The motto, "United we stand, divided we fall," was never more applicable than it is to-day to the workingmen. The laborers can make the Government just what they would like it to be by harmoniously uniting their forces, and working and voting for principles, instead of voting—as they do now—for prejudice, ignorance and error to rule them.

What workingmen need, to right their wrongs, is harmonious union—not bloody revolution. It is impossible for them to right their wrongs while they are continually creating wrong. The papers everywhere are printing the reports of the antagonisms between the different trades unions; and so bitter is the feeling between "union men" and "scabs" that their hatred often culminates in bloodshed.

It is claimed by the labor papers that the working classes are slaves. So they are—slaves to their own selfishness and passion. Monopolies will always win while the laborers remain in this condition.

THE "New York Sun" confirms the fact that John D. Rockefeller will give twenty millions of dollars for the establishment of a Baptist University in New York. It is fitting that a man who has made his millions by monopoly should give some of them to a religious sectarian system that expects its own especial adherents to monopolize heaven.

Nature is so intent upon giving each one an individuality that it makes no two just exactly alike. The unprogressive man would thwart nature and create dreary uniformity by making all men think alike, and thus stamp out their individuality.

SHAMS.

THE really superior men and women do not assert their superiority by loud boasting of their merits; neither do they sneer in selfish arrogance at any, no matter how lowly may be their position in life.

"The higher classes" and "our set" are expressions generally uttered by "society" people who have all the luxuries of life at their command without having done anything to earn them, and who are really inferior in merit to the most humble but honest worker. Take away from the "society" men and women their beautiful clothes, and their luxurious surroundings, and dress them in the garb and place them in the same surroundings as those who made these things for them (the ones they sneeringly speak of as the "lower classes"), and where is their superiority?

Those who boast of their superiority, and sneer at those less fortunately or less fashionably situated than themselves, are, without exception, shams and frauds. Not content with robbing the workers of their earnings, they would make their lot still harder by trying to lower them in the scale of being.

IDEAL VS. PRACTICAL.

WE wonder if the writer of the following could tell what the material is: "All except the most visionary of mortals must concede that the practical has the advantage of the ideal in a world of fact, and that when the two come in contact the latter, as a natural consequence, must submit."

Is not the practical the typing in matter of the ideal? Everything that is a fact in this "practical" world first existed as an ideal in the universe of mind. Were there no ideal as a condition precedent there could be no "practical" as a condition subsequent.

The ideal becomes a fact to the physical senses when it is typed in matter. What men call "practical" is an accepted ideal.

Ideality makes the difference between the man and the stone. It is the dominating power of the world.

THE Philadelphia "Press" says: "Kansas City has 7000 vacant houses, and it seems to be strongly probable that it has lost from 30,000 to 35,000 in population in the past two years. This is an amazing ebb, without parallel in this country outside of a mining camp when leads 'peter out.'" It looks as though selfish greed would kill the goose that lays the golden egg.

DR. MALLIN-CORVICO, of Naples, announces the alleged discovery of "the microbes of old age." We discovered them a long time ago. They are our selfishness and evil thoughts and acts.

OREGON EDITORS ASSEMBLE.

SINCE the last issue we have been participants in three days of festivities—that is they extended over three days, and we participated each day, as we felt disposed to so devote the time. Our widely scattered readers will not, we feel sure, demur to the space taken in telling them something about this season of enjoyment and recreation. The occasion was the annual reunion of the Oregon Press Association. The festivities included excursions by car, (steam, electric and cable), by carriage, and by boat, banquets, the most eligible sittings in Portland's well-managed theaters, visits, accompanied by obliging informing attendants, to places of interest in and contiguous to the city, and other pleasurable and profitable indulgences. The public-spirited citizens of Portland, on the morning of the first day, through the President of the Board of Trade, Thomas F. Osborn, Esq., extended to the Association the freedom of the city, together with *carte blanche* to take and enjoy, as arranged in the three-days program, free of cost; and the *carte* was made available through the constant attendance of a special representative of the Board of Trade, E. W. Allen, Esq., who may be recalled to mind by some of our readers outside of Oregon as the gentleman who has twice traveled throughout the country in charge of an exhibit car of Oregon fruits and grains. Mr. L. Samuel, of the "West Shore" magazine, an illustrated Portland publication whose telling colored cartoons are becoming celebrated among the most famed in this line of typographical effort, and Mr. Casey, manager of one of the leading printing houses of Portland, led and directed in behalf of the Association, and both merited the resolutions of thanks and appreciation that were so heartily voted them. Mr. Samuel was elected President for the ensuing year by acclamation.

The river excursions on the second and third days we appreciated as the most enjoyable of all the diversions—the former up the Columbia to Multnomah Falls, and the latter up the Willamette to the Willamette Falls, at Oregon City. Both were golden days—Italy at her best could not boast brighter skies. Twelve miles' steaming down stream brought us to the mouth of the Willamette, where we entered the channel of the Columbia, "the dark Oregon" of Bryant's first and greatest poem, and three hours later were at the objective point: a silvery sheet dropping from the brink of an almost square-walled precipice six hundred feet, into a massive water-worn rock basin of over an acre in extent, and thence the gathered waters again leaping into the air and falling two hundred feet into their verdure-mantled channel below, when, a volume of arrowy swiftness, fifteen or twenty feet wide, it darts, zig-zags, and plunges into the Columbia. The Falls disclose themselves to the mid-river observer throughout their double leap, sections being draped in silver lacings and ribboned with rainbow mist when sun and atmosphere are favorable for these fairy effects. Fitting terminal scene of the delightful trip up the lordly current! Much of the way the Columbia is walled in between massive rock formations hun-

dreds of feet high, here and there eroded into striking resemblances of castles, pyramids and architectural ruins, this ruggedness now and then agreeably relieved, as the frowning basalt piles would lower or give way entirely, with passing views of pleasant farm-homes.

The scenery between Portland and Oregon City, where the Falls of the Willamette are, lacks the savage grandeur of the Columbia scenery between the mouth of the Willamette and the Falls of the Multnomah, but nevertheless it is one of the most picturesque of the world's navigable river stretches. But we will not attempt a pencil picture—the description of the latter, so far as minor features go, will generally apply to the former. But the Willamette's banks are now and forever will be the most populous and wealthy. That before the citizens of the Republic celebrate her second centennial there will be continuous factories, marts and residences from the present wharves of Portland to Oregon City, fifteen miles above, none can doubt who are acquainted with the country's resources. The natural elements of wealth are here and the means for their development are available to insure the realization of the hope.

A noteworthy event of the up-Willamette trip was a visit to the iron-works at Oswego, three or four miles below Oregon City. When all had secured eligible points of observation the tap-hole of the mighty furnace was opened and the fiery floods poured forth. Flowing down and separating into branching streams, the molten masses filled section after section of the parallel pig-moulds until before us was glowing eighty thousand pounds of red-hot iron, while a bold stream of slag floated off just below the tap-hole and retained its angry hue of red until it had almost reached the river's brink. The scene was indeed Plutonic; and what a promise may be read in this "infant industry" of the future development of Oregon's manufacturing interests!

Arriving at Oregon City about one o'clock, we were met by a welcoming delegation of ladies and gentlemen of the place, when their well-practiced local band joined the excellent cornet band of the Association, a procession was formed of all, and together we marched, animated by inspiring strains of music, across the great suspension bridge to a shady grove on the opposite side of the river. There, beneath the stately firs and pines, the roaring floods near at hand and in plain view that had chiefly attracted us, we found lines of tables loaded with choicest viands—a seat and welcoming smiles for every guest. The repast was sumptuous, even for fruitful Oregon; but O, how much more did we enjoy the whole-souled hospitality, the hearty good will, with which the tender was made! In behalf of the citizens General Apperson welcomed us in a few brief and appropriate remarks, when the sweet little floral tribute was dropped at each plate as a signal to partake and feel among friends.

After feasting, an hour was spent in examining the great locks, by means of which the river steamers pass from the lower to the upper waters; in examining the factories—important now, but the merest hint of coming enterprises; and in viewing

and studying the whirlpools, cataracts and plunges of the river. The natural power here for manufacturing is practically unlimited. By electric transmission it is now being utilized in Portland for illuminating and other purposes.

Now as to the *personnel* of the Oregon Press Association. As a body, a more refined and decorous assemblage we never mingled with. The average intelligence was high, as it should have been, considering the profession represented. At times—especially when tongues were silent and souls were shedding around their fragrance—we thought we felt the magic influence of genius, of minds whose destiny in the world of letters is to make types and presses their instruments, and not merely to patronize their manufacturers. Among them were journalists uniting in their qualifications high moral worth with rare intellectual powers—journalists who understand that the editorial article aglow with the zeal of devotion to right and justice for their own sake will longest dwell in the reader's mind, and, in the long run, bring the richest, sweetest, and every way most satisfying, recompense to the writer.

WELL CONDUCTED.

A CORRESPONDENT of the New Hampshire "Telegram" makes this argument for Nationalism: "I saw the neat farms of the Enfield Shakers the other day, lying along a picturesque hillside and with meadows sloping down to the beautiful Mascoma lake. There is the germ of the plan for carrying on farms in a systematic and intelligent manner. One hundred men scatter over ten square miles of territory and build one hundred different sets of farm buildings and fit up with one hundred stocks of animals and tools, and then go to work to barter and trade with each other, calling in a lot of lawyers and merchants to help them, and in ten years five or six men own all the farms that the lawyers and storekeepers and saloonkeepers have not gobbled, and the other ninety-odd are paying interest on mortgages or driven into the factories or shops for a living."

Harmonious co-operation of communities insures short hours of labor, good food, pleasant surroundings and provision for old age. Seek first the kingdom of righteousness and all else shall be added.

THE directors of the Eastern Penitentiary of Pennsylvania, in their last report, say: "Crimes of education have so increased as to excite attention. These crimes are committed by well trained, instructed and responsible persons. They are acts which require of them mental and professional proficiency in their execution."

When the dictates of the heart are suppressed, and the mental faculties abnormally developed, man is like a plant whose growth runs principally to roots. He cannot stifle the most precious part of his nature without paying the penalty. There must be an equilibrium maintained between the heart and head.

THE Universe is an infinite garden containing the germs of all powers. Worlds are the plants and trees in various stages of development.

From The Golden Gate.
ONLY TO GROW.

BY LUPA.

WE read that in days which have sighed and fled past,
The days when the passionate, languorous South
Still slept on volcanoes, still idled and dreamed,
Still toyed with the whirlwind and smiled at the cloud,
And, fearing no judgment, wove flowers in its shroud,
The lips of a slave, a wild, frolicsome child,
Gave answers unheard of to questions grown old
With time's repetitions, and carelessly asked:
"Who made you, and why?" "Golly! I never knowed.
I never was made, was not born. I just grewed."

We smile or feel shocked at the odd, uncouth words,
And question again of the innermost soul;
"Whence came you; and how, and for what do you live?"
Then wonder how much of the answer was true.
How much was not born, was not made, but just grew.
We wonder again what it may be to grow,
To answer the element's masterful call,
Reach outward and upward to find the ideal,
To fill out our measure. Ah! few of us know
How grand and how wonderful 'tis just to grow.

"WHERE IGNORANCE IS BLISS."

HOWEVER gifted intellectually, it is impossible to see with accuracy and clearness through the clouds of dust that darken the vision on the material plane. A secular editor cites the instance of a Faith Cure edifice of Greenville, N. Y., having been demolished by order of court to give right-of-way to a railroad, though its founder, Mrs. Annette Jackson, claims to have erected it by command of "the Lord," as proof that the ideal is in subordination to the material. Though railroad builders and owners act under outward impulses of selfishness, they are all the time servitors of the Divine Will, so that a railroad in operation is an external manifestation of the Universal Soul Forces—more truly so than church, cathedral, temple or mosque. Railroads, steamships, telegraphs, telephones, postal unions, etc., will be quite indispensable to "the Kingdom of God on earth." The possession of the Divine-Human extends to and includes all—through him and for his profit and glory all things are made. To realize his infinite wealth the natural-human has only to rise from the self-bound consciousness to the immortal or Celestial consciousness of Life in the Whole.

The life-states of lower planes of consciousness are constantly being absorbed in the life-states of higher planes, but not by deindividualizing, as spiritually realized, at any stage of the progress—it is a continuous growth, the life-tides flowing on and widening forever. It is always "the voice of the Lord" that calls up to higher life-states, and very often, when ears are too tightly closed, He makes His will manifest by worldly demolitions. Many who have pitched their tents "to stay there" might profit by Mrs. Jackson's experience. Books and names of the present generally will be lost at high-tide. Intellectual formulations amount to nothing; only life-influences count.

Mrs. MEYER has come to Portland from San Francisco to engage in spiritual work. She had been a member of N. F. Ravlin's esoteric school in San Francisco, and is endorsed by him as a co-worker. We hope Mrs. Meyer will meet with friends and proper appreciation in Portland.

For The World's Advance-Thought.

THOUGHTS AND THINGS.

A. D. CRIDGE.

IGNORANT selfishness is of the animal; intelligent selfishness of the angel. The selfish, near-sighted ignoramus oppresses his fellow-man, grovels at the foot of the statue of Mammon, denies himself the enjoyment of his natural environments, and, in his ignorance, deprives himself of everything worth living for. The intelligent man tempers his selfish desire with knowledge, and, enabled to see beyond the local horizon of his immediate surroundings, aids his fellows to the extent of his powers; despises the worship of the yellow, soul-shriveling Deity; enjoys the gifts Nature has placed before him, but without abusing them; and by his intelligence realizes that the greatest pleasures of life are to be taken in company; and the highest attainment of human happiness is to labor for the good of mankind.

Notwithstanding the croaking of the misanthrope, the world is growing better, brighter, freer, nobler. The savage nature of man was displayed in the past much more fiercely and frequently than at the present day; still man is far from being an angel. We have theft, outrage, arson, murder, yet amongst us; but we recognize these fiends, under their numerous disguises, much more easily than in the past. Once all the nations of Europe would have applauded the banishment of the Jews from Russia; and once oppressed them more injuriously than Russia now dares to. The waters of moral knowledge have cooled the fires of hell, and made a loving Father of a monstrous Fiend in even the most conservative of our theologic schools. The world is young yet, O brothers, and her days are as thousands of years.

Ignorant pride has been the ruin of nations. The constant effort of the unscrupulous few, who administer very largely the affairs of the American people, is to prevent any change for the better in the forms of government. And the American people, satisfied in their ignorance, that the present forms cannot be improved, are gradually allowing their liberties to be circumvented, and future generations to be bound in the gyves of this generation's forging. Believing they rule, they make no effort to really do so; thinking the ballot is a perfect expression of their will, politicians are permitted to so shuffle and gerrymander that the corrupt minority controls legislation, and handles the public funds, using political names and shibboleths as masks to their treasons. If the American people would preserve their liberty, they must not only be vigilant but progressive.

Ask the average American citizen if he is in favor of the Swiss Referendum, or the Hare system of proportional representation, and he does not know but you are referring to some ecclesiastical controversy in the Roman church. Yet these are questions he should be informed upon, rather than the jargon of the average political platform of the two old parties. The Swiss Referendum is the method by which, in this old republic of Europe, the people retain in their own hands what is in America vested in the President under the name of

veto. In America the people have no chance to rebuke or annul rascally legislation; in Switzerland they have and do. The Hare system secures to all parties their just, proportionate share in legislative bodies and destroys the possibility of gerrymandering.

A man should be proud to be born in America, where, perhaps to a greater extent than anywhere else in the world, free speech and a free press exist, but yet unnecessarily restricted and trammelled. The great national advantages enable him to pursue with greater ease than in Europe, his inclinations and desires. And while efforts are being successfully made to restrict his liberty and monopolize the vast natural advantages heretofore open to him, the American citizen has still much to be proud of in the extent, wealth, and strength of his nation. If he is not sufficiently vigilant to preserve his present liberties, and intelligent enough to enlarge them; if he is not brave enough to search for and to support the right, and progressive enough to keep his country in the van of nations, then other nations, perhaps other races, will step to the front and keep pace with the spirit of God now lighting up the heavens.

It is time for Henry George to understand the fuller purpose of his life. His ablest and most faithful followers are demanding an advance in his reformatory work. That his writings, by stimulating thought on social wrongs and economic fallacies, have done a world of good all good people concede; but in this their use has ultimated. To concentrate taxation on land values and leave human greed and rapacity unchecked in other directions is scarcely an alleviation. It might close up the present chief hiding-place of ill-gotten gains, but it would not prevent the plunderers from finding others. They would be as numerous and audacious as ever. Some Single Tax advocates have even urged that the application of the principle would increase interest rates! The methods of taxing property—grossly defective—are not so afflicting to the masses as the methods of acquiring it.

THE experiences of American political history prove that the craft of man will build up a despotism of selfishness as the dominant social condition, in spite of all legal restraints, that will rule more ruthlessly than any despotism of regular governmental constitution. But now comes in the Sway of Soul or the Dominion of All Good. Invisibly and silently it is "hypnotizing" into allegiance and loyalty those who are to constitute the ruling power of the future; but it will be as a consuming fire to the selfish tyrants of craft and greed.

REV. E. P. FOSTER, who is in active sympathy with the suffering and poverty-stricken, and who was dismissed from his church on account of his radical views, has started what he calls "The Church of the Golden Rule." The motto is "Deeds not Creeds." He has already quite a large following.

EDWARD BELLAMY proposes to publish a philanthropic newspaper in New York City.

For The Universal Republic.

ALL THE WORK OF GREED.

H. A. BRADBURY.

IN "Looking Backward," the author, Edward Bellamy, has foreshadowed a state of society existing at the beginning of the twentieth century—only a hundred years away—that is all that the most philanthropic heart could wish. But he has not given us a hint as to how it is to be consummated.

It seems to the writer that capital, or greed of its power, at the present holds the fort against advance in that direction. This question must be settled and the evil removed before much progress can be made. Capital necessarily involves the question of labor, for where capital is labor has produced it, and the iron grasp of greed places it in other hands than that of its rightful owners.

Capital, or wealth, in the hands of justice, is a benefactor; but in the hands of greed it makes tyrants and becomes a curse. It is in greed that the dangerous and evil power of wealth exists. The "money kings" sit upon the throne of greed and mercilessly wield the sceptre of power that money gives them to the disadvantage of millions. This power has assumed mighty proportions in this country since the civil war. It controls the elections, and we may say elects all the officers of any importance in this country. It controls the legislation of Congress, so that all laws enacted strengthen the money power and oppress labor. Large tracts of land are given to rich "railroad kings," which is held at prices preventing settlement; and, on the other hand, large tracts of land are wrenched from the abused Indian and sold to white settlers at Government prices—all the work of greed. Also large tracts of Government land are bought up by syndicates and held at prices beyond the means of common settlers, thus keeping home-makers homeless—all the work of greed.

"Trust" companies are formed that buy up grain, flour, sugar and other necessities of life, when they are at prices within the reach of poor laborers, and advance the price, to pay which entails harder work, more economy, and less of the comforts of life—all the work of greed.

Large sums of the peoples' money are taken into hand by "bankers" and used for speculation, on which scarcely any tax is paid. And millions of dollars are invested in church edifices, with costly paraphernalia, which pay no tax,—the demand of pious greed; while the farmer, who owns a few acres of mother earth, in a home (if any property on earth should be exempt from taxation it is the home), must pay an exorbitant tax—all the work of greed. Thus labor pays the taxes for wealth. There is no limit to the captivating power and evil effects of greed. In coal mine owners and speculators it is exhibited to an alarming degree. Coal is mined at starvation prices, and millions of dollars coined yearly by the bosses, on the sweat, wasted nerve and muscle and poverty-stricken condition of the miners.

Of all the adverse elements in our country that threaten the destruction of our institutions, greed is the greatest. The machinations of the Catholic

Church, and the attempts of the Protestant Church to insert the word God in the Constitution, and to enact Sabbath laws, thus uniting Church and State and compelling religious observance, pales into nothingness before giant greed. Binding the citizen to church creeds, enforced by State law, would be a barrier in the way of progress, mental freedom and happiness, which all lovers of Liberty, Truth and Right must oppose; but it would not be as destructive to equality, good society and social happiness as to have inaugurated in this country the conditions that exist in Ireland. However, greed is fitting this country for just that condition. A sample of this kind already exists in some of the coal mining districts of Pennsylvania.

Looking back to the time previous to the civil war—only thirty years ago—and comparing the conditions then and now, we see a great change in the hold of greed upon human hearts, and in the numbers made rich by its following; and in the numbers struggling in poverty as a consequence. And we also see in the advancing tide of civilization a wonderful expansion and growth of the elements of reform. In the race, which is to win?

As we have seen, greed is apparently strengthening its hold upon humanity. When, and by what power, is it to be removed and the American people fitted for Bellamy's Millennial Government? I answer, by spirituality. When spirituality becomes a factor of the mind, greed departs. The money kings are going to clutch their hoard and turn a deaf ear to the still small voice of conscience so long as they are strangers to spirituality. When the Soul-Force becomes awakened and the soul is infilling with spiritual light and truth, then it is that greed, selfishness and bigotry file out. It is in the spiritual field that the great battle is to be fought between "Gog and Magog"—between the forces of the kingdom of earth and the forces of the kingdom of heaven.

Silent Soul-Force, the Messiah of the New Order, is the mighty mover of the army of causes arrayed against General Greed's forces. On the visible side, all reforms inaugurated looking to the betterment of the condition of the enslaved, evil inclined and unfortunate, whatever measures used to break the idols of fashionable society, to free the minds of church people from the superstitions and false doctrines of the past, and to enlighten the masses in what constitutes the true principles of being and doing, are under the guidance of the masterful Soul-Force. Who shall be able to withstand this force? Those of us who believe in the triumph of right principles, and of good over evil, know that a society as harmonious as Bellamy's, giving equal privileges to all, as free from greed, and as perfect in all its parts, is to be the order of things on earth in the far distant future.

The fiat of the All-Potent has gone forth, "Repent ye! for the kingdom of heaven is at hand." The times are auspicious of change into a higher consciousness. All who have ears to hear, and spirituality to understand, are catching the inspiration of the advancing tide of New Thought now sweeping over the world. Will, or can, the deaf ears and hard hearts of Mammon worshipers re-

main callous to the still small voice within?

Before the society that the New Dispensationists are laboring for can take place, and universal justice and equality prevail, the party spirit will have to be removed. The party spirit, or thirst for political power, is corrupting politics to an alarming extent. It is as great a barrier to political progress and good government as greed is to moral progress and right living. The demon thirst of political power out of the way, and the Government officered by men instead of by partizans—men who would administer the Government for the people instead of to strengthen the party—would be a long step taken, and effect many changes in the affairs of the nation. More wholesome and just laws would be enacted, and a greater unity of desire and feeling exist in the people.

All needed national reform is in the hearts and hands of the people. What they will, *en masse*, is carried at the polls. The overt acts of an evil are the steps taken towards its overthrow, for they inspire the hearts of the good to action; then its doom is sealed. Will it not be thus with the evils mentioned above as standing in the way of the advance guard of reform necessary to be effected before the dawning of the millennial morn?

Those prepared for the oncoming New Dispensation are spiritually unfolded—those in whom the out-going Dispensation is fruiting (so to speak).

Of the three cycles of human progress—classified by The World's Advance-Thought editors as the animal-human, human-spiritual, and Divine-Human—we are now entering upon the human-spiritual. Although spirituality and a better life was the design of the Christian Dispensation, the animal-human condition could not grasp it. The animal-sense forces must needs fill their measure of expansion, as the house-plant must mature before blossoming. In that sphere, higher attainment, or anything that looks like knowledge, being considered more devil-ward than God-ward. The creeds formulated by the Church set iron-clad bounds to mental and spiritual progress.

It is a law of mind that the advance-guard of Progress and Reform are the precursors of the great whole. They carry the torch that lights the world. Having passed to the higher planes of thought, armed with the truth, and with the liberty that dares to proclaim it, they can reasonably and justly demand that humanity shall come up on the higher ground.

The mental, social and spiritual properties requisite for the adoption and successful maintenance of the beautiful order of society outlined in "Looking Backward" are all within the human soul. All that is needed is unfoldment. And so fast as the barriers of progress are removed unfoldment will be as rapid as that of a shade-bound vegetable after giving it sunlight and air.

The blossom is the reward of the plant for transmuting the soil into its higher nature; so heaven, happiness, is the reward of transmuting the inharmonious into harmony. Heaven is, therefore, our own production—created by the effort of our own being.

TURN YE!

WHEN the orchestra at Drury Lane Theater opens with "God Save the Queen," the hisses sometimes drown the cheers. The calling for carriages at the close of an operatic performance is often turned into a bedlam by side-walk loafers, who mimic the haughty tones of the flunkies, and in high glee bellow mock titles. Nowhere else as in London is there such brutal side-walk jostling. In the East End, a well-dressed man or woman often becomes a target for the gibes of not only street boys, but also miserable looking men and women, and the tones of the beggars there have in them more of insolence than of whine.—*Twentieth Century*.

It bodes no good to the ruling classes when the mob loses its respect for its "betters." The forerunner of revolt is insult; there is but a narrow margin between the curses and overt acts of the "rabble." London stands upon the hidden crater of a volcano of popular fury that a spark may explode.

Englishmen of high position and great wealth are, as a rule, the most insolent and arrogant masters in the world, and the only thing that has kept the poorer classes from revolting, so far, is their phlegmatic disposition, that makes them averse to changing existing customs, and a superstitious reverence they have for title and wealth; but they are like a lion in his wrath when once aroused.

We hope that the Englishmen who have the power will bring about a change for the better that will prevent the terrible crisis that is now threatened.

London, the modern Babylon, is the chief city of the world, and in the overthrow of the Old Order she will be the first to suffer, unless great changes are made by her rulers, and her fate will be worse than that of Babylon of old.

THE LEAVEN WORKS.

AN organization called The Altruistic Association, which had its inception in Paris, is extending its branches rapidly, in both hemispheres, says the "Citoyenne," of Paris, France.

The following are some of the principal aims and objects of the Association:

"Liberty of body, conscience and speech; abolition of capital punishment, corporeal chastisement, duels, cruel sports and gambling; protection for children; mental and legal emancipation of women; legitimizing illegitimate children; protection for animals in old age and infirmity; equality of all workers before the law and in the public mind; peaceable reformation of society through self-reformation of the individual; universal peace league and international arbitration; free exchange and universal postal union; the rights of authors and the metrical system to be universally recognized; formation of a universal brotherhood, without distinction of sex, race, rank or opinions; unification of saint, sage and thinker; study of all the philosophies, religions, sciences, arts, customs and institutions of humanity that tend to show that One Grand Truth underlies all their varied appearances; the recognition of all true thought, ancient or modern; union of the ego with the universal."

TAXES.

TAXES would be very light if men were wise. More money is spent every year to support the machinery of courts, and to sustain armies and navies, than would pay the legitimate expenses of the different countries several times over. In this respect we are like our grandfathers who carried their wheat to mill with a heavy stone to balance it. We sweat and groan under heavy burdens because of our ignorance and prejudice. All the burdens of taxation are due directly and indirectly to a state of warfare between man and man, nation and nation. Money lenders, speculators, etc. profit by the corruption of wars. This is why they, and their newspaper organs, are continually talking war—war on the nations, war on the poor and unfortunate, war on the criminals. Let humanity inaugurate peace everywhere, and all the endless ills caused thereby would cease, and mankind could live in happiness and plenty.

WORK FOR PRINCIPLE.

THE quarrel between the Sunis and Shais, two sects of Indian Mahomedans, over the proper way to say "Amen," is a fair sample of the cause of all disputes, bickerings and animosities about non-essentials in reform movements. Some of the seemingly most earnest workers will refuse to work with organizations, based upon the principles they are advocating, because they object to the name given to the society, or the place of meeting, or some of the people admitted. Such persons must do some extremely hard work to reform themselves before they are fitted for teachers of reform.

No one is really working for reform who will refuse to work with any society or any person—where the principles aimed at are right—because of prejudice against names or ideas.

If men would only work for principles as they do for non-essentials we would soon be a redeemed humanity.

WHO PAYS THE DEBT?

IT was stated on the floor of the present United States Senate, by one of its members, that the aggregate indebtedness of the people of the United States is not less than \$60,000,000,000. This was considered a low estimate of the public, corporate, municipal and industrial indebtedness of the people of the United States. At an annual interest of six per cent. it would amount to an annual drain upon the productive energies of the country of \$3,600,000,000. Reckoning the population of the country at 60,000,000, this would be a thousand dollars indebtedness for each inhabitant, and a yearly interest charge of sixty dollars. The ones that do not labor are the creditors, and the laborers are the debtors, for every dollar is paid by the products of labor.

BUT little account is taken of the law of growth and development in Reformatory movements. We become impatient when progression moves slowly, get discouraged and backslide. Many Reformers are like children who dig up the seed they plant to see if they are growing. "All things come to him who can wait."

GOOD WORDS FROM FRNACE.

M. DE GASTE, an eminent member of the French Chamber of Deputies, delivered a very eloquent address before that body on his resolution to amend the Constitution of the French Republic by inserting a clause to give women the suffrage. We translate a few paragraphs of his speech from the *Journal Officiel*:

"It is evident that men alone have governed humanity from prehistoric times to the present. They have not governed mankind as wisely and harmoniously as they might have done; they should have abolished wars by means of international courts of arbitration, just as strife and violence are prevented from taking place between individuals by law courts in each State. There is no doubt that if women had been called upon to make the laws they would have found means to suppress war.

"As men have alone had the power of making the laws, they have made them principally in their own interest and against the rights of women. I will quote an example: it is claimed to be a just principle—and it is just—in the law that any individual who causes damage to another is obligated to repair it. But when this rule is applied to women it does not hold good, and it happens that a man may betray an innocent girl, live with her and have children, and can turn her and her children out in the streets to starve whenever he chooses; she can have no recourse to the law, for the Code says that no investigation as to proofs of paternity shall be allowed.

"This law and many similar ones equally unjust have been made by men. The evolution of the race has advanced far enough that we should treat women as equals, and not like animals, or even worse."

To the Editors of the Companion-Papers:

THE August number of your very valuable journal contains an editorial on "Universal Language." In order to understand perfectly by the numerical value of Hebrew words their Kabbalistic meaning, etc., allow me to repeat that "instance" of yours. The Hebrew word Ab, father, counts 3; Em, mother, 41; Jeled, child, 44 (3 plus 41 equals 44). Furthermore, Dam, blood, is also 44, and Adam 45. I shall (*Deo volente*) finish in a short time a treatise on "Kabbalistic Philosophy," which I shall take pleasure to submit to you. For the present, another "instance:" as often as the bible speaks of the observance of the Sabbath day it uses the word Sachar, remember, (the Sabbath day); and the whole commandment closes with the "blessing" of the Sabbath by the Lord. The numerical value of the words "Sachar," remembrance, and "Beracha," blessing, is 227.

DR. J. J. AUERBACH.

Portland, Ogn., Aug. 10, 1890.

WE have just been reading Stephen Maybell's "Civilization Civilized." It is the clearest, most logical and comprehensive work we have yet read on Nationalism. It is a good text-book for students who are studying the vexatious problems of our competitive civilization.

For The Universal Republic.

JUSTICE AND THE LAND.

WALLACE YATES.

MODERN SOCIETY, being conceded the right to dominate the individual, must be guided by Justice in all its regulations; otherwise the destructive forces evolved by continued injustice will wreck the social fabric, and reconstruction must follow. In other words revolution must occur. The satisfying of man's material wants depends on access to the land. Land, as the term is used in political economy, signifies all natural forces or opportunities outside of man himself; and the right to apply labor to these, for the procuring the means of subsistence, must be equal for all. When a savage killed a buffalo, speared a salmon, captured a wild horse, or ransacked a bee-tree, his right to these was conceded by his fellows as the product of his labor. It was the "dominion" which, the Hebrew legend tells us, was given to man over inferior animal life—acquired through violence and slaughter while man is in the savage state, but to be more benevolently exercised as he grows in mental and moral stature.

If savage society had permitted individuals to "appropriate" the herds of buffalo or wild horses, the trees of the forest, or the fish in the waters, and to exact a toll from every individual whose needs compelled him to resort to these sources of subsistence, we should have seen the exact counterpart of the modern system of allowing individuals to monopolize land and extort rent for its use. The reason why speculation in land is a grosser evil than speculation in the products of labor, is, that the land monopoly strikes at the very root and basis of material life. It is the possession of the goose that lays the golden egg. And he who holds land out of use is a human "dog in the manger."

The savage hunter left Nature's products free to all, without regulation, where the supply was unlimited and population sparse. But increase of population, and the necessary resort to agriculture, requires some regulation of the holding of land, and as population gets denser the equal rights of all require more careful looking after. All that is necessary, however, is to secure each individual in the possession of the products of his own labor, with due regard to the rights of society. The competition of a dense population makes natural opportunities (land) more valuable, hence gives rise to "rent." But this rent, being unknown where population is sparse, is thus evidently a creation of society, due to competition. The occupier of land is thus required by justice to pay society this rental value, and after that, all the proceeds of his labor are justly his. Society must guarantee every man the right of possession of his improvements and productions, subject to the rental tax which the law of supply and demand fixes on the land he occupies.

By making land private property, and thus making it equivalent to capital, we give the landowner the power to extort usury, in the form of rent, from any industrious person who desires to use that land. It is a more diabolical form of usury than that on natural capital, for the reason that men must have access to land as a condition of exist-

ence, and, whereas a man might exist without capital, he cannot live without land. This is the reason why interest and wages decline where land is all monopolized; because rent, ever increasing as population increases, takes a larger and larger relative share of the products of labor, and its demands must first be satisfied. Where land is not all monopolized, wages and interest remain comparatively high, as the presence of free land tends to keep down rent, and the latter's proportion of of the aggregate product is less.

The difference between the taking of rent by society and the taking of rent by individuals is obvious. Society can use the rental values for governmental purposes to the exclusion of all other taxes, and thus lift the burden from industrial effort; but private absorption of rent creates a class of blood-sucking drones, and involves the laying of taxation for public purposes upon the back of industry.

Carlyle's division of society into three classes—workers, beggars and stealers, places the rent-absorbing landlord in the latter class, for he taketh up where he layeth not down, reaps where he has not sown, and gathers where he has not strewn. The rent that he pockets is the joint production of society, and not the product of his own labor. When we say that John Smith made so many thousands by the sale of that piece of real estate he bought for speculation some months ago, we mean that he has taken that sum out of the product of the general labor without giving any equivalent. He has bought a ticket in the game of land speculation, and has won at the expense of his fellows—purchasers and non-purchasers.

In the city, where land is valuable, the "stealer," who holds on to his "property," waxes fat on the ground rents that all kinds of labor have to contribute to, in order to get a chance to pursue their calling or find a place to lay their head. In the country, where land is cheap, the speculative "stealer" holds large bodies for a rise in price occasioned by the urgent needs of those who must have land to produce the means of subsistence.

The writer, in 1879, in search of a home, drove his team across thousands of acres of fertile "speculator's land" (not on the market) in Eastern Kansas, finding no obtainable footing till the government land was reached, west of the hundredth meridian, beyond the "rain belt,"—a country since largely abandoned, being too dry for agriculture. (This is a sample of the beauties of a diabolical system that, in a country of "equal rights," permits private property in land—that denies the earnest home-seeker the right to draw sustenance from the breast of his Mother Earth.) Viewing the freedom and comfort of the towns of happy prairie dogs and owls involuntarily brought to mind the saying of that great Communist, Jesus; "Foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head." And this is true in countries where land is all monopolized; the unfortunate non-owner, if unable to pay the rent, is confined to the highways, and even there, like Dickens' poor Jo, is compelled to "move on," with only the ocean as a free resting-place.

JUSTICE THE RESULT.

THE demands made by the miners and mine laborers working in the Wellington collieries, owned by R. Dunsmuir & Sons, were, that they work only eight hours per day, that is, go down the mine at 7 o'clock A. M., and commence to come out at 3 P. M. The miners and mine laborers before that date had used to go down shortly after 6 o'clock A. M., and were not allowed to come out again until 3:30 P. M. But R. Dunsmuir & Sons will not recognize our organization and will not treat at all, saying it would be degrading for them to recognize an organization of working men.

On the 17th of this month all the families belonging to our union were brought before court to show cause why they did not vacate the premises, and were only allowed ten days for families and three days for single men. The consequence is, they are all living in tents on the roadside and other little cabins they have built for themselves. The most of the furniture is outdoors and exposed to the weather.

Our president was down in San Francisco and stated our case to the council of Federated Traders of that city, and they went to seek an interview with one of the company, Mr. Alex Dunsmuir, but he ignored them altogether, and would not talk to them at all."

As light comes out of darkness so universal justice will grow out of extreme injustice—as the proverb says, "extremes meet."

From the material standpoint it would seem that nothing could overthrow the power of Mammon, for everything is under its control—land, water, lines of transportation, telegraphs, the greater part of the press and the government. The mammonists, firmly intrenched as they suppose in this advantage, think they can use the working men as they please, and if the workers protest they have only to call in the military to put them down. But there is a spiritual leaven working that the military can not put down; and selfishness will have to succumb to it. Mammon can no more stay it than it can prevent the Spring time from bringing forth the flowers.

FRANK CARPENTER, the multiplex newspaper correspondent, sends forth the report of an interview with a dozen or so of millionaires, intended to bear adversely upon labor strikes. Political and manufacturing classes are represented. The former give it as their opinion that "the working-people have no cause of complaint;" and the latter testify to how much better the chances now are than they were when they were boys. Bunches of roots down in the dark soil among earth-worms they are; none of them have grown up into the light. The idea of spiritual progress making the environing conditions of the dead past impossible in the living present is outside their universe of thought. God is calling in the universal labor strikes.

THE pretentious "new" schools and organizations are unforming, reforming and transforming, as all time-conditioned things and theories must; but the unfoldment to human comprehension of Eternal Truth goes right on.

For The Universal Republic.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

IN the foregoing statements concerning the pulmonary system of our planet, we have indicated only those parts that go to make up the substructure, with its systemic circulation and its connections with the inferior surface of the battery.

It now remains to complete the entire pulmonary system involved by a description of the superstructure that crowns the work. Placed above the upper layer of zinc, the battery is overlaid by a single stratum of sand, similar in form and use to the one that completes the circulatory system of the substructure. Overlying this we have a second series of granitic strata, five in number, that correspond in all respects, save in their depth or thickness, with the five that form the sub-series. These are the super-series, and form the superstructure of the terrestrial pulmonary organs.

Placed still above this series, and over all, is a uniform stratum of clay, that invests the entire osseous system of the planet, and corresponds in its position and uses with the periosteum that covers the bony structure of animals.

But before proceeding farther, it will be necessary to develop the venous system of circulation that is established in this super-series, and connects itself with the cell-structure of the battery in like manner as with the arterial system, already described, which exists in the deep series of the sub-structure. This portion of the systemic circulation of the waters of the globe has its basis, like the other division, in the central or syenitic stratum of the series. Within this layer are four large cloacæ, extending north and south, and terminating in latitude 67° 30' South, in a similar cloaca that surrounds the earth at that parallel.

Besides these five cloacæ, there are three others that engird the world on the east and west lines. One of these follows the equatorial line. The two others are in latitudes 16° north and south.

These immense cloacæ, eight in number, and one and one half miles each, in width, by three miles in depth, form the basis of the venous system. Three of those which extend north and south in the vicinity of the continents are more or less adapted to the coast lines, so as not to be interrupted by the subsequent elevation of the mountain systems.

The longitudinal canals are located respectively in longitudes 12° 30' east, 107° east, 78° west and 167° west of Greenwich. The depth of these canals indicates the thickness of the syenitic and other strata that form the super-series. They are each three miles in depth, or fifteen miles for the whole series. The entire system of cloacæ that extend north and south open in the high latitudes at the north through several brachia, and by external orifices into the waters of the Arctic ocean, that form inlets for the entrance of these waters into the cloacæ. These inlets, like those orifices that form the outlets of this system, have a common width of one and one half miles, and are each ten miles in length. One of these inlets forms the Maelstrom on the coast of Norway. Another o-

these inlets is the still more celebrated Charybdis, that is found in the Straits of Messina, on the coast of Italy. It materially assists the displacement of the waters of the Mediterranean, that takes place by evaporation, and to induce those inflowing currents from the ocean that maintain the purity and salubrity of these waters.

Besides these inlets for the entrance of the waters of the ocean into this system of canals of the exterior syenite, there are quite a number of others, some of which we will point out. Two of them are found in the cloacæ of longitude 167°, where it crosses the laterals in latitudes 16° north and south. Two others are located in latitude 16° south, where this cloaca intersects those situated in longitudes 12° 30' east and in 78° west.

The various canals, where the brachial orifices of their several inlets discharge their waters into them, are each of them widened to six miles in breadth for distances along these cloacæ of six hundred miles, and are valvulated along their sides like the veins in the animal system, and like the canals of the deep syenite of the interior system. These valves are so arranged as to throw their waters inward toward the interior. A like enlargement and valvulation exists at the feet of those brachia that form the outlets of the system. But the valves do not extend in the same direction with the others. On the contrary these canals, where they pour their waters through their several brachial outlets back into the waters of the external ocean, are provided with a system of valves upon their sides, that collect and turn their currents upward and outward.

The various brachia of this entire system, at their upper extremities, where they form the inlets and outlets for the canals, are bent in the direction of the ocean currents themselves in such manner as to give a *point d'appui* as well as the greatest force and direction to the "rivers of the ocean."

One of the outlets of this valvular system of the interior is found at the equator, where this lateral crosses the longitudinal line of 12° 30' east, when it bends around the coast of Africa in longitude 20° west. This gives a westward impulse to the warm waters of this portion of the tropical Atlantic, which forms the origin of the Gulf Stream. This tendency of the tropical waters of the Atlantic obtains additional support and direction from two other currents that issue from the venous system of the interior. They are found in longitude 25° west, and in latitudes 16° north and south. These tend to hem in the warm waters in the tropics of that ocean and to give them a constant westerly impulse. Otherwise these highly heated and expanded waters would flow outward from the equator toward the poles, acquiring an eastward tendency on their way. The former of these currents from the interior in longitude 25°, latitude 16° north, augments the nascent Gulf Stream, already swollen with the tropical overflow. The latter (in longitude 25° west, latitude 16° south) gives origin to the "Brazilian Current."

A little further to the eastward (in longitude 20° west, latitude 16° north) another outlet to this interior system mingles its waters with the Atlantic,

where, augmented by an increment from that portion of the return Gulf Stream which has reached the north African coast, it projects these combined waters into the South Atlantic as the "South African Current."

In addition to the main cloacæ, that are formed in the syenite of the super-series, there is a vast system of laterals that cut the syenite and penetrate the porphyritic and granitic strata of this series in a manner similar to that heretofore stated for the bronchial system of the deep series. These canals pierce the rock at every point, and connect the entire system of the venous circulation with the superior side of the parenchyma of the battery in exactly the same manner as stated in detailing the relations of the arterial with the calorific system of the sub-structure.

These cloacæ of the super-series, with their vast system of canals, form the home and feeding grounds for an innumerable infusorial and crustacean life. Vast numbers of the slimy monsters of the "great deep," of every conceivable and inconceivable shape, sport amid their deeps and mighty caverns, or feed upon their inhabitants.

This currency of the venous system, and its connection with the battery in its superior aspect, also forms a part of the calorific system of the world, the heat from which passes more directly into the integuments of the crust.

Besides the outlets of this division of the systemic circulation, already described, mention should be made here of one that forms the center of the Atlantic system of the oceanic circulation. This outlet is found in the Caribbean Sea, in latitude 16° north, longitude 78° west. These two tropical seas, the Caribbean and Mexican, form the left ventricle and auricle for the circulation of the oceanic waters, and perform for the portal circulation of the interior a similar office to that which is accomplished by the Flores and China Seas, which are the right ventricle and auricle of the alimentative portion of the oceanic or cutaneous currency that is embraced within the Pacific and its contiguous portions of the Arctic and Antarctic Oceans.

Any one who will take the pains to carefully examine those parts of the map that outline these mighty reservoirs (the four seas we have just mentioned) that are formed amid the tropical waters of the ocean, will not fail to be struck with the manifest evidences of design in the arrangement of the continents, islands, peninsulas, channels, straits and seas, so as to form receptacles for collecting these mighty currents of the ocean, and passages for directing and transmitting them to those parts of the earth where they are needed in performing their appropriate offices of life, health and nutrition.

From one of these auricles, the China Sea, issues the Kuro Siwa, or Japan Stream, which has traversed a continuous passage of enclosed straits and seas for five thousand miles, and is turned around the island of Borneo as about a hinge, when it is shot forth into the waters of the North Pacific in a northeast course, and at an angle of ninety degrees from its course of entrance.

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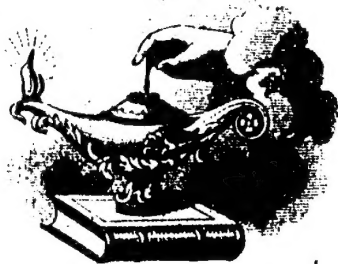
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HOMES, HAPPINESS, HARMONY.

A sufficient number of farmers, mechanics, artisans, traders and useful professional men, in different parts of the United States, of the desired class, have signified their intention or willingness to join in a general migratory movement to the Pacific Coast to make the hope reasonable that the New Dispensation movement can be made dominant here in whole counties. In all parts of the Pacific Coast there are people of excellent moral character, liberal and progressive in thought and social intercourse, and these will be valuable co-operators in the movement, elements of strength in building up and cementing the new social conditions.

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THE OREGON RHINE.

Where the avalanche forms and the eagles career,
Where the tops of the mountains in clouds disappear,
Where the blasts in their wrath irresistibly sweep,
Into being from thence the Willamette* doth leap,—
Flashing and dashing her bright waters flow
Down to the flowery valleys below.

But there's rapturing music in forest and rill;
There are pictures defying the pencil's skill;
And the rugged is lost in the mild and serene,
For the Queen of the Beautiful governs the scene.
Flow on, Willamette, in majesty flow!—
Grandeur around and enchantment below.

As a mirror colossal a lakelet extends,
And the beautiful river into it descends,
And the forest and mountain, the cliff and the sky,
In the lakelet are imaged in form and in dye:
River of crystal, exultingly flow—
Fairly scenes here, but an Eden's below.

She emerges in spray and the cataract's roar,
And behind are the canyons, the prairies before;
In the distance the summits are changing their hue—
They are fading to purple and dropping from view.
Beauty and purity blendeth here—
Bowers and flowers and waters clear.

Inspiration's inhaled from the odorous breeze,
From the emerald prairies and towering trees:
With a spirit prophetic the soul is aglow—
It exults in the glories the future will know—
Proudly, Willamette, your volume roll down—
Rhine shall be rivaled in wealth and renown:

'Tis the will of the people that cities shall rise;
And the smoke from the factories ascends to the skies;
And the sons and the daughters of genius abound,
And their fame is encircling the earth all around.
River of splendors and breathings Divine!
Queen of the Rivers! all beauties are thine!

To the lovers of good all the prospects delight,
And the wilderness wastes have all vanished from sight;
From the mount to the vale, from the vale to the sea,
Are the bountiful homes of the happy and free.
River of gardens, of homes, and of song,
Rolls like an anthem thy volume along.

As the homes multiply and the harvests increase
Shall thy borders continue reposing in peace,
And as long as thy waters roll down to the sea
May thy children be true and be worthy of thee.
Peace and prosperity ever be thine,
Beautiful River! the Oregon Rhine!

* Accent on second syllable—Wil-lam ette.

Information Supplied.

Are you impressed to seek a home or establish yourself in business on the Pacific Coast? If so, do you wish to be advised regarding opportunities? Then write us, stating in what business you wish to engage, what property you wish to secure, etc. To extent of postage enclosed we will return printed matter, the portions marked covering points of inquiry, and will afterwards, if requested, give more particular attention to the inquirer's interests.

Chances for Investment.

We will direct those who in good faith wish to occupy and improve town property to town-site locations, interior and seaport, of undoubted eligibility for building up commercial centers of importance.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:40 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:48 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:08 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

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